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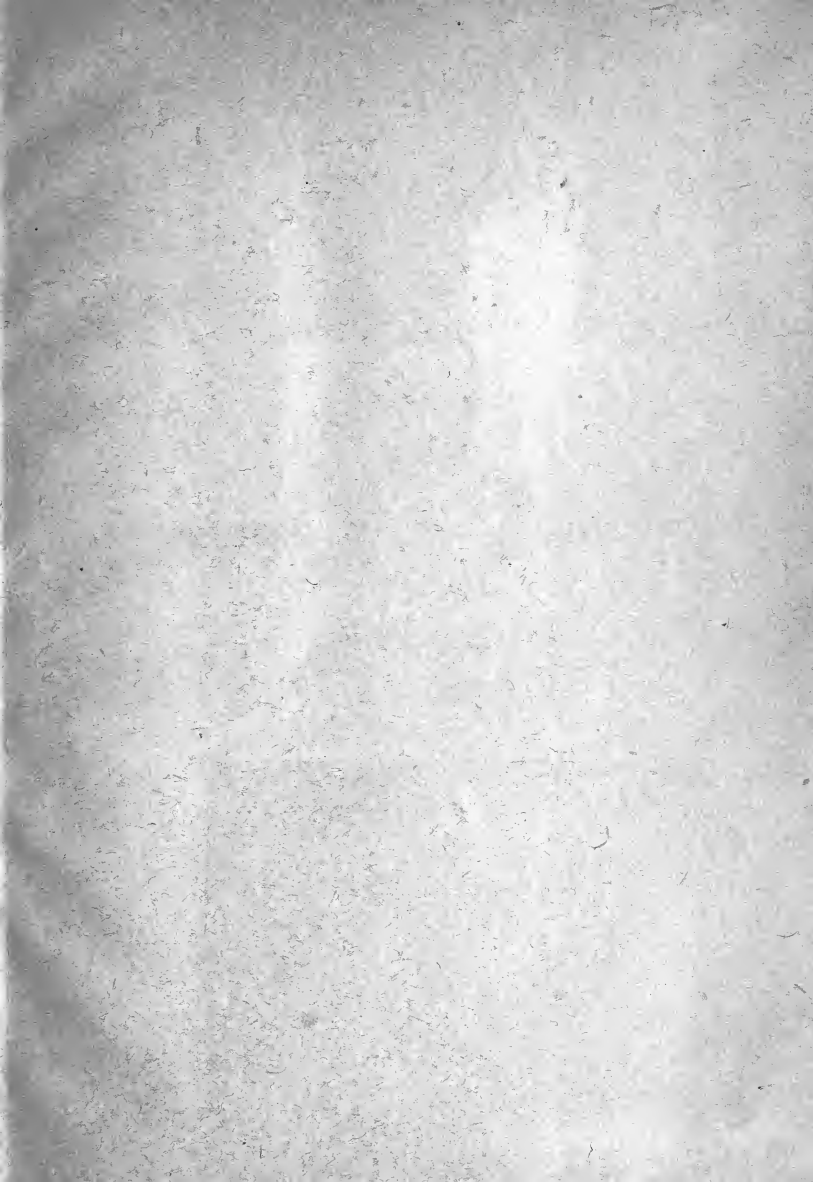
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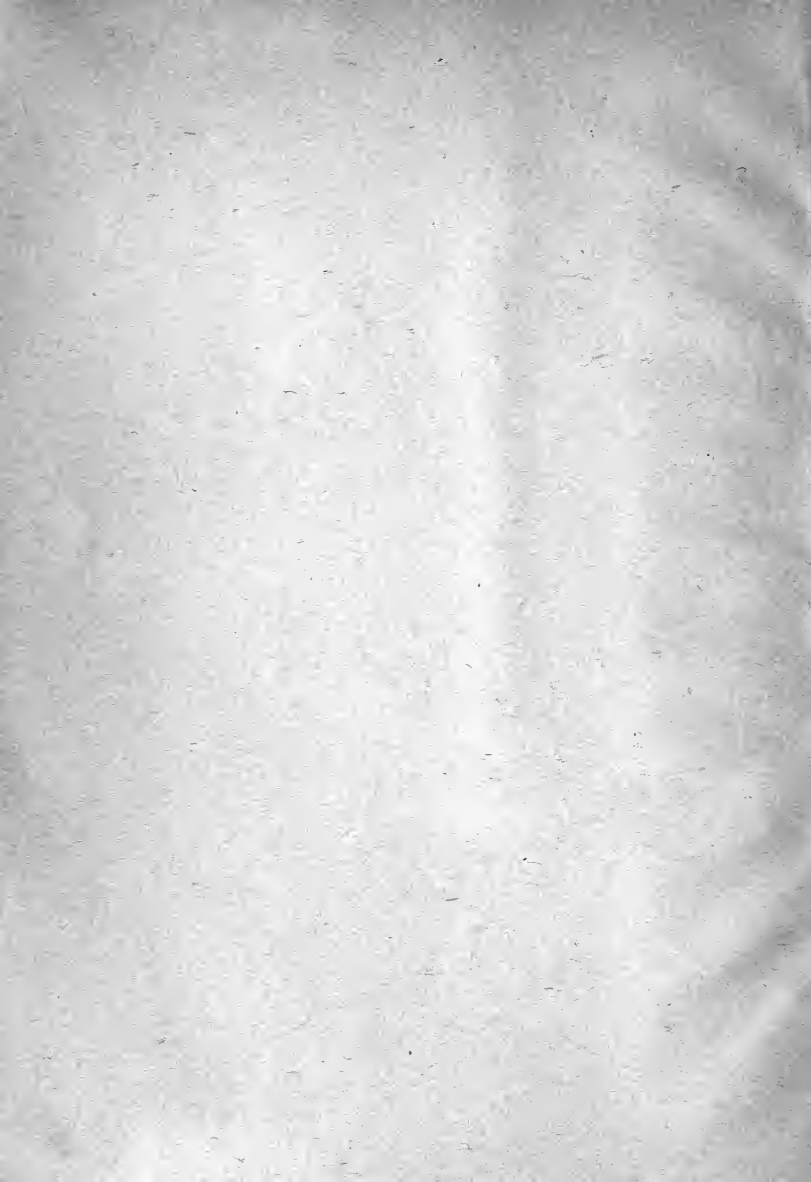


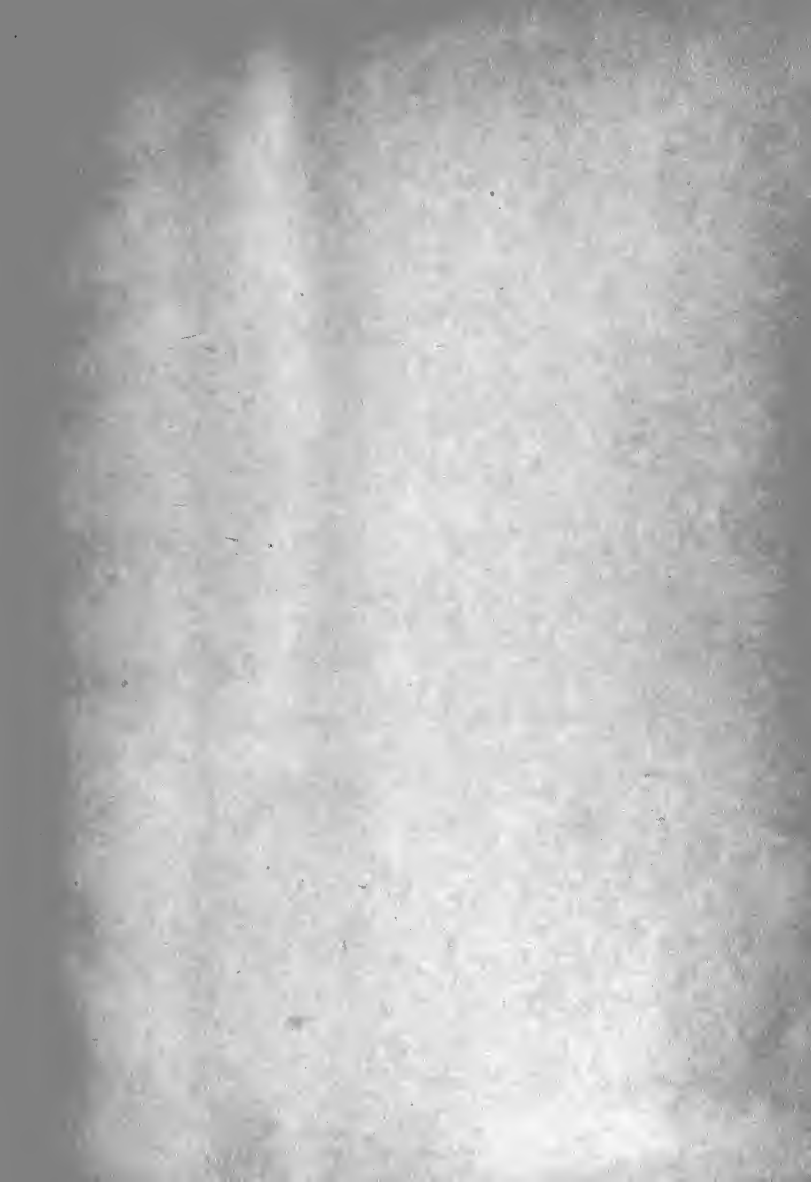
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LIFE AND LIGHT

FOR

WOMAN

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WOMAN'S BOARD OF MISSIONS

1909, Vol. XXXIX.

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1909 -

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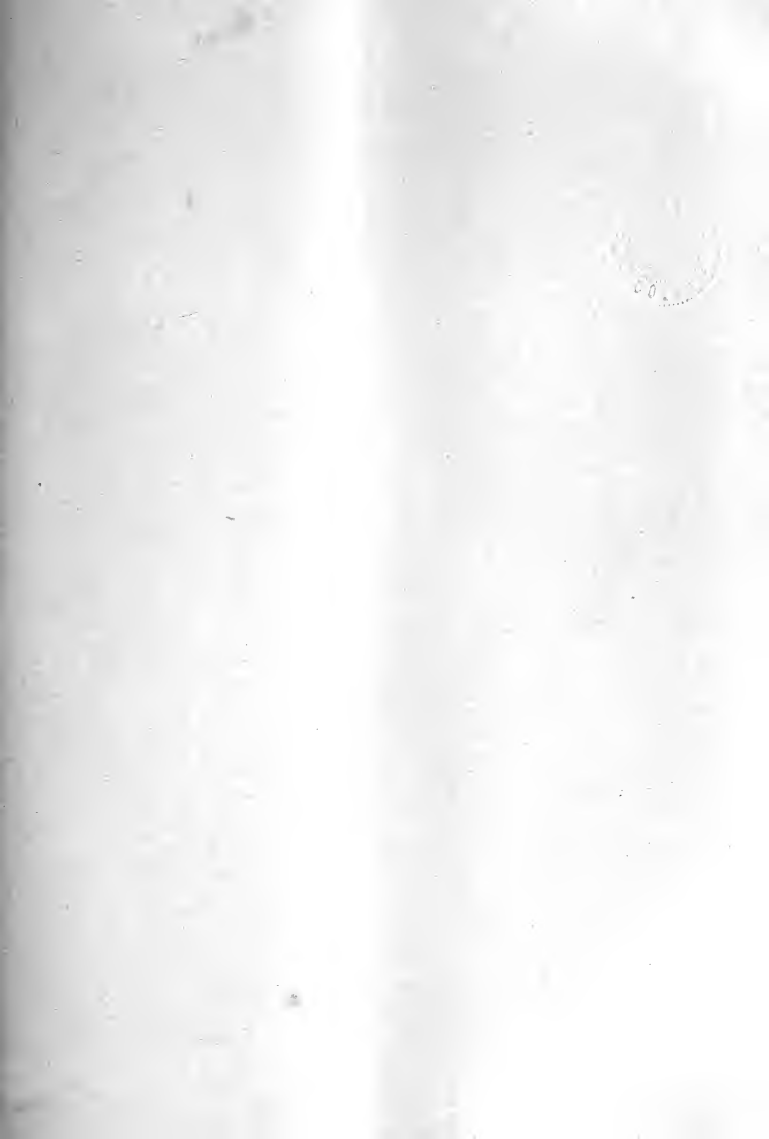
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Life and Light

Vol. XXXIX

JANUARY, 1909

No. 1

The women who attended the Friday meeting November 27th must have gained a new idea of the scope and interest and importance of the work of **MISSIONS AROUND THE WORLD.** Mr. Harry Wade Hicks, who visited forty-nine of our mission stations in 1907-08, showed us, with the stereopticon, many views of our schools, our workers and our buildings. We followed his route swiftly, pausing at Constantinople, in Western, Eastern and Central Turkey, in the Marathi, Madura and Ceylon missions, catching glimpses, too brief and too few, of the promising work in South China and Foochow, of the martyr's graves at Pao-ting-fu, and the mission compound at Peking, and closing with realistic views of Matsuyama, the Hanabatake slums, and the lovely mountain town of Arima in Japan. For some of our buildings we could give thanks; for some, tottering and dangerous, we could only blush; for many of the bright young pupils in our schools we felt a great hope and a resolve to do our utmost for them; and for our sweet-faced veterans and earnest young missionaries we promised inwardly anew our sympathy and more generous support.

The event of November, 1908, which took the heart of all in and about Boston who are trying to help forward the coming of the Kingdom, was the **A CRUSADE IN BOSTON.** series of great meetings for laymen. With much judicious advertising, and the cordial co-operation of the daily papers, with crowded mass meetings and stirring addresses, the shrewd business men who lead the Laymen's Missionary Movement kept their cause before the eyes, and day by day for ten days pressed it closer to the heart. An Episcopalian said of the last gathering that it was the greatest missionary meeting ever held in Boston. More gifts and more prayer for the work will certainly be the outcome of these days. A deeper sense of our privilege of our debt to the Master and to all his needy children should abide with both men and women because we have had this vision.

It is most encouraging to be able to report, as we go to press, that of the additional ten thousand dollars needed for the appropriations of 1909 when the books closed in October, \$8,109 have already been received in money or definite pledges. The response of the branches to the recommendation of the special committee that this sum should, if possible, be raised by extra gifts within a month, has been wonderfully uniform and cordial. There is good reason to believe that when all the efforts now being made are consummated, the whole sum will be in hand. The blessing of Him who "loveth the cheerful giver" is resting upon many in our auxiliaries in these days, and the gratitude of the executive committee and of the missionaries is as profound as the relief thus afforded is timely.



MISS ELIZABETH JOHNSON

WE are glad to present the photograph of Miss Elizabeth Johnson, who sailed November 21st for Ahmednagar, where she expects to be a nurse in our hospital for women and children.

For years almost every letter from our workers in Turkey has told of doors wide open for their entrance, of sick crowding the hospitals, of schools TO-DAY'S OPPORTUNITY packed to overflowing, of villages begging for a IN TURKEY. school, for a teacher, for a Bible woman. We, that is the women in the churches, have said, No, we do not want to be teased; we will do nothing for you. Now in the new order of things the calls are louder and more abundant; are we still to close our ears, and say practically, I have the gospel and all the comforts that it brings, but I do not care whether Turkish women and children have it or not?

Those who are studying *The Nearer and Farther East* will remember that, as we have no work in Siam, Burma and Korea, we have no leaflets TAKE about those countries. For help about Siam, Korea and NOTICE! Persia send to the Presbyterian Foreign Missionary Society, 156 Fifth Avenue, New York; for Burma to the Baptist Woman's Foreign Missionary Society, Ford Building, Boston; for Arabia to the Woman's Board of Foreign Missions, 25 E. 22d Street, New York; for Methodist work in Korea to the Woman's Foreign Missionary Society, 36 Bromfield

Street, Boston. To follow these directions will save time and labor, for yourself and others.

OUR TREASURY. Remember that our present work cannot go on with less than \$120,000 in yearly contributions from the Branches. The month from October 18th to November 18th brought in \$4,112.82.

“The king is dead; long live the king!” The second half of the sentence must follow the first, or anarchy will intervene. The Emperor of China is dead; poor, baffled, repressed, patriotic man. The Empress, long the ruler, is dead also, and gone to that tribunal where her purposes and deeds receive a judgment far wiser than human. And by her decree, a baby boy of three, Pu-Yi, succeeds to the throne of the vast empire. Must not Christians, who are bidden to pray for “kings and all that are in high places,” pray for this little lad, into whose tiny hands so great a power may come? Pray that he may grow in wisdom and in favor with God and man; that his heart may be open to the truth; that his reign may be full of blessing to all under his sway. All the world over, where the British flag goes, prayers for Queen Victoria went up for more than fifty years; was not her long and gracious reign an answer? May we not join with Christians everywhere in petition for China, her rulers to-day, and for the baby emperor?

PICTURES OF VILLAGE SCHOOLS IN THE MARATHI MISSION

BY MRS. HANNAH HUME LEE

PART I

A MOST necessary factotum is known as the calling woman. It is she on whom the attendance of the school depends. For a dollar a month she gathers in these children and also sees that the very little ones get home safely. This is Rasubai. She does her best to outstrip the inevitable effect of feasts and fasts and festivals for which the children's parents all want them to stay at home. I have now learned the meaning of the quizzical expression she wears at least once a month, if not oftener. It is the prelude to “Madam sahib, to-morrow will be *Ganesh chaturshi*, and the girls won't come to school. They are asking for a holiday.” Or, “To-morrow comes the fast of *Akadashi*, and the girls say they won't come to school.” Or it is something else to the same tune. Since the school opened in June, that

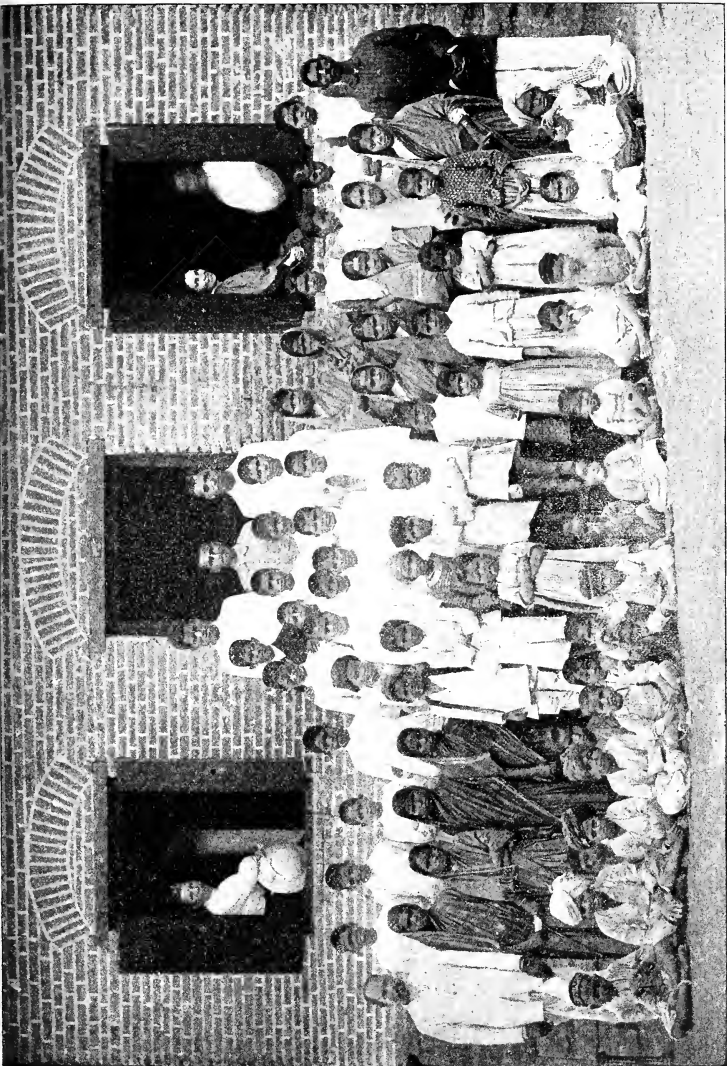
is in two months and a half, we have had to close nine days on account of these festivals which are a part of the every day of their lives. The origin of these festivals is rooted in the chimney corner of tradition, and I have not yet learned the meaning of more than a very few. Doubtless to the little girls these days are toothsome morsels in the monotony of their living. But to the teachers and the Madam sahib the festivals and the weddings jostle the school hours too closely.

The education of girls, while an established fact in India, has not yet taken a firm hold on the desires of the lower and middle classes. They send their daughters to school with an air destitute of much interest beyond



HINDU GIRLS' DAY SCHOOL, WAI

the sweets and prizes they will get. You know also how early girls are married in India. So it is not surprising that there are but few in the upper standards of our Hindu girls' schools, and many more of the kindergarten or primary age—such as are better out of the way of busy mothers at home. When school reopened after the hot season holiday, a goodly number appeared in the schoolroom with new green bangles, seventeen on the left hand and nineteen on the right. I knew at once they had been married. It has been an especially favorable year for marriages, and many of our girls have dropped out on that account.



STATION SCHOOL, WAI

Brides or no, all of them have the American dollies. I wonder if some mission circles looking for work at the beginning of the autumn would care to dress and send us some dolls for Christmas for these Wai schools. Or perhaps some could make scrapbooks with bright pictures. Books with only two pages would be most welcome. I cannot tell you how grateful I would be, or how pleased the girls would be, if there were some dolls or books for Christmas. There are about one hundred and thirty girls in the three schools.

There is of course the usual striving for first in the classes, a result which is shown at the end of the monthly examinations. In just about a month more we expect to have the Deputy Educational Inspector come to give the school a thorough examination. The outcome we hope will be an increased government grant. Both pupils and teachers are making a special effort to do the best work possible.

The other day I found the history class divided into two opposing sides, each of which was trying to win the contest in which each one who failed to answer the question put by a member of the opposing side had to sit down on the floor. The number of failures on each side was kept track of to see which side would win and which, as they put it, would "tumble down." Arithmetic is the hardest subject the children have. Their tables of weights and measures, on which is based the work in oral arithmetic, are my fascination and my despair. It seems as if they were legion. And as for the multiplication tables these children have to learn, it is not sufficient that they shall be able to say our tables through $12 \times 12 = 144$. Their tables run through $30 \times 10 = 300$, and then on through $\frac{1}{4} \times 1 = \frac{1}{4}$ to $\frac{1}{4} \times 100 = 25$; and $\frac{1}{2} \times 1 = \frac{1}{2}$ to $\frac{1}{2} \times 100 = 50$; and $\frac{3}{4} \times 1 = \frac{3}{4}$ to $\frac{3}{4} \times 100 = 75$; and $1\frac{1}{4} \times 1 = 1\frac{1}{4}$ to $1\frac{1}{4} \times 100 = 125$; $1\frac{1}{2} \times 1 = 1\frac{1}{2}$ to $1\frac{1}{2} \times 100 = 150$; $2\frac{1}{2} \times 1 = 2\frac{1}{2}$ to $2\frac{1}{2} \times 100 = 250$. Can you not imagine that it might rather fluster an eight-year-old to have the awe-inspiring inspector keep asking, "How much is 21×9 ? 27×5 ?"

To help the teachers with suggestions for their work, we subscribe for a little monthly magazine, published in Marathi, in which appear articles on teaching object lessons, history, grammar and kindred topics of interest to teachers. We want, however, to go deeper than the government requirements, and try to fulfill Christ's requirements. To this end are the daily Bible lessons in school. On Tuesday afternoons the teachers come to me for a season of prayer, and to talk over any points which need special attention which I have noted during the week, or which occur to them. It is our common aim, as in all the mission schools, to remember the school motto chosen at the first of the school year, "In the beginning God."

The aristocratic Brahman Gangapuri section of the city is one where our preachers have met with more opposition than in any other place. The Gangapuri girls' school, too, more than any other, has had to overcome hostility time and again. I was just thinking to-day how bright a picture I was going to be able to give you of this school. It has been doing unusually well, and I have been happy in the thought of its success. But before the day was old I learned that a former troubler of our school had been last night lecturing in a temple of that section, and had strictly enjoined all not to send their children to our school. This man, Chandiboa by name, has recently been to sacred Benares, and I suppose he has come back fired to uphold Hinduism. So we had only two or three children in school this morning. He and his followers have repeatedly tried to bribe our landlady from renting us her rooms for the schools; but she is a shrewd old lady, and tells them quite frankly that she knows their ways. "You might pay me the rent for a few months, but that would be the end of it; whereas the rent I get from the school is a steady income, and it is all my living, and I am a widow." So, too, with Vitvabai, the calling woman; they have tried to bribe her, but have not yet succeeded.

(*To be Continued.*)

TOURING IN MADURA

BY MISS MARY METCALFE ROOT

(For more than twenty years missionary in Madura.)

OUR vacation is over and again we are at work. The last two weeks especially were very refreshing on the hills. The monsoon had broken, as we say, and the wind was bracing and fine. This also made it cooler on the plains—not perhaps what you might call cool!

This month is full of work. My visits to the villages are arranged until the end of the month, half days and whole days out, and then a tour of a number of days with my large tent. When I am out for the day I start off with my small tent and a boy to get breakfast for me, and just as few things as possible. Yesterday, and to-morrow will be the same, you might have been interested to see me start off in my touring cart, sitting upon my mattress on the floor of the cart, with pillows at my back. I wonder if you saw the picture of my touring cart, which resembles a prairie wagon, open at the ends, drawn by a horse, and possessing the great advantage of having springs and four wheels! I often get tired of the cramped position, and change about from side to side to rest my back, but in spite of all, this cart

is a great comfort to me, and affords very fair protection from the sun. Yesterday I had my book bag, folding chair and a few small articles with me, and sent my tent and luncheon basket on in a small bullock cart, as it has been raining during the afternoon for several days. We were late in getting off in the morning, the bandy man trying to find an excuse for not going, on account of the mud which he was sure would impede our way. These delays are often vexatious to our systematic souls, but they must be met and conquered in this Oriental life.

I visited two villages and had the pleasure of seeing a number of pupils. Many of them were doing well in their reading and Bible study. I was followed from house to house by a crowd—very well behaved, I must admit—but a crowd is not what I want in the homes. There I try to find a



ITINERATING IN THE MADURA FIELD

quiet place where I may gather the women about me for a good heart-to-heart talk. This it is often difficult to do, and we must seize opportunities as we can.

There is one Christian family besides that of the catechist in the larger village, and here the Bible woman has one small room within his courtyard. A big wooden bench, used as a bed, took up much of the room; her cooking utensils were on the floor by the side of the little earthen oven, and it did not seem just homelike to me, but she seems to be happy in her work. In one house it was impossible to turn the crowd out—men, women and children pouring in until I felt nearly smothered sitting way back at the end of the courtyard on a sort of veranda with thatch roof. I insisted upon the small children sitting down, which gave a little more air. Then a greasy-looking fan was passed along, and a small boy stationed himself directly in front of

me and proceeded to fan so violently that I was nearly smothered again! Men and women were pushing over one another in the foreground, trying to see my every motion. Quiet having been secured and the first excitement over with, I turned my attention to a group of women sitting on the floor near me. They were my pupils, and were really interesting women. One woman was reading the Bible, and knew many verses in the Scripture lesson. Another one, whose daughter was studying, could only recite verses, but she was very intelligent and talked with me very earnestly about Jesus Christ. She seemed influenced by the Bible woman and the school and the little touch of Christianity which had come to the village. After a



VILLAGE SCHOOL IN MADURA FIELD, TEACHER AT THE RIGHT

while I stopped, and went on a short distance to a small grove, where I ate my breakfast. It was very hot and I did not get much rest, but was glad of a little respite from the noise and confusion. After this I visited the school. The catechist was absent with a sick man, and the boys were not in their usual places. It was a pitiful little place, just an ordinary village building, and the only furniture that I noticed was a chair, and a small, dilapidated box which seemed to do service for a table and book shelves. The boys gathered inside this rude schoolroom and recited Bible verses to me and sang a song, not very musically, but heartily!

I felt as I was driving home that after all the discouragements had been considered, the slow progress, the indifference, the evils and wrongs, there

was yet great hope that the seed planted there would grow and thrive. I came home in a shower, which helped to make me a little more comfortable as it cooled the air very much.

August 7th. Since writing the above I have been out on another tour in an opposite direction. I camped in a fine grove of mango trees, tamarind trees, etc., and had for constant company little birds, owls and monkeys! I heard the owls occasionally, and saw the monkeys jumping from branch to branch, but none of them intruded upon me so I was not disturbed. Not so many people as usual came to my tent, as I was off at a little distance from the nearest village. I went to them, however, visiting villages where I have no pupils and conducting short preaching, and the villages where the women and girls are reading. I heard the lessons, examining them in



AVENUE OF BANYANS, NEAR ARRUPUKOTTAI

the Scripture study, dispensed a few medicines, sold books, had some quiet talks with the women, and a good many noisy times with the crowd. When I was walked out and talked out I wondered if I had accomplished anything!

I am convinced that this Bible women's work, or the work of these Christian women among the homes, is a far-reaching work. It is one which is helping to undermine heathenism—a work which, as it tries to elevate the women, tends to do away with superstition and ignorance in the home, and so directly influence father, husband and children. When the women let go their grasp of heathenism, then India will be far on its way toward Christianity. It is interesting to note the gradual change which comes to the women in the home, and I attribute this mostly to the work

amongst them, as outside influences for good do not come to them directly. It takes courage to reach the point where she is willing to begin to study. She has been taught directly or indirectly that it is a disgrace for women to read, and she herself does not think it a very necessary thing in her life; but she responds to the influence of the Bible woman and begins. It is a great occasion when she recites her first lesson to the foreign lady and she is anxious to appear well. After a few times we notice more expression in her face, and she begins not only to recite the Bible verses but to answer a few questions in the Scripture lesson intelligently. Then sometime there comes a real interest in her face, and she comes to us as if she trusted us and wished to understand what we say about the true way. Then comes the time of conflict, when she distrusts her own religion, but knows not how to seize hold of the new. Later when some measure of peace comes to her, she reads her Bible and prays and tries in the midst of heathenism to live a Christian life. This is not an easy thing to do. In some cases she may be unhindered and unmolested by husband and mother-in-law, but generally it finally comes to her to decide between Christ and heathenism, and that may mean between Christ and her home and family.

These women need our sympathy and help. We cannot encourage them to leave their home and family, but sometimes they are obliged to flee for their lives. Will not the Christian women at home pray earnestly for these pupils in the homes, that they may be led into the light and guided by the Holy Spirit in their difficult course in life?

NEWS FROM PERSIA

AN encouraging result of the work of Presbyterian missionaries in Persia is seen daily in one of their schools: Moslems, Armenians and Jews drink from the same water pail! This will be the more appreciated if you realize that here we are not surprised to hear that in a high Moslem home orders were given to smash a water jug because our American physician, ministering to the sick in the house, had handled the jug. The same result appears when a titled Moslem young man allows a Jewish boy to jump over him in playing leap frog.—*Assembly Herald*.

A missionary in Teheran writes:—

More people have been attending the religious services this year than ever before, and five Moslem converts have been baptized. Two are women, one a pupil in the girls' school. The fifth is a man who came twenty-two days' journey in quest of baptism and instruction. A year or two ago he

procured a Bible, and by reading it repeatedly had acquired a wonderful grasp of Christian doctrines. It was almost startling to hear him explain spiritual truths with an understanding seldom found in maturer Christians.

A VISIT TO OUR SCHOOL IN MADRID

BY MISS MAY MORRISON, TEACHER IN THE SCHOOL

I WISH you could see the school instead of being told about it, but I think I will tell you as nearly as I can what you would see if you were making us a visit. You may be sure we would meet you at the train with a hearty welcome, and then we would take the long drive across the city, when you would see a few touches of Spanish life, such as the uncovered heads of the women of the lower classes, a few mantillas on those of the middle classes and churchgoers, and the apron-like blouses worn by the boys and workingmen; but you would be impressed more probably by the cosmopolitan air of the city, the clean streets and beautiful carriage horses, for most visitors expect to find Madrid as Oriental as the smaller towns in the provinces.

As we turn into Calle Fortuny, a quiet, pretty street near the finest avenue in the city, we would begin to show you our different possessions. First would be Number 14, a three-story corner house, not very pretentious, but with a small garden and coach house. The house, we would explain to you, is the home of some thirty of our girls, two Spanish teachers, our sewing girl and a matron; the coach house serves as the school laundry and residence of our porter and his family; and the garden is one of the centers of activity of the girls who are lovers of flowers. Probably none of these facts would need explanation, as some of the girls are almost always *en evidence*; the washing adorns the side yard five days in the week, and the little flower beds are seldom without bright blossoms, that speak for the care bestowed upon them.

After passing an intermediate house, five long years the fruitless object of our envy, we reach Number 20, where our carriage will stop. If we arrive in free time we will find the garden full of life and noise, the older girls walking arm in arm, and the younger ones playing diavolo, jumping rope, and above all, swinging in the beautiful big swing given by Miss Day, Treasurer of the Woman's Board, on her visit to us a year ago. We enter the house, meeting girls at every turn, for we live in very reduced quarters, and go upstairs, where you will be left in quiet—comparative quiet—for except in class time and study hours this is a very noisy house.

The next morning you will probably be wakened by the first bell at half-past six, and puzzled by frequent other bells, whose imperative commands are followed by calls and great scurrying through the halls. At half-past seven the thunder of chairs on the tiled floors of the dining rooms will announce that breakfast is commencing, the continental breakfast of rolls and coffee or milk; but you will take your morning coffee with us in another dining room, for we keep our American table apart for the sake of a little home life.

As we leave the breakfast room we see girls very energetically engaged everywhere in their domestic work, or hurrying off to Number 14 to put their rooms in order before the first bell for classes, at a quarter-past eight; and in another half hour you will be invited to come with us to chapel exercises. For this you will need your wraps, if it is winter, for we have to cross the street, and then enter the beautiful garden of Number 5, the property of the corporation school, where all our morning work is done. At chapel you will see both schools assembled; the girls of the corporation school, from ten to a dozen, in the front row, and behind them the sixty odd girls composing all the different departments under the Woman's Board, except the little kindergarten. The fifteen or eighteen little folks of the latter have their own exercises in their room in Number 20.

After chapel class work begins in earnest, and you may spend all the morning if you like, visiting classes and becoming acquainted with both teachers and girls. The first class you see will be necessarily a Bible class, as all the girls have daily recitations in Bible study to begin the day's work. We have a graded course, beginning with catechism and simple Bible stories, leading up to advanced work. After the Bible class you may have your choice of subjects, and wander in and out of the class rooms as you wish, though I am sure you will want to save part of the time to look in at the little folks of the kindergarten. For that we will have to go back across the street to Number 20. You will find them occupying what a little later you will be told is the English dining room; but now the tables and chairs are put as much to one side as such furniture permits, and in the center of the room is a group of bright-faced little people seated in tiny chairs around a kindergarten table.

At all times you will hear continuous, and at times too energetic, practicing of the various pianos and organs, for we find the ability to play in their own church and Sunday-school services one of the most valuable acquirements possible for the girls, and we want even those whose time with us is very short to learn to play hymns correctly.

At quarter-past twelve morning classes are finished, and again there is

great scampering, for everybody and everything must be in readiness for the half-past twelve dinner, as we make a point of absolute punctuality in this country where "to-morrow" is the habit. You may look in and see them—three long tables in one dining room, presided over by Spanish teachers, and two English tables in the other, with one of our own number at each, directing the conversation, and incidentally suggesting certain improvements in table manners. At one the bell is rung for our own dinner, but as those who have been at the girls' tables come in late, and one or two invariably leave at half-past one for extra classes or other appointments with the girls, I am afraid you will think our dinner a very informal one.

You will have very little leisure time after dinner if you wish to keep on with the daily program, for at two the girls are again at work, this time in the sewing classes, so important a part of every Spanish girl's education, and without which no girl can find a position as teacher. For these classes all sorts of nooks and corners are utilized, and our crowded quarters make hygienic conditions of light and space an utter impossibility. The girls' bedrooms and both dining rooms are called into use as well as the regular sewing room, and when the weather is warm enough the little garden is greatly in demand. We have a graduate course in sewing, and I am sure you will be interested in the evident pleasure of the girls in their work as well as the really beautiful results obtained in the advanced classes. They have an hour daily, a small proportion of time compared to the convent schools, but quite as much as can be spared from our very full program.

At three come gymnastics for some, and walks for others, and you will want to step out into the front hall where the roll is called for walks, and you will see the girls in their street uniform. In winter they wear dark blue three-piece suits, a dark blue hat trimmed with dark blue ribbon, piped with white, and black gloves. In summer the same skirt is worn with white piqué waists, white hats trimmed with white tulle, and white gloves. They look very pretty as they start out, and the long lines walking down the avenue attract very favorable attention.

Until a quarter to five there are no regular duties, although extra classes and special recitations are very often tucked into that little breathing space, and practicing and music lessons take advantage of all free time. From quarter to five till six there is study hour, and at this time the older girls are allowed to be in their own rooms, while the younger ones and day pupils assemble in the dining rooms, which, as you see, are seldom unoccupied. At half-past six the supper bell rings, and after supper follows an evening of study, whose length varies with the different ages. The first "Good nights" are said at quarter past eight, still more at a quarter to

nine, and finally study hour ends for all at nine fifteen, leaving another half hour before lights must be out. Then, and not till then, is the house really quiet even as to pianos and organs.

And so your day in the school will have passed. Were you here over Sunday you would naturally see quite a different order of things, for in the morning all attend services in the different churches here in Madrid, and in the afternoon and evening there are Sunday school and song services and Christian Endeavor meetings. During the week the order is changed somewhat to make place for the Thursday evening section meetings, which we each have with our own little family group of girls, and Saturday evening is frequently given up to lectures or entertainments.

Now preparations are in progress for the new year, which promises to be a very busy one. Lack of both space and means requires us almost daily to refuse applications for the coming term. This is a source of continual grief and infinite regret to us all, for every sign of awakening interest in the Spanish parents in the education of their daughters should be stimulated, and we feel it is checked by each refusal on our part.

Instead of this very unsatisfactory pen picture of our life here I would like to extend through you a most cordial invitation to each one of the ladies to come and visit this work, for which they are giving so liberally, and to see what their generosity has done for the homes and villages in which these girls' after lives are passed.

THE PESTILENCE THAT WALKETH IN DARKNESS

(We are allowed to print the following excerpts from a recent letter from Mrs. H. C. Hazen, of Tirumangalam, Madura Mission.)

A HINDU boy in our boarding school was dangerously ill with what the dresser called a very bad case of indigestion, but which we know now must have been the genuine cholera. Twice he seemed to be breathing his last, but the Lord mercifully spared him. He is a village munsiff's son, of the Nyak caste, and from a village where we have no Christians, and I worked very hard over him for six days until I knew I had reached the limit of my strength. My task was not made easier by the presence of six of his relatives, who were eager to show their love to the boy by giving him all sorts of food that would mean sure death to him in his feeble condition. Moreover they wanted all sorts of things for themselves, rice, wood, bottles, medicine, etc. On the sixth day that boy was so much better that I breathed three or four sighs of relief. But alas! another boy was stricken

down that Sabbath morning, and I ran back and forth in the sun caring for him until I had a genuine touch of the sun.

The boy seemed to be decidedly better at five p. m., and talked with his parents and brother who had come. I left him for a little rest, only to be summoned in less than ten minutes to see him breathe his last. It was a shock to us all, for we had thought the worst was over. His mother set up the genuine Hindu shrieking, which curdled the blood of all the people on the compound, and especially of the boys in whose quarters the mother was. Instantly another very small boy began to show symptoms of the dread disease. We all thought it was fright, and that he would be all right once he were in mother's arms. Moreover I was too ill myself to care for him. So we sent him as quickly and tenderly as possible to his village which was near. The school children were all sent home either that night or the next morning. Five on the compound had slight attacks that week, two of them rather serious. I, too, was ill. I called it congestion of the liver from overwork and exposure to the sun. Friday and Saturday everyone seemed to be well, and I sat up a few hours in the afternoon. On Sunday morning one of our best teachers, a man whom we all loved and respected, and who had a most remarkable influence over the boys in the Hindu boys' school, died with the dread disease.

The next day Dr. Parker came in and took me to Madura. Mrs. Jones also came, intending to take me to Pasumalai, but I had already gone. I had a good rest in Madura, spending most of my time in bed until Saturday when I returned home. In the meantime the boy who had helped most in caring for the first sick boy had been very ill in his village with cholera. He has quite recovered.

On August 3d in the evening the catechists came for their monthly meeting, and the children returned to the school. Just as I was concluding prayers the next morning a teacher called me saying a boy was very ill. Before I had left the veranda word came that the boy had died. I was ready to throw up my arms in despair, but for the children's sake I must be calm. The boy was not a boarding school pupil, but the brother of a new teacher and his wife who had come only four days before to take up work left by the teacher who had been called up higher. It took some time to ascertain and circulate this fact, and in the meantime three little boys were frightened into thinking they had cholera, although by that time we were happily able to tell them truthfully that the boy had not died with cholera but with heart failure. All that day I doctored and strove to amuse those boys, and at even time I managed to arrange for a little prize giving so as to cheer all the children.

EL AZHAR

BY E. B. S.

VISITORS to Cairo, Egypt, find Shepherd's Hotel conveniently located for their sight-seeing, since they have only to cross the park, El Ezbekiyeh, to reach the busy street of bazaars, where Oriental life surrounds them. Should they continue their explorations by following the street eastward for something less than a mile, they would come to an ancient mosque and celebrated school of learning, the Moslem University of El Azhar.

Imagine a stone building surrounded by narrow streets and close-crowding native dwellings, a building erected in the year 973 A. D., and devoted to religion and mediæval scholarship. As we enter through the gateway, our guidebook tells us that this is the most ancient university in the world, with the exception of that at Bologna. Here instruction of Moslem youth has gone on continuously since the tenth century, and to-day the same methods are pursued, the same subjects discussed as in early times. Its name El Azhar, signifies The Blossoming, but to a modern traveler its one-time flowers of intellectual activity seem to have shriveled into dry husks of sterile pretense, and to hang upon the tree of knowledge like last season's leaves upon an American oak.

Under one roof are gathered some ten thousand young Moslems, with two hundred and fifty or more professors. When pupils matriculate here, they step back into the manner of thought of ages long past. The terms of admission are ability to read and write, and a memory knowledge of at least half the Koran. If a student is blind he must, in place of the first requirement, have committed to memory the whole of the Koran.

Although the modern calendar has been adopted by the government of Egypt, in the university the year's length is still governed by the moon, and is of three hundred and fifty-four or three hundred and fifty-five days. No clock reminds one of the passing hours. The day is divided with reference to the five hours of prayer, and appointments are made "after morning prayer," or at certain times before sunset; these times are recognized by the length of the shadows in that cloudless land.

To an Oriental, noise is an essential condition of all work, mental as well as manual. No quiet lecture rooms are set apart for the professors, but in a large central hall, two hundred and forty feet by fifty, the classes gather every day with the exception of Friday, which is the Moslem Sabbath. The hall is divided by eight rows of marble columns, and at the base of one of these columns a professor seats himself upon a low stool, facing toward Mecca. Around him gather twenty-five or thirty young men, who dili-

gently take notes of his explanation of the language and teaching of the Koran or of some of its commentaries. A visitor has described the appearance of this great court of the mosque as "like a field of red and white poppies swaying in the wind, the hundreds of turbaned heads bending backward and forward in a kind of studious ecstasy."

The aim of the teaching is not to awaken thought or develop the reasoning powers. All doubt is rigidly proscribed. "Believe and question not" is the rebuke administered to a too-alert mind.

The curriculum includes Arabic philology, Moslem theology and jurisprudence; in mathematics, algebra and geometry; in science, they name logic, ethics, rhetoric, prosody and verse. The beauties of the Arabic language (the language of the angels) are considered worthy of careful and long study. The most advanced pupils delight to find choice forms of expression for their appreciation of popular teachers. One professor is spoken of as "a lighthouse in the billowy sea of ignorance"; another as "a nightingale in the wood of knowledge."

The courses at the university are absolutely free. The parent receives no tuition bills, and no charge is made for board. But dormitories are unnecessary, for to the youths, according to their nationality, are assigned *riwaks* or corridor alcoves, whose walls are lined with long wooden boxes in which they may keep any changes of apparel. The students stretch themselves upon the floor of the great hall at night and slumber peacefully, wrapped in the thin cotton garment which they have worn by day. A small weekly allowance of money from home serves for the purchase of cooked food from a neighboring shop. From an ancient fund in the possession of the university a dole of bread is given to each student, 13,510 loaves being distributed daily, according to one account. The open corridor serves as dining room, where the sparrows will pick up any crumbs that fall.

Until recently the professors have had no salary, but have earned money by copying manuscripts or giving private tutoring. Now each receives a small monthly stipend.

The students are from widely distant places, and chiefly from the peasant class, although there are many from families of wealth and social position. All mingle freely, and a richly dressed youth of good family may be seen reclining by the side of a dark-skinned, and not too cleanly, Nubian, engaged in friendly discussion of the lecture which both have attended.

Islam is divided into many sects, and a professor may be found presenting his interpretation of a doctrine of the Koran to an earnest group of listeners, while his neighbor at the base of the next pillar is teaching a contrary doctrine.

Although the university student in a Christian land must regret that the minds of the Moslem youth are being dwarfed by the narrow range of their studies, and that they are left in ignorance of all the phenomena of nature as well as the quickening touch of modern life, yet, on the other hand, our educational methods of the West have something to learn from that devotion to study which needs not the spur of final examinations nor of prizes and academic degrees.

OUR NEW MISSIONARY IN NORTH CHINA

BY MISS MARION G. MACGOWN

CHINA, at last, after six years and a half of expectation; and such a nice China it is! Of course I have long loved it from afar, and meant to love it when I reached it, but I did expect to find much that was unattractive. Why, nothing is so bad as I had been led to believe. Of course Tientsin is ahead of most places, but even the mud villages which we passed on the way up to Peiho, and which Mr. Porter tells me are typical, are not so dirty and unattractive as I had pictured them. It goes without saying that I like the people, and when I think how really hopeless their lives are after all, especially the women's and children's, I rejoice that I have the chance of doing something to help them. I long to begin learning the language so that I can understand and talk with them, but I am being very good, and waiting a few days to get a bit settled before I begin. I have met the man who will be my teacher, and he kindly expressed the wish that I might learn his language quickly, and said it was very easy. I have my Chinese name, supposed to sound as much as possible like my own. The surname was chosen before I came. The first name, which is taken for its meaning, I chose myself out of several which he picked out, all ending in "an," to bear some resemblance to my American name. The one I chose means, "The protection of Heaven producing peace." Is it not a beautiful one? As nearly as I can spell my name for you it is Guan Fo An.

They told us at college, I remember, when we were volunteers, not to suppose that crossing the seas would change us, and it is very true. I am exactly the same girl to whom you bade farewell at the South Station in Boston just six weeks ago to-morrow. Nothing seems especially strange. Some of the people on the steamer said they felt in Tokyo as if they had been suddenly dropped down into another world. Now that, I know, is the proper sentiment, and I should like to feel that way, because it must be most amusing; but I seem so just like myself, and the people around me are so

human in spite of some differences of color and costume, that I feel in just the same world only with surroundings a bit peculiar. "A stranger in a strange land" sounds so poetical, and so much the fitting thing to say, and yet here I am, as much at home as in America. At every port there have been missionaries to take us into their hearts and homes, whether they ever saw us before or not. I have decided that missionaries are the most hospitable people in the world. Those in this station sent letters to meet me in Japan, and others of our mission in Peking wrote to me in Shanghai and here, and we seemed far from strangers when we met.

Of course, after all, it is the natives who ought to seem queer, not my fellow-missionaries. But, they are so human that they seem very natural, after all. I do not know why people think the Chinese repulsive. I will admit that they do not take daily baths and that their clothing is not always freshly laundered (I am speaking now of the ones you see working around), but they have pleasant and intelligent faces even if their coiffure is not the most becoming. They do not look a bit alike either. That is another fallacy. As for the children they are adorable.

I enjoyed the voyage from beginning to end. Nearly eighty missionaries were on the Mongolia, and many of them were new ones, showing that missionary interest is increasing among the young people at home. The great problem to me is why more do not come. They are struggling to get positions in America which a dozen other people want, and out here there is so much work of the most interesting kind which calls out for some one to do it. They dread the coming, but the whole thing seems so simple after you are once here. Of course I do not know the discouragements of the work yet. The only part I can speak of is the plunge—the leaving home and journeying across the far waters. For that I will say there is nothing about it hard enough to begin to compare with the joy of coming to these people who need so much what we are bringing them. I love my family and friends as well as anyone does, too.

WORK FOR GIRLS IN EUPHRATES COLLEGE

BY MISS MARY L. DANIELS

TEACHERS

WE have now eighteen Armenian teachers. Eight teachers or professors from the male department have given assistance in teaching. For the coming year Cupid steals two valuable teachers, another will go to America, and one has accepted a position in another city.

PUPILS

Of the 328 pupils in primary, grammar and high schools and college, 174 are Gregorians. In the college and high school there are more Protestants than Gregorians, while in the primary school there are nearly twice as many Gregorians as Protestants. Our pupils have been fewer this year because many left for America (between 30 and 40), and because the orphans from five classes have been taken out of the school. In the boarding department we number 92 girls, 8 teachers and the matron. The girls come from 32 towns and cities, of which five are missionary stations outside of our own field. As prices have been double or more than double in many instances, we have had to use the greatest economy and to live very simply.

WORK OF THE YEAR

Mrs. Carey has had a kindergarten training class of ten girls. There is a great call for such teachers. They have been very enthusiastic in their work. The girls show a decided improvement in both vocal and instrumental music, and a few weeks ago the girls and boys gave a concert, which was the best that we ever have had in Harpoot.

Miss Riggs has paid special attention to English, having lessons with all the girls in the upper schools. She has used the Berlitz system with the beginners. It is wonderful how well the little girls can talk and read. If we can only continue the work in English in this way for a few years, we shall have splendid results.

We have had normal lessons with 18 girls. They have had much theory with a little practice. We hope to strengthen this department when we have more helpers. Much time has been given to the course in sewing and embroidery. The work is arranged according to a system, numbered and put in large books. The graduating classes have lessons in dressmaking, including cutting and fitting. The girls have been enthusiastic over their sewing, and have done beautiful work.

The drawing course has been changed, and we are working up a new course in practical drawing. The girls are much interested in the work. Once in two weeks the seniors or juniors have had lessons in cooking or ironing. Five of the older teachers have taken a course in obstetrics. They had two daily lessons with the doctors, and enjoyed their lessons very much. The regular work of the school has gone on as usual, with a raising of the standard in many classes. During the last half of the year the college girls have made special effort to govern themselves. There has been a decided improvement in the government, some saying, "It is natural now to try to govern myself." During the year we had parents' day. The

exercises were appropriate for the occasion. Then the parents were invited to the parlors for tea and crackers.

WORK IN THE FIELD

Twenty-one graduates are teaching outside of the college. Twenty-one undergraduates, girls who expect to return and finish their course, are teaching in the towns and villages of our field. There are many places that do not need graduates, but which call for teachers, so our girls have a chance to go out and work for the Master.

RELIGIOUS WORK

There has been no special religious interest, but a deepening and perfecting of character in many girls. A new interest has been aroused in Bible study, and girls know and love their Bibles. Our girls, from their Sunday collections, have supported one of their own number as a teacher in a village in which there has been no school. We are hoping to send out two teachers in this way next year. Our Young People's Society of Christian Endeavor has been transformed into a Young Women's Christian Association, and we are just joining the World's Young Women's Christian Association. This year, as usual, we have supported a girl in Inanda Seminary, sent money to our home missionary fund, and helped poor girls in our own school. As we look back upon the year, we feel only gratitude for the leading and help of the Lord. We plan for the new year, looking to Him for his blessing.

EXTRACTS FROM REPORT OF WOMAN'S WORK IN AINTAB, 1907-1908

DAY SCHOOLS

[The story of these little schools, each with some peculiar feature, is so picturesque and full of interest that the editor cannot cut nor condense. How much these schools are doing for the new Turkey!—Ed.]

WE have aided this year wholly or in part fifteen schools, employing eighteen teachers, only one of the schools being in Aintab.

In Aleppo, about one hundred boys and girls are in the schools aided by the Woman's Board. The church there has for the first time taken the entire responsibility for the schools, which were formerly cared for by a wealthy Armenian doctor.

In Beylan, our teacher, Leah, has been the only Christian worker. There has been no pastor throughout the year, yet she has stood bravely at

her post, alone and away from home, teaching school all the week, having Sunday school for the children, and holding meetings for the women and girls. Everyone who has known of her work has spoken very warmly of her, and the people beg to have her sent to them again.

The two schools at the third church, Aintab, have been better housed this year than ever before. A new schoolhouse has been put up, and the yard where the children play much enlarged. When the upper story of the building is completed, they will have ample room for the three schools and as pleasant an upstairs schoolroom as could be desired.

Behesné is another pastorless church, where our good teacher, Asanet, has done her best to fill the bill of schoolmistress, helper, Bible woman and general adviser. She writes in English as follows: "I am glad for the newspapers (Daily Bible), because I never had anything in this Behesné that helped me so much. I am always reading them with joy and speaking these spiritual things to my people. Behesné and I, we need every time your prayers." This teacher leaves next year to study nursing in Beirut hospital.

In Berejik the teachers were not experienced, never having taught before, and being just out of school themselves. Their experience, or rather inexperience, is perhaps the most striking illustration we have had of the great need of teacher training at Aintab.

Kilis has reported progress in grade and a better condition of the schools, and the people have given liberally. Adiaman, also, has increased gifts for schools. In Hassan Beyli, Kilis and Adiaman the people, especially the women of the churches, have been doing what they could to save and earn money toward a school for little children, a semi-kindergarten. These places have no schools for the smallest children, and as there is no good home training, the children from four to seven are neglected. The teachers cannot spare from their regular lessons the time necessary to care for the little ones as they should be cared for.

In Yoghunoluk there has been no school this year, mainly because there was no pastor there to stand behind the teacher and school. The people there prefer to put their children at a trade while very young, and, unless obliged to, will not send them to school. Even very little fellows can make money by doing certain parts of the manufacture of wooden and bone combs, which is the main business of almost the entire village.

In Beityas the teachers, Mary and Martha, as it happens, have worked hard. Mary, one of our last year's seminary graduates, has had about twenty-five pupils, and Martha seventy-five little ones to manage all alone. She has to keep school in the church building, as the schoolhouse cannot accommodate all her flock as well as the higher classes.

At Severek, our northeasternmost station, the school has been carried on by a woman and her son, neither of them fitted to do the work, but the character of the country there, and the insistence of the authorities on the possession of a permit (which the present teacher has) have made it impossible to send anyone else.

BIBLE WOMEN

The six Bible women employed by the Woman's Board have about two hundred pupils in all. Three of those in Aintab do not teach reading but give all their time to religious work, talking with individuals and leading meetings. One works solely among hospital patients. One woman told me last week that a Gregorian priest who had been trying for months to settle a dispute between a mother and children finally asked two Bible women to go to see what they could do. They told him they had given up trying to reconcile people to each other, but worked for their reconciliation with God, and the other came very easily after that! They went and were very happy to-day in telling of their success. Visiting the sick and those who need help, in short doing a deaconess' work, takes up much of their time. It is to them the women look for help and advice in every difficulty. They work among Protestants, Gregorians, Catholics, Syrians, and a few have Moslem hearers.

A few incidents may be mentioned which will speak for themselves. A woman came to the Bible woman asking to be taught to read. Her husband was a drunkard and away from home. She said her prayers did not do good because he was so far away! She, therefore, wanted to try a "paper," that is, a charm. Another family to whom the Bible woman went, said, when asked what they knew of Jesus, "We have some impression of God, but we know nothing about Jesus." One girl said to a Bible woman, "Has the book a voice? It looks to me like black lines. How does it say things when you open it?" This girl has now begun to take lessons and will soon be able to have the book say things to her. A Bible woman went to a certain yard where there were five nominally Christian women. They had never heard the gospel story. After she had talked with them they would not let her go, and actually held on to her skirt in their pleading with her to stay with them. Another worker has a bound volume of tracts which she lends to those who can read. She lent the book to a bad family who usually spent the evening in singing questionable songs and telling stories. One evening she heard from her room on the ground floor some one reading aloud from the book of tracts. The stories of Jessica and the Lighthouse touched the father, who was a drunkard. The mother now

takes lessons of the Bible woman. The Bible women in the village of Eybez had an Easter entertainment for the older girls and the young married women who were her pupils. They learned verses and selections by heart, and recited them in the presence of the other women of the village, who were very much delighted.

A POLYGLOT SUNDAY SCHOOL

BY HENRY OTIS DWIGHT

Go on Sunday to the Gedik Pasha district of Constantinople, and, if controlled by a vigorous sense of direction, you may find the school carried on by ladies connected with the Congregational Woman's Board of Missions. In this building, in the very heart of the old city, on Sunday you will find some two or three hundred persons studying the Bible in graded classes, from infants to gray-haired men and women. A curious feature of the school is that the people who come in there have to be graded according to language also, and separate classes must be provided in all grades in Greek, Armenian and Turkish. Somehow these devoted American ladies rise above all difficulties, and bring it to pass that every boy, or girl, or man, or woman is taught the Bible lesson in the language wherein he or she was born. Through their efforts this polyglot Sunday school is one of the most powerful instruments in all Constantinople for opening to the common people the great truths of the Bible.

The Bible classes at Gedik Pasha have deeply moved even some Mohammedans in such manner as to emphasize the aptness of the Bible to reach every kind of need. One of the young Mohammedans referred to was a Persian, keen of mind and thoroughly skeptical in all religious matters. The ladies of the Bible classes so put the gospel before his mind that he confessed faith in Jesus Christ. He had to flee from the country in consequence, but on coming to America he has lived a consistent Christian life.

Another was a Turkish medical student who, as is almost necessarily the case with educated Mohammedans, was led into rank infidelity, until his teacher and companion, dying in unbelief, on his death bed said to this young man, "I have found out that after all God is, but now it is too late." This terrible cry from the Valley of the Shadow of Death sent the young medical student to the Gedik Pasha Bible classes. The man has never accepted Christianity, and yet his whole life has been elevated by the Christian instruction given to him by the late Mrs. Schneider, who was then connected with those Sunday Bible studies. His heart is still warm toward

Christians and toward Christian truth, although power has not penetrated deeply enough to make him abandon the name of Mohammedan.

Somewhat similar was the case of a young naval officer. He used to take the greatest delight in listening to expositions of the New Testament from Mrs. Schneider's lips; he always called her "mother," and he gave her a sacred place in his heart. After a time he was appointed governor of a small district in Asia Minor, and as he was going away, one of the missionary group cautioned him about the danger of falling into drunkenness, since he had long been struggling to overcome a growing appetite. The poor young man had his New Testament in his hand and said, "I shall be all right if I can only remember what Mother Schneider has told me I ought to be."

Another one of these young Mohammedans was an army officer, who after being long taught at Gedik Pasha, enduring a year's imprisonment because he would not abandon his Bible studies, finally resigned his position in the army, was baptized, and came to New York. In this city the long, hard struggles of a workingman who does not know English tended to embitter him against the Christians, who would not shield him from pains, although they had been his guides in the study of Christian truth. But just before this young man died, some twelve years later, one of his friends from the missionary circle in Constantinople met him in New York. The ex-officer said, "I have tried to follow Jesus Christ," and inquiry after his death from the people on the East Side among whom he had lived, revealed the fact that he was widely known for his clean, true life, and his kindly readiness to help everyone in trouble. The testimony of his landlady was, "He was a true Christian if there ever was one."

These are examples of the results of woman's toil in the least productive part of the field of that polyglot Sunday school. It is a branch of Bible work in which all can rejoice. — *Bible Society Record*.

THE Chinese Christians of Canton have formed a union for the purpose of binding together all who promise to abstain from wine, opium and tobacco, exaggerated and bad speech, and debt. Three hundred men, women, school boys and girls have joined this union; members of practically every denomination represented in Canton.

GIVE bravely the little that you have to God, and do not fear to lose by it. He will repay you with usury, for God is so good that he rewards us, although we give him only what is already his own.—*Queen Catherine of Sweden*.



Junior Work

Evangelistic Medical Educational

HELPS FOR LEADERS

DURING the new year there will be many problems which you will want help in solving. Let us think them over with you. You may be surprised to find that some one of us can give you just the helpful suggestion for which you have been wishing. This department is intended to serve just this need in our work. Be unwilling to flounder around in the dark when there is the possibility of getting light.

During the annual meeting in Hartford, November 9-12, we had an afternoon and evening session given to the Junior Secretarial Conference. This gave to the Branch officers an opportunity to talk over the different phases of our Young People's Work more at length. The conference brought out several points in which the Junior leaders will be interested.

We saw as never before, that we must have our young women feel their ownership in the Board. When the young woman chosen to represent her Junior auxiliary at a Branch meeting comes to the leader, and asks, "Do I have to go?" we can feel very sure that that worker has no feeling of ownership in the work. It is our privilege to help the young women of our circles to have a deep realization of the fact that the work belongs to them. They should not be willing simply to throw their money into the work, not knowing or caring where it goes. Strange as it may seem, this thirst for knowledge about what they are giving to, grows naturally in only a comparatively few cases. It is our duty to create it. In some way, best suited to our needs, we must keep the Senior and Junior auxiliaries in close touch.

This leads us to another point to which we gave time for discussion; namely, the fact that often, in our mission study work, increased knowledge does not lead to increased giving. This is, in large measure, the leader's fault. It is her duty to see that when the thirst is created and satisfied there is an opportunity to put into action at once the inspiration gained by that knowledge. All our new mission study work ought to increase our giving perceptibly.

It is the leader's task to connect the knowledge of the work with the work in operation on the field. The task is a hard one; but it can be accomplished, and furthermore it is God's will that it shall be accomplished.

But how are our leaders going to see the importance of keeping this ideal constantly before the young women? Silver Bay and Northfield conferences have been started to meet just such a need. Often mere talk about a certain need will have no effect in changing one's attitude from simple indifference to sympathetic and systematic interest. On the other hand, example and first hand touch with those working in the thick of the fight will give an interest which will grow and reach deep down into one's soul. When we are thoroughly awake to the fact that only a member or leader of one circle or Junior auxiliary can get our message we shall have her there each year. This, if faithfully emphasized, will mean, at a time in the near future, that we shall have delegations rather than representatives from our local organizations. This should be our aim. The new year ought to see us take many steps to get this help.

Our field must have new workers at once. Otherwise more of our faithful representatives now there will have to come home because they cannot stand the pressure of the overwork. Some answers to these calls ought to come from your study class or Junior auxiliary. These cannot always be made in life; but perhaps more sympathetic financial support may be what is asked of your group.

Let us give ourselves to our Father in renewed consecration. We will ask Him to show us the best way to use the helps which he has and still is sending to us. He needs the help of every young woman whose life we can touch in any way.

L. C. W.



THE UNVEILING OF THE MISSIONARY MEMORIAL TABLET AT MT. HOLYOKE

BY MRS. ROBERT M. WOODS

FOUNDERS' Day at Mt. Holyoke in 1908, was made memorable by the unveiling of a missionary memorial tablet. A committee was chosen some years ago from the alumnae to secure a mural tablet in memory of Mt. Holyoke students who had given themselves to missionary work. The names on the tablet are the names borne by the students while in the seminary, and are taken from the catalogues of the first fifty years of the existence of the school. The plan is to have a second tablet like the first when the century shall be rounded out.

The ceremony attending the unveiling was impressive. As the recessional died away, at the close of the exercises in Assembly Hall, the choir girls formed in a double line outside Mary Lyon Hall and toward the steps of Carnegie Library. Between these lines, the alumnae, trustees, faculty, seniors and visitors, passed into the library building.

Mrs. Marion Gaylord Atwell presented the tablet in behalf of the committee of the alumnae. As she did so the veil was lowered by Miss Katharine Dwight, the youngest member of the committee. This disclosed the one hundred and seventy-eight missionary names in imperishable bronze. The light from a western window showed the names in clear bas-relief. The words, Mount Holyoke Foreign Missionaries during the first half century, 1837-1887, stand at the head of the tablet, and the names are in three columns, fifty-nine in each outside column and sixty in the middle column.

Mrs. Atwell's presentation was followed by an address from Miss Ellen C. Parsons, the chairman of the committee, and the one who has put the whole matter through to its finish. Herself a missionary of the first quality, she knows the missionary world like an encyclopedia. Her knowledge, too, is most exact through the training she has received as an editor. She gave glimpses into the lives of those women whose names were unveiled, alluding to the three names which head the list. Skillfully and rapidly she told of the young women who went to Africa and India, China and Turkey; some to die almost at the beginning of their service, and others to live for many years abounding in good works. Some names will be forever associated with the institutions they founded in far-away lands. Other names will be recognized because their children and grandchildren have entered into their labors. President Woolley said there was great value in mural tablets. She had been impressed with it in her visits among the English universities. But the words which they brought to her on this Founder's Day were, "remembrance" and "inspiration." Remembrance of what these heroes have done; inspiration for our own lives.

Some of the great company looking at the tablet saw names dear from ties of kinship. Some saw names grown dear because of righteousness wrought for the kingdom of God. All saw the names of those who had turned many to righteousness, who shall shine as the stars forever and ever.

ANNA F. WOODS,

For the Committee.

Of the one hundred and seventy-eight missionaries whose maiden names are here enrolled, one hundred and thirty-two went unmarried to the foreign

field under appointment of the A. B. C. F. M. Many more have gone as missionary wives to arduous and efficient service. Surely many who never heard of Mary Lyon here will bless her name forever, that through her these women were equipped and sent forth to give them the gospel.

REPORTS FROM OUR BRANCHES

EVERY up-to-date business firm or corporation makes a point of knowing frequently, at least once a year, just the condition of all its resources, its machinery and its methods. Prosperous firms seek this knowledge often, and some are so exact as to be able to tell each night the gain or loss that day has brought, and just where the gain or loss was made. So every employee is held to his best ability, and methods proved inadequate are speedily discarded.

Something like this should be the word brought by the Branch reports, given at the morning session of the delegates at our annual meeting. We gather a few facts from the stories brought to us at Hartford.

Andover and Woburn tells of a year of varied and faithful work, and some increase in numbers, one auxiliary having multiplied threefold. The annual conference of Branch officers is always very helpful.

Barnstable Branch, made up of women in scattered homes along Cape Cod, has been helped by the living presence of Miss Burrage, of Cesarea, their own missionary.

Berkshire Branch finds an increased interest in many localities, and received a new impulse from the course of lectures which Dr. De Forest, of Japan, gave in Pittsfield in March. They have found it useful to print in their annual report, after the name of an auxiliary with its list of officers, the date of its regular meetings, thus making it possible for the secretary of the bureau of exchange to reach them with fresh missionary letters. The Branch officers endeavor to keep in close touch with the auxiliaries and to help them to mutual acquaintance.

Eastern Connecticut has enjoyed a visit from one of its missionaries, Mrs. John Howland, of Mexico. Their well-managed Bureau of Information keeps the work and its needs constantly in the mind of its members.

Eastern Maine finds much to encourage, and evidently lays strong emphasis on the education of the young to missionary interest; curios, study books and institutes being successfully used to this end. Their annual meeting was inspiring, with every officer present and delegates from seven counties. "This means much in Maine, where distances are great and money scarce."

The report of Essex North tells of hope and earnest purpose for advance. They find reason for cheer in the interest and enthusiasm of many of their young women.

Essex South says that "the pendulum is swinging toward a revival of interest in foreign missions," and that many of their auxiliaries "realize the educational and spiritual help that comes from missionary literature."

The delegates of Franklin County Branch came with joyful hearts to tell of increased interest and contributions largely surpassing their previous high-water mark. They mourn the death of their long-time treasurer, but give thanks that her successor has so soon proved herself efficient.

Hampshire County Branch records valiant efforts "to keep step" with the great on-moving Providence that is opening so many new doors to Christian women, and an encouraging success therein. An average gift of three dollars for their membership tells of real sacrifice.

Hartford Branch will long and sorely miss their efficient and beloved recording secretary, who finished all her earthly tasks in September last. We must pray that new and faithful workers may come forward to take the place of those promoted.

Middlesex Branch reports a year of successful work, but mourns the death of their devoted home secretary.

To understand the report of the New Hampshire Branch one must know something of the Old Granite State, its sterile soil, its scattered communities, and its heroic workers. Then we see that to gather 2,300 women into 95 auxiliaries for study and prayer in behalf of missions means much faithful work and devotion. The demand for information from the field is greater than ever before, and the presence of their own Miss Adams, now at home from Japan, will surely give interest and impetus to many.

The report of New Haven Branch pauses to speak words of warm commendation of the valuable work of Miss Twining, for 34 years their "model treasurer." Looking at what she has accomplished, let no treasurer think hers to be merely a passive office, just to sit and receive what others may choose to send.

New York State Branch is carrying on an educational campaign, sending missionaries and others to speak at many meetings. While somewhat expensive, this is already bearing fruit, and much more will surely come.

Norfolk and Pilgrim Branch mourns the lack of a president and of a leader in Young People's Work. Yet other officers are so faithful and energetic that much good work is done. A leaflet giving information of Branch officers, meetings and work has done much good.

North Middlesex Branch has introduced the business-like method of enlist-

ing each of its auxiliaries in some definite pledged work, and they have responded most willingly. Having a definite sum to secure has added to the mutual interest necessary to success.

Old Colony Branch begins its report with the glad word that their contributions to the Woman's Board for pledged work have exceeded the amount asked, not including special gifts sent in response to requests from the Board.

Philadelphia Branch has prepared a "program of study about our own missionaries, who they are, where they work, and under what conditions; telling also about the different fields and forms of work in which we ought to be personally interested."

Rhode Island Branch has completed thirty-five years of faithful, efficient service. Could the record of those years be summed in one story it would be a stirring tale of consecration and achievement. One of their young women's societies has recently set an example which many others might well follow. Feeling that they had grown up they decided to promote themselves to the senior department, and bequeath their name and their work to younger women. This they did formally, with a banquet, invited guests, addresses, and a letter of welcome from the Branch.

Springfield Branch has a president "who every year moves the goal for their contributions a little further ahead." Just the right kind of a president that, for the work abroad keeps calling for more.

The most important step in the Suffolk Branch during the year has been giving a special work to the Sunday schools. Frequent conferences of Branch and auxiliary workers have been helpful.

Vermont Branch is one of several which have sent out a new missionary this year, Miss Ellen W. Catlin, of Burlington, having gone to Harpoot. The children in the Branch have more than met their pledge, and the young people show much interest in missions.

Western Maine reports a year of increased interest, inspiring meetings, eagerness for addresses and information, and contributions larger than ever before.

The Home Secretary of Worcester County Branch sent out recently a list of questions to the auxiliaries, questions concerning the personal work of that auxiliary. The response was gratifying, showing that most of the societies are working steadily and in some places with high ambition. They report various successful features, increase in knowledge, greater attendance, ease of handling programs, assistance from women not members. One auxiliary holds evening meetings, and so shares interest and information with guests.

Lift up yourselves to the great meaning of Christmas Day, and dare to think of your humanity as something so sublimely precious that it is worthy of being made an offering to God. Count it a privilege to make that offering as complete as possible, keeping nothing back, and then go out to the pleasures and duties of your life, having been truly born anew into his divinity, as he was born into our humanity on Christmas Day.—*Phillips Brooks*.

Christmas seems to mean more to me the longer I live. I gaze with bewilderment on that stupendous mystery of love—the very God entering into and raising our human nature. My whole conception of the meaning—the possibilities of our common human nature is transformed as I see that it can become a perfect reflection and manifestation of the divine nature. The Word became flesh, and lodged in us. The manger at Bethlehem reverses all our human conceptions of dignity and greatness. “The folly of God is wiser than men.” It is to the humble, to babes, that God can reveal himself. In them he can find the home.

It is Christmas that, as life goes on, bids us never despair of our own or human nature around us.—*Forbes Robinson*.

IN MEMORIAM

MRS. SUSAN KETCHUM BOURNE

IN the death of Mrs. Susan Ketchum Bourne the New York Branch has lost a faithful friend and helper. For some years Mrs. Bourne served as President of the New York District, removing thence to another field and a new service, she still considered herself a member of the district, and when at intervals occasion permitted, the work again felt her touch. To those with whom she was associated on the State Executive Committee she commended herself not only as an efficient officer, but as a conscientious, loving, Christian woman. With good judgment and strong convictions, which she had the courage to acknowledge and to act upon, she was also kindly co-operative and tolerant, a helpful adviser and an encouraging co-worker. There are now those on the Executive Board who rise up and bless her as such, and to her attribute a great part of their success in their official work. To her efforts the Board largely owes the New York office and the monthly executive meeting, as well as the systematizing of its pledged work.

While yet lingering at her summer home in Rhode Island, on Friday, October 23d, in such an hour as she thought not the call came. A slight discomfort—a lapse into unconsciousness—an awakening into the Life and Light of a higher service.

F. E. N.

MRS. EDITH M. TRAVIS

THE Middlesex Branch of the Woman's Board of Missions has met with a severe loss in the passing over of their beloved Home Secretary, Mrs. Edith M. Travis, wife of Rev. A. F. Travis, of Hopkinton, Mass. A faithful worker, a most interested friend of missions, a true pastor's wife, listening at all times for the call of duty, and handicapped for many years by poor health, a charming personality.

"None knew her but to love her,
None saw her but to praise."

She has passed on in the prime of life and we miss her, but her influence will continue with us, and, though we cannot see her, we feel that she still is a co-worker with us in this great missionary cause.

A. E. B.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR JANUARY

THE NEARER AND THE FARTHER EAST—CHAPTER III

QUIZ

1. What reasons are mentioned in the text-book for the long neglect of work among Moslems?
2. What change in political conditions in modern times has aroused hope of success among Christian workers?
3. Who was the only man to carry the gospel of Christ to Moslems in mediæval times?
4. What title has been given him?
- TOPIC.—Facts in the life history of Raymond Lull, gathered from Biography by Zwemer.
5. What was Raymond Lull's motto?
6. What other pioneer workers are mentioned in Chapter III?
- TOPIC.—Characterizations of Henry Martin, culled from Biography by George Smith. Extract from poem by Lewis Morris, entitled "A Vision of Saints." From *Via Christi*.
7. What does the text-book say of the value of controversy or discussion with Moslems?
8. In what countries has work for Moslems already been begun?
Map exercise.
9. What interesting survivals of early Christian customs are found among the Moors?
10. In what respects is Egypt a strategic field for spread of the gospel?
TOPICS. (1) The Cairo Conference of 1906. (2) The Mohammedan University at Cairo—El Azhar.
11. Why is Arabia especially interesting to Christian workers?
12. What missionaries are mentioned as having worked there?
TOPIC.—Ion Keith Falconer.
13. What is said of the success of work in Java? Under what society carried on?
14. Who was Hester Needham?

E. B. S.

SIDELIGHTS FROM PERIODICALS

THE TURKISH EMPIRE.—“The Crisis in the Near East,” the situation from three different standpoints, *Nineteenth Century*, November. “The Near Eastern Crisis,” *Contemporary Review*, November. “The New Era in Turkey,” *Edinburgh Review*, October. “Bulgaria, the Peasant State,” and “Serbia and Montenegro,” *Geographical Magazine*, November. “Bulgaria, a Nation Reborn,” *Putnam's*, December.

AFRICA.—“The Congo Question,” *North American Review*, December.

CHINA.—“The Fight against Opium in China,” *Missionary Review*, December.

INDIA.—“An Advanced Hindu View of Reform,” *Westminster Review*, November. “India under Crown Government,” *Nineteenth Century*, November.

JAPAN.—“Japan in Manchuria,” *Yale Review*, November. “A Western View of the Japanese,” *World's Work*, December.

Articles of general interest are, “The Sunday School Around the World,” *World's Work*, December; “Children's Work for Children,” fully illustrated, *Missionary Review*, December; “Outlook of Jewish Missions,” *Missionary Review*, December.

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from October 18 to November 18, 1908.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bar Harbor, Union Miss. Soc., 7, C. R., 13.56; Orland, H. T. and S. E. Burk, 15, Searsport, Aux., 13.75; Skowhegan, Coll. Miss. Soc., 1.25; Steuben, Conf. Meeting, 3.50; Waldoboro, Aux., 3.75. Less expense Ann. Reports, 30,

27 81

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Gorham, Aux., Th. Off., 32; Portland, State St. Ch., Aux., 47.31; Portland, South, Spurwink, Aux., 10. Less expenses, 3.57,

85 74

Total,

113 55

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Campton, Aux., 15; Center Harbor, Aux., 6; Littleton, Aux., 62.50. Less expenses, 3.24,

80 26

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Brattleboro, Mrs. Mary L. Henshaw,

5 00

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Lawrence, Trinity Miss. Soc., 10; Lowell, First Trin. Ch., Ladies' Miss. Soc., 5, High St. Ch., S. S., C. R., 9.02; North Chelmsford, Aux., 10,

34 02

Berkshire Branch.—Mrs. Edward Toiman, Treas., 47 Reed St., Pittsfield. Adams, Aux., 36.62; Dalton, Aux., 148.50, Y. L.

Miss. Cir., 12, A Friend, 270; Hinsdale, Aux., 20.06; North Adams, 55; Pittsfield, South Ch., Aux., 46.51. Less expenses, 15.48,

573 21

Essex South Branch.—Miss Sarah R. Saford, Treas., Hamilton. Essex, Aux. (prev. contri. const. L. M. Mrs. John Knight); Gloucester, Trinity Ch., Aux., 64; Lynn, First Ch., Aux., 7.17, North Ch., Aux., 22; Salem, Crombie St., C. R., 5; Swampscott, Aux., 7.25,

105 42

Franklin Co. Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Greenfield, Aux., 11; Northfield, Aux., 34.75, C. R., 8.34, Mothers of C. R. Children, 9.25, Prim. S. S., 5; Shelburne, Aux., 20.75; South Deerfield, Aux., 23.06,

112 15

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, North, Aux., 5; Amherst, South, Aux., 30; Easthampton, Emily M. C., 15; Northampton, Edwards Ch., Aux., 1; Norwich, Ladies' Aid Soc., 5,

56 00

Malden.—Mrs. J. B. Martin, *Middlesex Branch*.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Dover, Fowissett Aux., 10; Framingham, Aux., 44.35; Holliston, Aux., 30; Hudson, Aux., 10; Milford, Ann. Meet., 25.55; Northboro, Aux., 10; Southboro, Aux., 12; Wellesley, Wellesley College, Y. W. C. A., 250,

391 90

Millis.—A friend, *Newton*.—Family of Dr. W. S. Clark, *Norfolk and Pilgrim Branch*.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Abington, C. E. Soc., 5; Braintree, C. R., 5; Plymouth, Aux., Th. Off., 13.70; Ran-

17 25

10 00

dolph, Aux. Th. Off., 25.05; Weymouth and Braintree, Aux., 11; Weymouth, South, Union Ch., Aux. (25 of wh. to const. L. M. Mrs. Lysander Heald), 40, 99 75	
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River, North Middleboro, C. E. Soc., 10 00	
<i>Springfield.</i> —South Church, 95 65	
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, Blandford, Aux., 1; Holyoke, Second Ch. (with prev. contri. to const. L. M's Mrs. Guy Beman, Mrs. Charles Howe, Mrs. Leonard Merrick, Mrs. Edward B. Miles, Mrs. George Ray, Miss Elizabeth Ray), 28; Palmer, Second Ch., Aux. (prev. contri. const. L. M's Mrs. Frank S. Brewer, Miss Bertha A. Hastings); Springfield, Mrs. Jane Davis, 300, Park Ch., Aux. (prev. contri. const. L. M. Mrs. John Luther Kilbon), South Ch., Aux., 4, 333 00	
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 41 Garden St., Cambridge, Amurndale, Aux., 28; Boston, Central Ch., Mission Study Cir., Friend, 25, Mt. Vernon Ch., Mt. Vernon Guild, Friend, 25; Brookline, Friend, 290; Cambridge, First Ch., Aux., 32.60, Prospect St. Ch., For. Dept. Woman's Guild, 7; Chelsea, First Ch., C. R., 6.12; Dedham, Aux., 14; Dorchester, Second Ch., Y. L. Miss. Soc., 190; Hyde Park, Junior Aux., 10; Jamaica Plain, Boylston Ch., C. R., 6; Newton Highlands, Aux., 27.29; Roxbury, Immanuel-Walnut Ave. Ch., For. Dept., 113.64, Roxbury, West, South Evan. Ch., Woman's Union, Th. Off., 25; Somerville, West, Day St. Ch., Jr. C. E. 3, Walpole, Second Ch., Woman's Union, 60; Wellesley Hills, Aux., Th. Off. (25 of wh. by Mrs. Mary Y. Campbell to const. L. M. Mrs. Beatrice Codwise), 40.35, 813 00	
<i>Worcester Co. Branch.</i> —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester, Barre, Aux., 10; Gardner, H. H. Soc., 12.51; Holden and Lancaster, Friends, 12; Petersham, Miss Elizabeth B. Dawes, 100; Whitinsville, Extra-Cent-a-Day Band, 11.50; Worcester, Central Ch., Aux., 111.50, Pilgrim Ch., Aux., 35.71, Plymouth Ch., Aux. (to const. L. M. Mrs. Harriet Whiting Boise), 25, 318 22	
Total, 3,023 57	
RHODE ISLAND.	
<i>Providence.</i> —Sunbeams (Children's Memorial), in memory of Lillian Hall, 2; Mrs. William Mixer and Alice Mixer (Children's Memorial), in memory of Pauline Violet Mixer, 1, 3 00	
CONNECTICUT.	
<i>Eastern Conn. Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London, Central Village, Aux., 7; Lebanon, Aux., 3; Norwich, Broadway Ch., Aux., Th. Off., 12.50, First Ch., Lightbearers, 2, Park Ch., Aux., Th. Off. (Mrs. Osgood, 30), 63.10, Miss Pierce, 5; Preston, Long Soc., Ladies, 10.50; Stonington, Second Ch., Aux., Th. Off., 7.50, 110 60	
<i>Hartford.</i> —Off. at Annual Meeting, 612 19	
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hart-	
ford, Int. on Clara E. Hillyer Fund, 70; Hartford, First Ch., Aux., Mrs. Austin B. Bassett, 50, Warburton Chapel, S. S., 2.42; Simsbury, M. B., 5; South Coventry, Aux., 10.47; South Glastonbury, Aux., 12; Talcottville, M. C., 12; Vernon Center, Aux., Th. Off., 14, 175 89	
<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 260 Church St., New Haven, Black Rock, C. E. Soc., 10; Bridgeport, North Ch., King's Messengers, 10; Canaan, Pilgrim Ch., C. E. Soc., 10, Mission Circle (to const. L. M. Mrs. Burton A. Peirce), 25; Darien, Aux., 12; Deep River, Jr. C. E. Soc., 2; Durham, Cong. Ch., C. E. Soc., 10; East Haddam, Aux., 12.30; Ellsworth, C. E. Soc., 4; Guilford, Aux., 83.69; Higganum, C. E., 10; Ivoryton, Aux., 5, C. R., 5; Litchfield, C. E. Soc., 12.73; Madison, Aux. (100 of wh. to const. L. M's Miss Alice Coe, Miss Jeanette A. Scranton, Miss Susan Scranton, Mrs. Margaret Willard), 111.10; Meriden, Center Ch., C. E. Soc., 10; Middlefield, C. E. Soc., 15.64, Jr. C. E. Soc., 2; Middle Haddam, C. E. Soc., 5; Middletown, Long Hill, C. E. Soc., 10, Jr. C. E. Soc., 2; Milford, Plymouth Ch., Aux., 19.50, C. E. Soc., 5.16; Millington, C. E. Soc., 3; Milton, C. E. Soc., 10, Jr. C. E. Soc., 2; Northford, Aux., 15; North Stamford, Aux., 1; Norwalk, Aux., 20; New Milford, Aux., 105.25; Salisbury, Aux. (50 of wh. to const. L. M's Miss Ruth Goddard, Miss Priscilla Goddard), 51.59; Saybrook, Aux., 33; Sharon, Busy Bees, 50, C. E. Soc., 20; Stamford, First Ch., Aux., 25; Stratford, Aux., 17; Torrington, C. E. Soc., 3; Torrington, C. E. Soc., 5; Trumbull, Invitation Cir., 7.41; Washington, C. E. Soc., 10; Watertown, C. E. Soc., 10; Westbrook, Aux. (with prev. contri. to const. L. M. Mrs. Friend G. Dickinson), 16; Westville, C. E. Soc., 10; Woodbury, C. E. Soc., 20, 826 37	
Total, 1,725 05	
NEW YORK.	
<i>East Bloomfield.</i> —Mrs. Eliza S. Goodwin, 5 15	
PHILADELPHIA BRANCH.	
<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Fla., Daytona, C. E. Soc., 7.40; Md., Baltimore, Assoc. Ch., C. R., 20; N. J., Closter, Aux., 14.40; East Orange, First Ch., Aux., 2.13, Twinkling Stars, 4.66; Jersey City, First Ch., Faithful Circle K. D., 5; Montclair, Aux., 25; Newark, Belleville Ave. Ch., Y. W. Aux., 20; First Ch., Aux., 8.62, Beginners, Dept. S. S., 2; Orange Valley, Aux. (Annie Vail Johnson Memorial, 50), 62; C. E. Soc., 25; Paterson, Aux., 50; Pa., Germantown, Neesima Guild, 36. Less expenses, 127, 155 21	
TURKEY.	
<i>Harpoot.</i> —West Ch., Woman's Missy Soc., 5 72	
Donations, 4,112 82	
Work of 1909, 934 69	
Buildings, 19 00	
Specials, 50 00	
Total, \$5,116 51	

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FROM BROUSA

(Letter from Miss Annie T. Allen, teacher in our school at Brousa, Turkey.)

(See frontispiece.)

I HAD a most delightful vacation, leaving school one week early, in order to attend the annual meeting at Marsovan. It was so long since I had taken a trip into the interior that it seemed like old times. A fine German steamer changed its course to accommodate our party of nineteen and leave us at Samsoun. Besides our party there were only two or three other passengers. We were on board only one night, and the sea also changed its reputation and gave us a most delightful passage, both going and coming.

We arrived in Samsoun too late to start out that day, but the next morning bright and early we started, for Dr. White had come on from Marsovan to meet us and had made all our arrangements. We made quite a procession with our eleven wagons. The first day the ride was charming; the road was over mountains, and the wheat fields all along the way were beautiful. They were harvesting in many places and little children would run out to the road with a few stalks of wheat in their hands, as our wagons passed, awaiting a present. We spent one night on the road in a very respectable inn, and as we all had traveling bedsteads we could not manage a taste of the real thing for Mr. and Mrs. Wiggin. As we neared Marsovan the missionary friends came out to meet us; this, too, reminded me of my life in the interior. No one ever came that we did not go out to meet, in Harpoot. When we were children, the great excitement of our lifetime was the arrival of either missionaries or boxes (!) from America. In Marsovan we received such a reception as the "Marsovanlees" know how to give. We arrived early in the afternoon, and after "afternoon tea" the meeting was called to order. Some of us teachers stole away, however, and had a refreshing Turkish bath. They have one on the mission premises.

The meeting was unique in many ways. Besides the representatives from America we had a representative from each of the other missions. There were so many interesting features it is hard to choose which to mention. We had an impromptu teachers' conference. As it happened, there was a representative from each of the girls' schools of our mission. I hope it may become a regular feature of the meeting hereafter.

We were absent just two weeks. The rest of the summer I spent in Proti, one of Prince's islands, with my brother's family. Our French teacher, Miss Borel, was with us also for a part of the summer. The island is about three quarters of an hour from Constantinople, so that my brother could go back and forth every day. The air there was delightful and we had sea bathing every day. The children got so they could swim like fishes.

Now all this is over and we are hard at work once more. The school has begun very prosperously; thus far we have thirty-nine boarders more than we had last year at this time. The Armenian schools are making great efforts at improvements, so we have not a large number of day scholars.

I have not touched on the most important event which has occurred in Turkey since I last wrote you; the subject is of so great importance to us and to our work it is hard to know where to begin and where to end in talking about it. It is wonderful, and, as some one said the other day, it is nothing less than a miracle. We missionaries who are living here now are no longer looked on by the outside world with anxiety for our work, our lives; we should be envied. What opportunities are opening up before us? We have longed to do various things for the young men of this city especially, but we knew it was useless to begin, for the government would soon stop us. This great obstacle is removed, but limited time, strength and lack of money still stand in our way; but since God has removed the greatest of all obstacles, those others will in time also be removed and we can make the beginning. I have written longer than I intended, and I must bring my letter to a close, with warmest regards to all the friends.

A word from Miss Harriet G. Powers, Miss Allen's associate, tells us that on October 16, 1908, the Brousa school for girls had forty-six boarders enrolled, nine of whom are Greeks.

PAO-TING-FU, CHINA

JUST now the pastor's wife is starting a kindergarten, with a Peking school graduate, who has studied a little under Mrs. Stelle as teacher. She has asked us to help, but she is doing the work, looking out for the "gifts,"

and so on. She is also at the head of a "church furnishing" committee. They have used their Christian Endeavor collections to pay for the work on a platform for the church, having had the wood since the church was built. They are now planning to get two chairs and a communion table. The desk for the platform and two chairs were given at the dedication of the church by the Tung Church. Then later on the women talk of putting in wood window sills (there is only the brick now), and then doors between the main room and Sunday-school room. So you see the women are where they always have to be in a real church. They make the home. (Does this not sound like our church work in America?)

One of the church members—a man who has got on in the world by making some money and investing it in inns and a grain shop—came to Mrs. Perkins recently, and said that he would be free to go out touring this winter, and if Mr. Perkins could help he would like to take one of the deacons—a Mr. Sun, whom this Mr. Wang supported in the country for a couple of years—and go down into the Perkins' field, where he had done some teaching five or six years ago, and spend the winter among the villages. Mr. Perkins was glad to do it, and Mr. Sun is settling his family for the winter, and will be in Pao-ting-fu in a few days ready to start. This Mr. Wang and his wife help a number of boys and girls with clothing, or a little toward their food money in school. The government has opened "normal" school for girls here in Pao-ting-fu. They have difficulty in getting suitable teachers, and employ one of the Bridgman graduates for two hours a day, giving her twenty dollars per month—more than her husband, who is a graduate of the college at Tung-chou will get at Ten-chou-fu, where he has just gone to open the middle school for Dr. Atwood. A number of our young married women, who have been in school more or less, have entered this school, hoping in a year or two to be able to get like paying positions. What power for good they will have if they have the good in them to give out. One of them, I know, has a will to do good, and considerable ability in doing it. She is the wife of my former cook, and while here helped Miss Jones in the station classes very acceptably.

E. A. P.

SOME OF THE NEEDS OF LINTSING

OUR friends say repeatedly, "Tell us what you want." Here are some of the things.

(1) We want your prayers—at the risk of seeming to say trite things we must head the list with this.

(2) In the girls' schools we may plan for ten little girls, and nineteen wish to enter the school. The appropriation for the boys' school will allow us to call in only four boys as boarders, while forty would come if they could. Ten dollars will make possible the addition of one boy or one girl to the boarding schools this year.

(3) We have four out-stations, important places, with chapels which are not supplied with preachers because of lack of funds. The expenses of a helper range from forty to seventy dollars a year.

(4) To rent a chapel, that is, to rent a building that will serve for a preaching hall, will cost from ten to twenty dollars a year.

(5) To buy property which can be remodeled for church purposes will cost from forty dollars upward. Street chapels on busy streets are excellent places for reaching the multitudes who throng the streets, especially on the days when the periodic fairs are held.

(6) Last year Mr. Wen was called in from the southernmost out-station to be the dispensary assistant, and another man was added to the helper force to take charge of that out-station. Since the sum asked from the Woman's Board of the Interior is for the woman assistant for Dr. Tallmon, the sixty dollars necessary for Mr. Wen's salary is not covered by any appropriation.

(7) We previously mentioned the Mr. Wang whose eyes were so nearly put out by his enemy, but whose "heart eyes" were opened in the missionary hospital—the thought came to us that he might be admitted to the School for the Blind in Peking. Although if you saw him walk off down the road you would not think that his eyesight was nearly gone, yet he is unable to read anything but large characters in a good light. Consent to enter the school has been obtained, and we hope his wish to read the Bible and play the organ shall be gratified. Fifteen dollars will pay his traveling expenses, and a like sum will send him out as a preacher during the summer months.

SUGGESTIONS

If you think that interest could be best aroused in your church or society or Sunday school by sending a box, we will be glad to give you advice about filling it.

If you want kodak pictures of this field, we will gladly send them to you at the rate of thirty for a dollar.

If you remit for the pictures, send to F. H. Wiggin, Treasurer American Board, Congregational House, Boston, Mass. If you send money for the work here, send as above, save that in the former case mark the remittance "Personal," and in the latter case mark "Special for Lintsing." You can make use of the "Parcel Post" rate, twelve cents a pound, in sending packages to us if you address us Tientsin, China, care of American Board. From there they will be forwarded to Lintsing.

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A JOURNEY TO THE ANNUAL MEETING AT HARPOOT, TURKEY

BY MISS J. L. GRAF

I WAS appointed a delegate to our annual meeting at Harpoot. Having been away from home, starting a kindergarten at Midyat, I could not join Mr. and Mrs. Emrich, but had to travel alone. I was anxious to see some of the closing exercises of Euphrates College, which, though only one hundred and fifty miles from Mardin, yet I had never seen except on my way here five years ago. I therefore remained to our own graduating exercises, and then immediately at their close (11 A. M.) mounted my little brown horse, "Whirlwind," and started off.

I spent a most restless four or five hours at the halfway place, which I reached at sunset, and at midnight was again on horseback. It was full moon and the month of June, and delightful traveling. I had a servant and soldier with me. When we reached the Diarbekir plain it grew hot, and it was very hard work to keep my eyes open and my seat on my horse.

We forded the river, which proved deeper than we expected, and then found that a second fording, which we must make in order to get to Diarbekir, was impossible. So all our short cuts were for naught, and we had to follow the river up its bank and cross by the bridge, two hours away, after all.

My heart sank as I looked at the big saddle bags, and remembered that

my extension cases had been packed into the very bottom. The bags were dripping, and when I reached my destination, having been on horseback nearly twenty hours, I found all my new finery soaked, not even a handkerchief escaped. So I had to hang out, and do some washing, too; but I had a refreshing nap and a good night's sleep.

I was to take a carriage at Diarbekir, and sent my servant to find one. It was Thursday P. M., and I had a three days' journey before me, expecting to spend two nights and Sunday at the last stopping place before reaching Harpoot. I dreaded this ordeal much, for sleep is almost impossible to me because of the wicked flea, but could not do otherwise if I wanted to see something of commencement; so I intended to engage this man to take me in four days, including Sunday. However, in a few minutes the servant returned, saying he had found a man with a phaeton who was willing to take me in two days, landing me at Harpoot at sunset on Saturday if I would give him eighty piasters more (\$3.50). The usual carriage is a cumbersome but restful affair, but phaetons are coming in, and are much lighter, though one cannot stretch out at full length and doze.

It did not take me long to decide to use a part of some money which I had received as a present, for the extra expense, for it seemed so good not to need to spend Sunday among the sights and sounds of a Turkish khan.

We skimmed over the ground—for there were three strong horses—and reached the halfway place at 11 P. M., having stopped two and one-half hours for rest about noon. I slept, or tried to, in the carriage, and we were off again by 5 A. M., and how beautiful was the winding road along the river and up and up to the top of the mountain range, where for hours we got such charming glimpses of the lake, a turquoise in the hills of orange and yellow.

We enjoyed the spin down, down on the other side for a full hour at a sharp trot and then across the Harpoot plain, two hours more to where the horses were changed; and then we climbed up Harpoot hill, enjoying in anticipation the surprise of the dear friends who I knew were commiserating my fate. So we rolled up to the houses and ran into Mr. Cary, who could hardly believe his eyes. We were given a warm welcome, and spent a very delightful six weeks in the company of the dear missionary circle.

THE NEW WOMAN IN CHINA

A keen observer who loves the Chinese, and is in close touch with them, says:—

As I look back over the years I come more and more to realize the changes that have taken place, and am so glad to have had the opportunity

of seeing this great awakening. It is a great awakening, as it extends all over this great country. Of course, as yet it has not touched the village life, but it has the large cities, and from these it will radiate out to the smaller communities.

The "new woman" of China has appeared. She is no more lovely than she is in other lands; but when the "true woman" of China shall come forth then China will have a woman, wife and mother to be proud of, and one who will easily hold her own with the best of all nations.

At present the "new woman" must smoke cigarettes, wear very tight garments, ride in a foreign carriage, have a telephone, give lunches at rather public places, talk about education, attend all the new theatres that are advertised as popular. This they must go through, and gradually they will come to know there is a higher and better life that will call out their best powers.

There is a bright side, for this class are but a part of the "new woman" class. There are those who are truly working. They deplore these outside expressions, and are very pronounced in their expressions of disapproval.

ONE DAY AT PEKING

BY MISS MABEL ELLIS

HERE I am at Peking again! The great walls with their massive gates make it as impressive as it was the first time I entered Peking, and decided once for all that I did not want these gates to close behind me as they closed in 1900. I watched carefully for the place which Dr. Goodrich had pointed out to me as the spot where the soldiers scaled the wall to bring them aid, when he told me of that awful night when they listened to the cries, "Kill, Kill!" from ten thousand throats. Eight years ago to-morrow, they gathered together at the British legation, for protection, in the midst of a hostile city in a hostile country. Now it is hard for me to imagine these people anything but friendly.

We arrived in time for the commencement of the Women's College. How happy and attractive the girls looked! No one wore ribbons or laces, but plain, clean, muslin gowns, with light trousers and gay big shoes. They spoke and sang with a clearness and ability that was delightful. One of our dear aged missionaries tells how he wrote home nearly a century ago, "We cannot teach the Chinese to sing," and thought that he was telling the truth. But I assure you that they can sing now. And to watch the faces of these proud mothers brings joy to one's heart. Many a sad, hopeless face brightens as she tells of her hope for her daughter.

After the program came the inevitable tea. A missionary ought to cultivate a love for tea before he comes to the Orient. For here it will be constantly offered to him, in the shop, after church, on the street. But since these Chinese allow us to enter their rooms without removing our shoes, and do not insist upon our sitting on the floor, I am sure that I prefer Chinese tea drinking to Japanese.

We were invited to examine the notebooks in astronomy, biology and geometry; and I felt ashamed as I recalled some of my college notebooks. I could read few of the characters, but I could appreciate the neatness and accuracy of the drawings, and I could read the essays of the English class on Portia. I wondered how these girls, with all sentiment suppressed by training and example, could appreciate the principal element of this play, but the essays surely showed understanding and appreciation, though they dwelt chiefly on Portia's virtue in following her father's plans, though she, herself, wished to tell the favorite suitors which casket to choose.

In the afternoon we took a foreign carriage—not a cart, nor a jinrikisha—but a real foreign carriage with blue plush cushions and gilt tassels, that we might visit the Temple of Heaven. Here the worship approaches most nearly the true worship of any of the heathen rites. Heaven is worshiped once a year by the Emperor, who prays and sacrifices for the sins of his people. Last winter as I went to the depot to take the train for Peking, I was told that the train could not go to Peking that day since the Emperor had gone to worship at the Temple of Heaven. As we saw dozens of immense stoves at the entrance for the preparation of the food for the Emperor and his retinue, I was less surprised that the train must stop until he and his hundred attendants had returned.

A strange feeling of awe came over me as I entered these grounds and buildings of former generations. This place is surely a marvel of art, and is beautiful and impressive in structure and coloring.

But we wondered at the dust on the marvelously carved throne, where the Emperor spends the night in feasting and prayer before he sacrifices for his people, and at the dirt carelessly swept into the corner of this sacred place into which the common Chinese are not allowed to enter. We asked if we might bring a Chinese attendant with us, and consent was given, but when the guard found out that the attendant was a woman, immediately the decision was reversed. "Oh, no," the guard said laughingly, "women cannot come in here. Why, even the Empress Dowager would not be allowed to enter." "Oh, then, why do you allow the foreign women to enter?" I asked. "We must," he replied, "we do not dare to offend the honorable foreigner." So by giving tips we were shown through the extensive

grounds and buildings with great courtesy. Though we were the honored foreigner, we were not allowed to pass through the middle gates nor use the middle walks; these were for the Emperor and the good spirits, the east and west paths were for us.

The difference between the Emperor's stairway and the one for the less honorable foreigner is not very great. The former is wider, and as the guide brushed some of the dust away from the marble at the great circular building, we noticed that there the marble was more rare, and highly polished. This most prominent building, with its shining tiles of blue and yellow, and its wonderful carvings and paintings, is devoted to the ancestral tablets of the Manchu dynasty. It contains on the northern side, a huge tablet to Imperial Heaven, and four cases on each side to the eight emperors who have reigned thus far during the past two hundred and fifty-six years. The inscriptions on these tablets to the deified ancestors for very good reasons we did not stop to read.

To the south was another magnificent building which even we were not allowed to enter, and beyond, the green polished tiles of the sacrificial altars, and the Altar of Heaven where the Emperor only, stands and worships for his people. Briers and thorns are twined around this white marble structure protecting it from the foreign visitors who might desecrate this place by removing pieces for souvenirs.

I climbed to the top of the green tiled structure and picked from among the ashes some bones of the sacrificial offerings. I think no one would object to this souvenir.

Slowly we came away from the wonderful temple, through the grounds fragrant with flowers, shaded by the immense trees of a former century, picking up bits of carved tiles and flowers. Outside the moat and double gates was the dry parched earth, a beggar wretched and dirty, begging for alms, little naked children, tired jinrikisha men watching for employment, shopkeepers with their tiny stores, waiting listlessly for a customer. These are the people for which the Emperor sacrifices a bull and prays for once a year. Further along, we saw some sleek, black bullocks being led toward the temple grounds to be fed and cared for until they would follow their companions to the green polished altar. I thought, "If the blood of bulls and goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

AHJIBAI

BY MISS ANSTICE ABBOTT

IT is nearly six months now since dear old Bhimabai passed away, but the memory will live long in the Bombay church and in the hearts of those who knew her and loved her. A short sketch of her life will, I hope, interest our readers and strengthen their faith in sending the gospel to their Indian sisters.

Bhimabai Powar was of the Marli or gardener caste. Her husband was in the employ of a Parsi. They were of good standing in the caste, but Bhimabai being an intelligent woman, often questioned in her own mind the utility of their idolatrous worship, and at times would cease from all religious observances just to see what would come of it. Nothing came of it, but she would return to her old ways from force of habit and also to prevent scandal. In the spring of 1895 both she and her husband were attacked with violent malarial fever and taken to the general hospital. They were, of course in different wards. When she began to recover and inquired for her husband, he, poor man, was dead and buried. In her despair at being left a widow she longed for death, but life came slowly back. During her convalescence the Bible women visited her regularly, and from the first she heard them gladly. As she said afterward, "Jesus wanted me, so he prepared my heart."

On her recovery the serious question of how and where she was to live pressed heavily upon her. She had no relatives to whom she could go, and but few acquaintances in Bombay and no means of livelihood. After consulting with the Bible women I offered her a room in the same building with one of my schools, and undertook her support until she decided whether to cast in her lot with the Christians or to return to her own people. She wished the Bible women to teach her, and she would often sit near the schoolroom door that she might hear the children sing and receive their daily Bible lesson. The prayer of the teacher and the Lord's prayer repeated reverently by Hindu and Bene-Israelite children impressed her greatly. Before long she had fully and intelligently accepted Christ, and was received into the American mission church. She had been attending its services for some time.

Soon after her baptism a young woman was put into her charge, a deserted wife, who, after hearing the Bible women every week near her home, was desirous of leaving all and becoming a Christian. She was of high caste, so the two women got on well together—by eating apart. The elder began at once to train the younger in Christlike ways. No easy task,

for the latter's idea of Christianity was protection and provision, together with a ceasing from "presumptuous sins." The bringing into Christ's control "the words of the mouth and the meditation of the heart," was an entirely new idea to her, and proved to be for a long time an irksome task.

In July, 1897, when I opened my "Widows' Home," Bhimabai and her young companion were its first occupants. Bhimabai was perhaps about fifty at that time, tall, dignified, reserved, and well set in her own ways. She was, however, I believe, truly looking forward to helping me in the training of young widows as they should come into the Home. She was not, however, at all prepared for the influx of thirteen women within two weeks, women saved from the famine, unkempt, diseased in body and mind. She withdrew into her shell, and while she was not unkind, she kept to herself as much as possible from the unpromising addition. As the women improved in health of body, she awoke to her duty and her privilege. As she was the old woman among them, and never well and strong, she was allowed to cook and eat by herself, but many a time if any one was ill or sad she would cook a little dainty for her, sometimes invite one who had been particularly naughty to come into her little room, give her something delicious of her own cooking, and then, like a dear old grandmother, talk to the rebellious one until she became softened and comforted.

She soon earned the name of Ahjibai (grandmother) and was Ahjibai to the end of her days. She was a blessing indeed to the Home. Never interfering with the matron, never assuming any prominence, always quietly working for the Master.

The most marked characteristic in her new life was her simple, full faith in Christ. She took him at his word and was full of gratitude and love toward him for the forgiveness of her sins; for bringing her out of idolatry; and for the provision for all her wants and needs. She never liked to pray before others, but when it seemed her duty to do so she did not refuse. Her prayers were a speaking to God and most impressive in their simple faith. When it was her turn at evening prayers to tell a Bible story and give some thoughts upon it, all gave their attention, for her expositions were original, apt and spiritual.

In 1905 the Home was moved to Satara in the hope that I might recover health and continue in my beloved work. But the hope was not realized, and as I bade good-by to my women and children it was hardest to part from my true helper and friend, dear Ahjibai.

The Home could not be continued in Satara, so the women were separated. Some went with Mrs. Fairbank to Ahmednagar. Others were sent to Mrs. Sibley in Wai. Ahjibai was homesick for Bombay and for the

church in which she had been a faithful member, so Miss Millard cared for her in her own compound. She had been losing strength for some months and on her return to Bombay it was found she was suffering from a tumor. She lived on, patient and cheerful, attracting to her little room many of the Christians by her happy Christian life.

Dr. Gurubai Karmarker, our missionary doctor, attended her to the last, and I can do no better than to copy extracts from two letters that she wrote concerning Ahjibai's last days.

She wrote January 25th: "Dear Ahjibai is very frail and weak, yet strong in her faith and reliance on God and her Saviour. She is a beautiful character. A true Christian. She is so thankful to Mrs. E. for her support. Every time I go to see her, she expressed her gratitude. Poor dear soul, she lives the gospel."

February 8th. "Dear old Ahjibai entered into her rest yesterday morning. . . . Sunday, a week ago, I called on her in the morning and asked her if she would like to have the pastor administer the sacrament to her, as the Lord's Supper was to be celebrated that morning in church. She said, 'Oh yes. It will be my last sacrament on earth.'

"About ten days before her death she handed to me nineteen rupees which she had been gathering and saving in *pies* (a twelfth of a penny) for some years. She wanted to use some of it for the Kingdom of Christ. I told her of our new Indian Missionary Association, and she was delighted to give five rupees for that and five rupees to the church. The rest she wished used for her funeral expenses. Ahjibai was a remarkable woman. She was a true example of how the Holy Spirit can wholly change the human nature. It was perfectly astonishing to see that no sign of heathenism was left in her, although she became a Christian late in life."

I send this account to comfort and encourage those who are supporting widows and helpless women in India.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCTOBER 10 TO OCTOBER 23, 1908

COLORADO	\$140 96	Previously acknowledged . . .	\$71,033 64
ILLINOIS	10,176 39	Total since October, 1907 . . .	\$90,810 03
INDIANA	394 75		
IOWA	3,895 92		
KANSAS	566 82		
MICHIGAN	726 12		
MISSOURI	1,673 24	FOR BUILDING FUND.	
MONTANA	33 61	Receipts for the month . . .	\$216 62
OHIO	295 24	Previously acknowledged . . .	9,689 67
OKLAHOMA	19 00	Total since October, 1907 . . .	\$9,906 29
SOUTH DAKOTA	346 21		
WISCONSIN	1,225 16	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
WYOMING	29 47	Receipts for the month . . .	\$57 00
MASSACHUSETTS	53 50	Previously acknowledged . . .	951 53
PENNSYLVANIA	200 00	Total since October, 1907 . . .	\$1,008 53
Receipts for the month	\$19,776 39		

MISS FLORA STARR, Ass't Treas.





FOUR GENERATIONS TRAINED AT UDUVIL.

Life and Light

Vol. XXXIX

FEBRUARY, 1909

No. 2

We were rejoiced recently by a call from Miss Caroline E. Bush, returned last autumn from Harpoot. Though far from strong, this veteran MISSIONARY missionary is in fairly good health. She plans to spend the PERSONALS. coming few months with relatives in Newtonville, Mass. Though not sent out by the Woman's Board, the going home of two missionaries will bring to many a sense of loss. Mrs. Charles Hartwell, of Foochow, mother of Miss Emily Hartwell of the W. B. M. I., now working in that city, died December 7, 1908. Many will rise up to call her blessed.

Mrs. Simeon Calhoun, who labored for twenty-eight years in Syrai, spent the last eighteen years of her life with her daughter, Mrs. Ransom, in the Zulu Mission. For sixty years she was a missionary, and in all those years she gave light and blessing in wide circles of influence. She died in early November, 1908.

You will remember that by the law of the post office department we must cut off all subscribers who do not renew within four months after their

To OUR subscription expires. We do not want to lose you, and we SUBSCRIBERS. hope that you do not want to spare LIFE AND LIGHT. So please renew promptly. Also, please help us to gain new friends. An interested reader is the best agent possible. Our offer to send the magazine free for three months to anyone who will promise to read it still holds good.

The sale of prayer calendars thus far has been very gratifying, and our stock is almost exhausted. Those wishing one for themselves or friends will do well to order promptly. Price, 25 cents; by mail, 30 cents.

A new departure in our Friday meeting is the giving half an hour on the first Friday of each month to the study of successive chapters of *The* STUDY IN OUR *Nearer and Farther East*. Able leaders who have FRIDAY MEETING. made special study of the book illuminate its pages, and suggest methods easily adaptable to auxiliary meetings. That this study meets a felt want is proved by the largely increased attendance on

those mornings. Leaders of auxiliaries especially find it helpful to see how a chapter may be well handled even in half an hour, though we always wish for more time.

Remember that the contributions from the Branches must bring us \$120,000, annually, to carry on our present work. The gifts for the regular

OUR pledged work in the month ending December 18th amounted to
TREASURY. \$8,686.10, making the total for two months \$12,798.92. Two months are one sixth of twelve months, but this sum is far short of one sixth of \$120,000.

We are very thankful that through earnest effort by our Branch and auxiliary officers, joined with real sacrifice by many givers, we were able to make our usual appropriations for 1909.

A conference of officers and delegates of Woman's Boards of Foreign Missions of the United States and Canada will be held under the auspices INTERDENOMINATIONAL of the Congregational Board, at Park Street Church, CONFERENCE. Boston, February 24th and 25th. Seven such conferences have already been held: five in New York, one in Toronto, and the seventh, three years ago, in Nashville, Tenn., in connection with the Student Volunteer Convention. The officers and other delegates who attend do not form a legislative body, but improve the opportunity for conference upon various matters of common interest to all the Boards, with free interchange of fact, opinion and suggestion.

A STIRRING AMONG MOSLEMS

It is to be expected, however, that every aggressive work on the part of Christians will be met with fierce opposition from Moslems. Persecution and even martyrdom may follow the faithful preaching of the gospel. Already there is apparently a general movement among Moslems to oppose Christianity and Christian governments. If not promptly checked this may lead to disastrous consequences. In Egypt, Turkey and Morocco the signs are ominous. Telegrams from Morocco tell of preparations for a holy war, which is announced to begin very soon. The situation is very delicate, and calls for prayer and caution, but no cowardice. Prompt and firm measures taken in time by France and Great Britain may save much ultimate suffering. There have been many threats that any British or American action against the Sultan of Turkey would lead to a general Moslem uprising.—
Selected.

UDUVIL SCHOOL TO-DAY

BY MISS HELEN I. ROOT

(For nine years missionary in Ceylon)

IN the stone-towered church of Uduvil there is a memorial tablet to Eliza Agnew. Across the road in the little cemetery is Miss Agnew's grave. Early in each school year the new girls are taken over there by the older students some Sunday afternoon, and they are told of her and other missionaries now long at rest. The lesson of their life and love for Christ and Ceylon is made plain, and after a hymn the girls kneel about the graves in prayer. This has often seemed the sweetest of memorials, but the best, the truest is the school itself.

The Uduvil Girls' Boarding School, that felt so deep an impress from Miss Agnew's character, was in her day a small home school where every

life could be directly touched and moulded.

It has grown, as everything alive must do.

Now more than two hundred girls share its

home life, and the one plain common sense

course of study has grown into three separate

ones in accord with the plans of English

educational officials. But to-day, no less than

thirty-five years ago, a wonderful work of character building is going on.

Everyone who comes really to know this beautiful school feels its power, and longs to have its influence more widely extended.

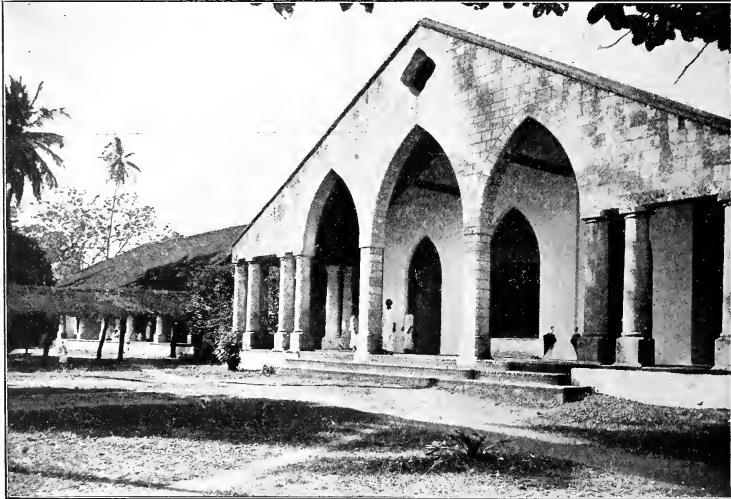
Can we imagine for a moment what it means to the daughter of a heathen home to come into the Uduvil School? Before she ever reaches the compound she has been well warned by her anxious parents to pay no heed whatever to any religious teaching which she may hear. Precisely so a good Protestant family might trust a daughter to a convent, with some misgivings and many warnings. She has been further fortified by various Hindu rites, certainly the ceremonial bath and the smearing of the sacred ashes in three lines across her forehead.



UDUVIL MEMORIAL CHURCH

At first the child shrinks from all the strange faces and from the stranger white folks, and parting from the home friends is just as hard for her as for any petted American schoolgirl. But within a few days she is beaming, and shows herself a happy, busy little girl. Usually the newcomers are about ten years old, though every term quite a number of older girls join one department or another.

The new girl finds plenty to do. And here the Agnew traditions help her. At the very time when Mary Lyon was working out the principles



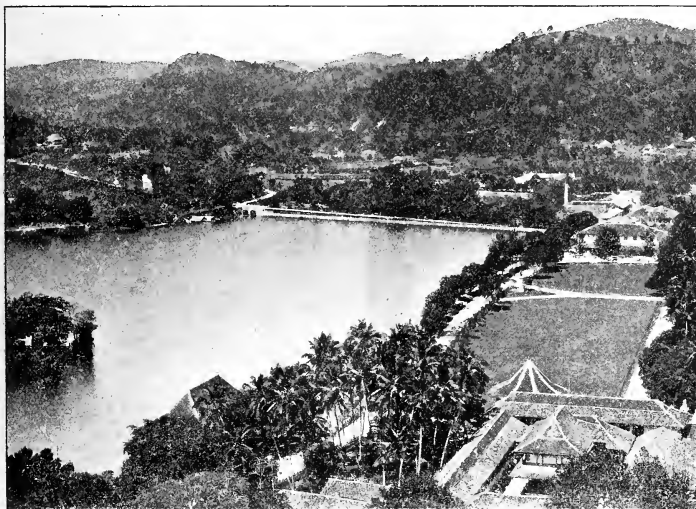
UDUVIL GIRLS' SCHOOL

of domestic co-operation, so long used at Mt. Holyoke, a very similar plan of work by "circles" was developing at Uduvil, where it is used successfully to-day.

So Muttamma (Pearl-Mother), finds her place, and probably at first she will only have to roll up her sleeping mat every morning with pillow and quilt inside, and put it in its proper place and then dust part of a room or a veranda. There are more than two hundred of the girls, remember, and that means a very careful division of labor. It means careful supervision, too, and one of the most surprising things at Uduvil is to see the matron,

herself a graduate, calling the girls to account for the work each morning. She will say, "The girls appointed to sweep the class rooms may rise." They rise. "Those who have done their work properly and have put the brooms in their places may sit down." And they do not all drop. One or two perhaps stand, and if they have no good explanation to offer are roundly reprimanded before the whole school. It is part of Uduvil's honor system, part of its training in thoroughness and truth.

When the new girl has found her place as to work and play and lessons and meetings—they seem to her innumerable—a new factor begins to have



LANDSCAPE AT CEYLON

its influence. During the very first week of her school life some older girl came to her at the sunset hour, and said to her, using the sweet Oriental expression, "Little sister, won't you come with me for a few minutes?" Then they went to a quiet corner, and the older girl repeated to her some Bible verse, explained it perhaps, taught her to say it, and then, kneeling down, prayed for the little stranger. This occurrence is daily repeated, and its influence can hardly be overestimated. It may be a good many weeks before our little Muttamma will pray for herself, but usually she is touched

by the "elder sister's" kindness, and almost always the story of Jesus wins her interest, and she is glad to learn more about him.

As she goes on in the school life her lessons grow harder, more work is expected of her, there is more to tell the home friends when they come on a Saturday to bring her a basket of home goodies—fruit and cakes and popped rice and flour and eggs. Every day in classes she learns more of



RADIANT FACES AT UDUVIL



PUPILS AT UDUVIL

the Bible, every evening at sunset some one lovingly explains the matter to her, every week she hears new Christian truth, and it all seems good to her. She may be frightened at the thought of that Hindu home, and she may not soon be willing to face its storm of displeasure, but anyway she loves to hear of Christ, and she drifts along till some day the truth grips her life, and she gives herself to him for all time and for eternity.

It is one of the loveliest sights in the world, that dawning of the Light of Jesus in one of those little brown faces. They are such dear children, so simple and trusting, and so changed by his love. And they are face to face with problems so unspeakably hard. They do not often suffer actual persecution. Their parents are usually devotedly fond of them, but still they must bear for years daily, persistent opposition, and in many cases systematic unkindness, the more severe in proportion to their faithfulness to their Master.

One of these little ones had been repeatedly whipped at home for refusing to wear the marks of the Hindu god Siva, the sacred ashes. She sat on my lap just before going home for vacation, and said, "Ammah, when you told us about Jesus and the little lambs did you mean me?" I told her: "Yes, dear. You love him, and he has promised to take care of you." But, she whispered, "I wish then, Ammah, he would take care of me so I wouldn't be hurt." When I reminded her how gladly he bore pain for her, and pointed out that only in some such way could she possibly convince the home people of the reality of her faith, she went off with a smile, saying, "I'll try to bear it gladly."

Miss Susan Howland succeeded Miss Agnew, and with various helpers, now with Miss Julia Green, has carried on the school ever since. It is a much more complicated business now; the school is four times as large, the course three times as complex, the duties of financing, providing clothes and food, caring for the sick, and even discipline, formerly attended to by the missionary and his wife residing at the station, have all been turned over to the ladies in charge. But it is a post of splendid opportunity.

There are other mission boarding schools in the Jaffna district, our own at Udupididi and others carried on by English missionaries. Yet it is certainly true that no one of them has a hold on the affections of the whole people like this dear old school of Miss Agnew's and Miss Howland's long service.

MISS ELIZA AGNEW

(For nearly forty years at the head of the Uduvil School)

BY MISS HELEN I. ROOT

TRADITIONS have grown up about Miss Agnew's memory. Not many actual recollections can be elicited from her few remaining pupils, all old, enfeebled women now. Out of all the minor qualities these two emerge in the memories of those who knew her, her intense prayerfulness, and her uncompromising opposition to evil.

In her later days, Miss Agnew was very deaf, and as she always prayed aloud, and could no longer hear her own voice, the prayers were often heard all about the compound. How the people revere her memory! How they love to speak of her constant, earnest prayerfulness! How implicitly they believe that God honored, and is honoring to-day, those brave, pathetic prayers of her old age.

When Miss Agnew was nearly eighty, she prepared to lay her burdens upon younger shoulders. But the one thing she still wished to do was to visit her former pupils in their homes and deliver a last message.

One who went with her upon this mission says it was positively terrifying to hear her fearful denunciations of sin, and her faithful pleading with those whose lives were wrong. So stern, so uncompromising, so broken hearted for those who had denied her Lord.

It ought to be stated here, for the benefit of any girl who might say "No" to God's call to India or China because she "could never learn the language," that this grand old woman, this queen among foreign missionaries, this "mother of a thousand daughters," never acquired the native language so as to use it freely. Words she knew, and some phrases, and could understand more than she could speak, but she never was able to understand a sermon in all those forty-three years of service.

Even with that great handicap how much more she accomplished, for the world's saving, than many a gifted linguist satisfied to be one of thousands of struggling teachers in America.

FAMOUS DAYS IN CHINA

BY MISS BERTHA P. REED

THE city of Peking moves softly, as in the presence of death, for two lie dead in the palace, and sadness has spread from there over high and low. There is an unwonted quiet everywhere, even though the streets are full of people, and all thoughts center upon the one topic.

We had known that both the Empress Dowager and the Emperor were ill, and all last week there were rumors and suspicions that one of them, at least, had died. But often events in the palace are concealed from those outside, and it was impossible to get any definite information; yet we noticed that many troops were being brought to the city, and soldiers and police were marching through the streets much more than usual, as if to show how strong they were. At last, on Sunday morning, the fifteenth of November, it was announced that the Emperor had died on Saturday, and

Monday the city was told that the life of the Empress Dowager came to an end on Sunday afternoon.

One wonders much about these last days of the Emperor. A prisoner most of his life, except for those few months of rule which ended so disastrously, he has had a full share of sorrow. His real thoughts and feelings must still remain a secret. In his island prison, in those days of 1900, some one found a Bible in his room. Does that mean that he gained comfort from its thoughts and sought help from above? Who shall answer? There is an edict just out, purporting to be his farewell message, and probably representing his thoughts truly, which tells of his deep sorrow over the sufferings of his people in the famine, and of his hope for his country's progress under the promised constitution. We remember, as we look back, that whatever has been heard of him, there has been nothing evil or wrong. And so he has passed on, a character of mystery, the hopes and plans and sorrows of his heart remaining his alone.

As one goes about the city, one sees everywhere evidences of mourning. Usually the chief decoration color on the streets is red. The shop signs often have the characters on a red background; strips of red paper, with quotations of lofty sentiment, are pasted beside doors and over them; and dangling bits of red cloth in front of many shops announce their business. But now no spot of red may be seen. The signs are painted a dark purplish blue, the red paper has disappeared, and all the red cloth has been changed to dark blue. We see a change in the officials. The buttons, showing their rank, have been removed from their caps, and they are wearing garments lined with sheepskin, with the white fur outside, something never seen at any other time. They have a white coarse mourning garment which shows below this. The women have put aside the gay flowers for their hair, and wear only somber colors. The police, and all others in employ of the government, have a white band on one sleeve.

The schools are all noticing the time of grief, most of them closing for the week. We have closed for part of the week, feeling that at this time especially we show our sympathy with the country. As singing and ringing of bells have been forbidden for a time, we are conducting our meetings without singing, and our church bell is quiet for this week. In all the Christian schools, this time is being used for special meetings for prayer for the country at this time, and many petitions arise for the new rulers.

The foreign legations as a body go into court mourning for the month of special mourning prescribed by the court, and the missionary body will probably follow them in this, for in all ways we would show our regard for the customs of the country in which we live.

Many things are forbidden during the three years of mourning to come, the most noticeable being weddings with the red sedan chair and music. The three years ends in twenty-seven months, as that includes a part of the third year, but in that time there can be no wedding in a Manchu family; Chinese families may hold them after a hundred days, but they must be very quiet. A few days of grace were allowed before the official mourning began, and for four days there has been a great rush of weddings, red chairs covered over with blue cloth going through the streets day and night, carrying brides on their unexpectedly hurried trip to their new homes. In one way it has been a help to the people, for the weddings have had to be small and quiet, and they have saved much money with no loss of reputation. But in the months to come we shall greatly miss the sight of the gorgeously embroidered chairs and the gay banners preceding them.

The next question is, to whom will the power go. Prince Ch'un, the younger brother of the Emperor, has been appointed Regent, and his son, a child of six, known now as P'u I, is the new Emperor. Prince Ch'un was sent to Germany several years ago with the apology for the death of Baron von Kelleter, so he has seen something of other lands. He is said to be progressive and modern, and the choice seems to be approved by all. If the power can pass on quietly to him, it will be indeed a triumph for the power of the Chinese government. So far there has been no disturbance here except runs on the banks for the first two or three days, so that special guards of police were stationed at each one, and the city is very quiet. We wonder if still newer days are coming to China, and what new progress they will bring to her, and still more earnestly do we ask the God of nations to watch over her, and lead her through this time of further transformation.

PICTURES OF VILLAGE SCHOOLS IN THE MARATHI MISSION

BY MRS. HANNAH HUME LEE

PART II

THE Aditwar School is situated in a Mohammedan section of the city, and occupies two pleasant rooms in the house of a Mohammedan. One of the older pupils named Supa, who had been attending regularly for some time, suddenly stopped coming. I enquired of the calling woman what the reason was. She told me with a very matter of fact air that the landlord had asked for the hand of Supa, and since the betrothal had taken place Supa was ashamed to come to the house in which "he" lived. Fancy a

girl in America being ashamed to see "him," or to go to "his" house. (You know that the women of India usually refer to "the other side of the house" or to "him," when they wish to refer to their husbands.) After the marriage I had no idea that Supa would attend school. But I was pleasantly surprised to find that a mild suggestion from me took root; and the Patil (headman), being an intelligent man who speaks English, was quite willing that his girl wife should be educated. So now Supa, who lives below, can slip up the back stairs, and learn reading, writing and



SCHOOL AT ADITWAR

arithmetic, and what is more, the beautiful stories of One whose tenderness for those who sit in darkness is matchless.

Supa and the other children, with some little brothers along with their sisters, all sit on strips of coir matting along the sides of the room; all except dainty, aristocratic Sugra. She has a pillow provided by her parents, and beside her a tiny brass cup full of water, with which to wash her slate after she has laboriously filled it with the fifty-two letters of the alphabet, in script and in printed letters. While the other little girls usually come with frouzzled hair, and sleep not yet washed out of their eyes, Sugra is usually

neat as a pin. The dainty shawls thrown over her head, and the variety of her costumes bespeak a home of plenty, and also tease my imagination as to the conditions of her home life. I have wanted to see her mother, but have not yet been inside her house. When I first went into the schools I used frequently to go into the girls' houses, especially on the errand of truant officer to look up absent members. But experience showed that the parents did not care to have me exert a personal influence on the attendance of their daughters. "If we choose we'll send them, and if we don't choose we won't send them," is their attitude. I soon learned that the good offices of the calling woman were more effective in the homes, and mine in the school-room.

However, the calling woman does sometimes take me into the girls' homes, where I want to make friendly enquiry after sick ones, or where she thinks I can persuade some careless parent. Two or three such visits I made to the home of Roshā, the brightest of all the girls in the Aditwar School. The first time I was received by the three wives in the house. I had to go through a catechism beginning with, "What is your salary?" But the object of my call to persuade Roshā's mother to send her back to school was unachieved. She had no control over the matter. I should come again when "he" was at home. I was not used to calling on the male members of the families, and so rather dreaded an interview with "him." But thinking it was worth while I tried again, and was rewarded with the promise that Roshā should come half the day in the mornings. In the afternoon she must go to the school where Urdu (Persian) is taught, that she might know her own language (Hindustani), for she was betrothed to a Mohammedan. The thing, however, which pleased me most was to find large pictures from the Sunday-school rolls, and smaller cards fastened up all over the walls of Roshā's home. She had received the small cards for regular attendance, and the large ones for repeating all the Golden Texts for a quarter's study. Since then I have seen Roshā looking out shyly from the bars of the Urdu school window, or met her less abashed in our schoolroom. Since the plague she has moved away altogether. The pictures sent from America to use in our Sunday school have been most welcome and useful, and I should be glad of as many more as may come.

We asked the school to come over to Mrs. Sibley's compound that we might take a picture out of doors. The girls came over quite cheerfully, for having one's picture taken is for them quite an event. Later, however, it appeared that the parents were troubled over their children's having done such an irregular thing as to go to the mission compound, and many were kept out of school. Nevertheless when the day came for giving candy all

around, the children were nearly all in their places. Candy giving day is a helpful factor in the attendance, and the last time the candy for the schools cost only forty-nine cents, while each and every child went home with a cornucopia of bazaar candy tightly clasped in their little hands.

GOOD WORD FROM JAPAN

BY MISS ADA B. CHANDLER

[During Miss Daughaday's furlough Miss Chandler has carried on her important work in Sapporo.—ED.]

I WANT to thank all of the ladies most intensely for the privilege of staying longer in this most delightful work. The money has again come, if I can only use it wisely; though really everything seems to be increasing in cost, instead of coming back to the cheap prices before the war. The Emperor has sent out a writing to all the people to live more simply and to work more earnestly. He does not often send word to the nation, but when he does it is most carefully observed. The Rescript of Education is read with the greatest reverence at all school ceremonies.

One step just taken is in advance of some nations; it is the entire prohibition, all over the country, of betting at the horse races. All classes were entering into this with the greatest abandon, and the most noted men said it was necessary to encourage having a better breed of horses, which is certainly needed. But the minister of justice has taken a most decided stand, saying it is contrary to the new code of laws, and the horse-breeding department will hereafter be connected with the army. Of course many are opposed to this sudden movement on account of great losses, but as a nation they very quickly respond to such laws. Not receiving the large indemnity they expected at the close of the Russian war has been a great disappointment. It has kept them very humble, and caused them to work very hard; so the pride and glory of their victories has been greatly lessened.

A short time ago there seemed danger of a financial break, all over the country, but a new cabinet was formed, putting the power into the hands of Count Katsura, who had the charge of affairs during the war, and at once he took such a firm stand that there seems to be no more uneasiness among the people and confidence is restored. But it does not ease the taxes, nor lower the prices of goods; and it has always been the policy of Japan to make foreigners pay heavily for their privileges. Still the protection to life and work is very great—such perfect freedom to go and come and work everywhere, and always most carefully protected by the government.

I have continued the work during the summer, as in the Hokkaido it is the pleasantest season. Although this year the heat was great, it is still very different from the south, where one feels obliged to flee to the mountains. One result of the summer classes was the great interest taken in Bible study by one of the teachers from a small village on the coast. A number are given two months' vacation to come to the Normal to study, and so keep these village schools up to the times. This man's wife had heard of Christianity here in Sapporo, but he had never had an opportunity of studying it before, and there were no others who knew about it. He took Testaments home with him, and hoped Dr. Rowland would be able to come to his village and baptize both him and his wife.

Another instance was that of the English teacher at Normal, who thought of going to Tokyo to study, but finding he could come here often, remained through the vacation. Now, at the beginning of the new term he has arranged an English Club at the school, and invited me to teach them the Bible. I supposed he wanted stories, taking Moses and David instead of George Washington, etc., but he said some of the teachers would join the class and he wished me to teach the Gospel of Luke, as I do in the Bible class at the house. Will you not pray most earnestly that these teachers of others may be most deeply impressed by the wonderful teachings of Christ. This young man is not a Christian. Once, after listening to one of the most noted Buddhist priests at his school, he said he worshiped the truth, and when I tried to find out what he understood by truth, his ideas seemed very vague. Another said he could not be baptized because he could not believe in the personality of God. How could I explain it? I turned to the first chapter of Genesis, and there I found, as I had never so distinctly noticed before, that indelibly stamped on every verse was one thought, that the Christian God was a living Being. "God created; God made; God said," etc. So last Friday I spoke to them about it and begged them most earnestly to worship the truth, but in the form of a living Being, for God is truth, and in the person of the Lord Jesus Christ who said, "I am the way, the truth and the life."

When I have leisure from the classes, and it is pleasant, I go out selling Testaments for 5 *sen* (2 1-2 cts.), and giving away tracts. The courtesy and politeness with which all receive makes this work a great delight—although sometimes I think "to-day I cannot do it, I will only take a walk." Last Saturday a woman bought one, and I asked if she knew about Christianity and she said, "Oh, no, but my son goes to the high school, and his friend bought one of you"—so she bought this one. One is shocked at the number who say they have never before heard about Christianity. I often

give tracts and sometimes sell Testaments to those coming from the country with wood, vegetables, etc. Two teams stopped; one man said, "You have given me a tract, won't you give the other man one?" I sold to a young man sitting by the wayside tending the cattle, and saw one running and screaming, but not thinking it was for me hastened on; finally this one with a blackened face overtook me and begged for some more tracts; he had bought a Testament before.

One day a young man on the street came running back and begged me to carry some Testaments to the prison. It seems he belonged to a lawyer's family and had just been pardoned out. He bought eight Testaments and gave me the names of the prisoners. The mayor's son, who was here during his vacation from the University of Tokyo, went with me, taking a card of introduction from his father. He talked most earnestly to five of the men, who very gratefully received the Testaments and tracts. But another day I went with my helper, hoping to see some of the women. I did not have the mayor's card, and could not get the names of any of the women, so I could not even leave tracts. The officers were very busy attending a meeting, and they said the New Code of Laws was very strict. The mayor's son helped me in another way. He is studying law. After selling Testaments for some time, I saw something which made me feel I had better get a written permission from the mayor. So his son said he would see that I got it. But there were many delays; all were busy with the financial troubles, the breaking of the banks, so I could get no permission. At last the young man said that as it was not for commercial purposes they could find no law against it. So, while I was seeking a written permission for myself in Sapporo, word came that freedom was for all throughout the country. So the thought came to my mind, which I had read about answers to prayer, "While we are thinking pence, God is thinking pounds."

Another day in the street I met a young lady who did not know about Christianity, but was glad to talk. I asked her to come to Sunday school, and the next morning she started from her home at six to be here in season. Then she wished we would come and talk with the children. It is a village an hour's distance, where the only work just now is that of the Mormons. Every Saturday afternoon I go with my helper, and as the days have been most delightful we have gathered the children under the trees. Some twenty have been waiting for us every time about half way down, and over fifty in the village. They listen very quietly and like to sing the hymns. I do not know what we shall do when it comes cold and stormy. At the house of this young lady the grandfather is very much opposed to

Christianity. The son cannot come because he must be the head of the family. One of the older sisters goes to a Buddhist school, and she asked the priest, but he said she must not listen to the talks from the Bible. One little girl brought a Testament and had learned the Lord's Prayer to recite. She said her brother had been to Miss Daughaday's classes, but was now ill at his home. I found him and he was so grateful for what we were doing for the children. At the other place where the children were waiting for us, I found another young man who has also attended these classes. So I think it was largely due to his influence that they wait so eagerly and listen so earnestly.

For the last few Sundays, after the men have had their Bible talk here at the house, we have gathered in the small boys playing in the streets, and they seem very happy in singing the hymns and reciting the Bible verses. Most of the children, and indeed many of those who study the Bible at the house, are not connected with church work. It is a great question to know how to get them into the church life. A number went at the time of the revival meetings; some were baptized and all were deeply touched. There were forty-eight baptisms at the church, among them some of Mrs. Rowland's King's Daughters.

Oh, will you not pray that those men who seem to be so earnestly studying the Bible may come out strong, earnest Christians. Mrs. Sakaoka, of whom I have spoken, whose grandfather was head of a Buddhist temple, and whose husband was much opposed, comes often. He is a professor at the University, and has been sent by the government to the United States and Europe to study. Their little girl died quite suddenly, and he said at the time, "We had hoped she would grow up a Christian." When he bade us good-by he said, "I have given my wife perfect freedom. Please do all you can to help her to be a Christian." We do not always know what it means to give up their religion. My helper said that although she and her brother could be Christians, her oldest brother must remain Buddhist, as he must keep up the different ceremonies at the graves of the ancestors. So he did not dare to study Christianity, but lately his wife has been studying the Bible with the mother, and he has been reading it, and came to many of the revival meetings.

And so I might write many most interesting instances that I meet with from day to day. And so I do entreat that the ladies who so kindly collect the money that the work may go on, will add to it their most earnest prayers, that the Spirit may come in great power.

It is better to build a life than to make a fortune.

THE NEW TURKEY IN MONASTIR

BY MISS MARY L. MATTHEWS

(Teacher in the girls' boarding school, W. B. M. I.)

WE heard that the Constitution was to be proclaimed at noon, and the police went from door to door to tell people not to be afraid when they should hear the cannon. Miss Pavleva and I wished to go to see the procession which was to pass down one of the main streets, but I had let our *kavass* go with some of his friends, and we did not see women on the streets, so we thought it was not just the time for us to be abroad. We sat in her room overlooking the street, and watched people hurrying off in the direction of the government buildings where the procession would form, or toward the barracks, not far from here, where the proclamation would be made. It seemed that every man and boy had gone, and then a number of women passed. Then we started out and hastened to the barracks. On the drill-ground were thousands of people, waiting for the great event. The procession had begun to arrive, and we saw cavalry, infantry, military cadets, and members of the Young Turkey committee, and other revolutionists, gather there after passing through streets packed with spectators. Officers on horseback waved their swords and there was plenty of shouting and cheering for liberty!

The center of attraction was the spot where two cannon had been placed so that the boxes came together and formed a platform. Upon this stood the leaders of the new movement, with representatives of the other nationalities in the country. After the proclamation was read, and approving remarks had been made by the other representatives—Greek, Bulgarian, Servian, etc.—a Turkish *hodja*, or priest, led in prayer, responses being made by the faithful, who spread out their hands and said, "Amen!" Cries of "Long live liberty!" "Long live our native land!" "Long live the nation!" were heard everywhere. Then the cannon pealed out freedom. People were overjoyed. They talked of freedom, equality and brotherhood as never before. Turks and Christians embraced and kissed each other on the streets, wherever they happened to be. Perfect order prevailed everywhere in the city.

At about two o'clock all the prisoners were released, not only here but throughout the *vilayet*. Can you imagine the joy of being set free when one had been condemned to one hundred and one years in prison? There were a good many such cases. We saw some who passed the school on their way home or to go to their friends, and it was a touching sight. While we have no part in politics, we could not help rejoicing with

the people at the change which had come in such a wonderful way, so suddenly and so peacefully. The proclamation was made here without waiting for permission from Constantinople. The army, as well as the revolutionists outside of it, demanded the Constitution, and they meant to have it. It seemed too good to be true, that what the Powers had failed to accomplish had been done by the Turks themselves, and in such a spirit of "fraternity and equality" with the Christian population. There is much to commend in the new administration, and we feel that a fair chance should be given the Young Turkey party to carry out their plans without interference from other countries.

In Constantinople the American schools are full, and ours might have a larger enrollment were it not for two circumstances. One is the fact that the other schools in the city, of nearly all the nationalities, take pupils for less than no pay! That is, the schools often give inducements to parents to send their children to them, and the promise of free dinners, or of hats (which are not commonly worn by girls yet) will often weigh more in the minds of the family than the advantages of a school where tuition is charged.

The other disadvantage this year is the prevalence of scarlet fever, which has had its own way in this city for more than a year, with no precautions required by the government. One of the best doctors in the city tells us that he had forty-five cases of it in July, and there were five hundred in all. We had not supposed there were so many cases in the summer, for it was so much less prevalent than in the winter that the druggists told us there was not much. The doctor estimates six hundred deaths from this disease in a year or two. There are no statistics to be had, but I should suppose there had been a third as many cases as there are houses in this city of about forty-five thousand people. With no quarantine, no disinfecting, and with public funerals, it has been necessary to keep our girls in very closely, and not to allow them to receive guests. They have been very good about it and are grateful for the care taken of them. You may be able to understand why we do not want many pupils from the city this year. We could have had a dear little class of kindergarten children had we felt that it was safe for our boarders to have them in the same yard. We dare not let them come to the orphanage for lessons either. If we could vaccinate against this fever, what a blessing it would be. How it can ever die out here, I do not know. It has spread to the villages and towns around, of course; it could not be otherwise. I was told of a girl who had it, and while recovering wrote to a girl in another town, telling of the strange disease she had had and enclosing a sample of the desquamating epidermis. Her friend

soon had an abundance of the same kind. About ten days ago we feared we had a case of it in the house, but the doctor came and relieved our fears, saying it was not that but another kind of rash; you may be sure we were very thankful.

WORK REMAINING FOR US

THE title of the concluding chapter concerning the Moslem world in *The Nearer and Farther East* is, Work that Remains to be Done. To read of the vast regions and populations where Islam still holds undisputed sway gives one an overwhelming sense of perplexity and impotence. We cannot face so great a task.

It may be well for us Congregational women to narrow the field and ask what part of all this belongs properly to us, what will remain undone till we do it. What does our Master expect us to do. Surely if we have at all realized the pitiful condition of the one hundred million women whose lives are blighted and degraded by this false faith, we must give ourselves earnestly to prayer in their behalf; real, earnest, importunate prayer, the "effectual, fervent prayer that availeth much." Pray for them as we would pray for our sisters, for ourselves were we in like misery. Read of them, think of them, picture them, realize them, that so your influence may help, even a little and indirectly, to free them from their chains.

Congregationalists have no direct touch with the millions in the Soudan, in Egypt, in Arabia, in Persia and several other countries. Our work among Moslems is mainly in Turkey, and we mainly are responsible for the evangelization of that empire. How are we doing our work there? Congregationalists have in Turkey 52 ordained missionaries and 12 physicians. The married women number 63 and the single women 68. More than 1,000 native laborers are working with the missionaries as preachers, teachers and medical assistants. The American Board has five theological schools with twenty-five students, and five colleges with more than 1,200 students in the realm of the Sultan. It has also 41 high and boarding schools, and more than 300 day schools with about 20,000 pupils. Thus far few of these learners have come from Moslem homes. But their influence goes all through the communities where they live.

We have done, are doing, a great and blessed work for Turkey. But in the new day which has begun we must do a great deal more. Doors hitherto closed, or at best only ajar, are wide open now, and our responsibility is correspondingly increased. We need more room in our schools for the continually increasing number of pupils. In some places we need new

buildings to replace those that are literally falling. We need more teachers in all grades, teachers who will help to fit the native young women to be centers of light in many remote villages where the foreign women cannot go. We need money for school equipment, maps, charts, material aids which teachers here find necessary, that so the efficiency of their work may be multiplied.

We should be able to supply more Bible women to go about in homes, Moslem and Armenian alike, carrying the light and comfort of the gospel. Many Moslems are buying and studying our Scriptures, and the Word carries power to uplift hearts and lives. We need to supply the publishing department with abundant funds that this great agency may work more widely. Oh! much, much remains for us to do, very much waits for us to do it. Take out your map of Turkey and look over that broad country. See how far apart are the mission stations, how many, many villages and towns have as yet no gospel messenger, and remember that none will go thither till we Congregationalists send. For what do we wait? To live a little longer in ease and indifference? Dare we call ourselves Christian and neglect those needy ones? What use to study the Moslem world if we do nothing to help? Let us lay hold of some corner of the work with strong, definite purpose that here we will help to make the kingdom come.

MISSIONARY NEWS ITEMS

IT is said that a line could be drawn inside the Soudan, enclosing an area of a million and a quarter square miles, and from sixty to ninety millions of souls, and yet find that inside of that line there is not one missionary, not one Christian, and scarcely any have so much as heard of Jesus Christ. Where are the missionaries who will enter such fields for Christ's sake?

A GREAT English statesman estimated that when a missionary had been twenty years on the field he was worth in his indirect stimulation of trade and commerce ten thousand pounds a year to British commerce. The story of arrow-root in the South Sea is typical. Before the coming of the missionaries it grew wild, ungathered.

A BONFIRE of opium pipes took place at Chang Su-ho's Gardens, Shanghai, recently. Coolies stripped the pipes of their metal work while others broke the boxes used to hold the drug, or the brass lamps for lighting the pipes. The ivory pipes were sawn into small pieces, and the wooden ones were dipped in kerosene, to facilitate their burning. Speeches were made by the Commercial Bazaar Committee, stating the determination to stamp out the opium curse.

“THE Society for the Protection of Children in Western India reports its first annual meeting recently held in Bombay. The objects are the prevention of the public and private wrongs of children, and corruption of their morals; taking action to enforce existing laws for their protection, and to have such laws amended when desirable; the dissemination of right views in regard to the training and up-bringing of children, and the creation of public opinion in favor of their rational and humane treatment. In this work the society aims to be entirely unsectarian; its rules require that rescued children be handed over invariably to persons of their own faith to be brought up.”

THE North India Tract Society is striving to supply the urgent need of Christian literature in the Hindi language. India, England and America unite in the great work of sending forth Expositions of the Scripture, as well as books proving that Jesus is Immanuel in a way to convince and persuade Hindu and Mohammedan.—*Missionary Link*.

JUBILEE IN AFRICA

We read of a recent jubilee held at Morija in Basuto land, one of the stations of the *Société des Missions Evangeliques de Paris*, an occasion where five thousand dark-skinned Christians gathered to give thanks for the good tidings, and all that the missionaries had brought of blessing. It must have been a gladsome and picturesque spectacle. “Photographs were taken, but no photograph could give the colors, which were wonderful. No description can give a true idea of such a crowd. The men had nothing remarkable; their faces were more or less expressive, their costumes more or less civilized, with head wear ranging from the English derby to the great straw hat a foot and a half high. It was the women who took the eye; they have a remarkable sense for that which is becoming. They twist their turbans around the head in the most fantastic and becoming fashion, turbans of every imaginable color; one sees even the most vivid red, green, pale or emerald, blue, light or indigo. Christians wear a shawl, in plaid, or a solid color, but never matching the turban. The heathen are wrapped in large blankets, like a steamer rug, but never gray or brown, always with big patterns in red. These colors lightened by the sun make a most pleasing picture, a real feast for the eyes. . . .

“The music was magnificent for these Basutos are fine singers. The missionaries have taught them with much patience, and as they have a natural gift for music the part singing was superb.

“In a way the situation here is unique, the mission being a part of the people to whom they preach. So that the jubilee was a national as well as

a religious festivity. And it is the least of the Protestant churches of Europe, the most persecuted, whose position in its own country is to-day the most difficult, that God has chosen to be the instrument of this great work."

MISSIONS IN CANADA

We read that nearly one hundred thousand Ruthenians are making new homes in the western provinces of the Canadian Dominion. With a history of oppression they are suspicious and ignorant but not irreligious. By experience made distrustful of both Roman and Greek Catholic churches they have organized an Independent Greek Church of Canada—Protestant in spirit and Presbyterian in polity. The Presbyterians carried on medical and educational missions among them and so won their trust. They have also in Manitoba College a class of young men studying to be ministers and teachers.

Canada has also ten thousand Doukhobors and ten thousand Mormons, and in British Columbia every fourth man is Asiatic. Truly, our neighbors over the line have their missionary problem at home as well as we.

MISSIONARY LETTERS

TURKEY

Miss Emma D. Cushman, nurse at Cesarea, writes:—

It has been a very exciting summer. The revolution here has put us all at high pressure. I do not know what the American papers have said about it, but even if they have painted it all in high colors, I am sure they can't half tell it all. It is really most wonderful—the work of God in coming to the rescue of a distressed country.

Cesarea is a hard old place, and a decided reactionary movement began two weeks ago. All governmental affairs here receive their authority from Salonica—queer, isn't it? So immediately—long before this reactionary movement came to the surface—a man, Ali-Ghalib, who is ruling with Enver Bey and Niazi Bey at Salonica, was sent here. My! my! what strong doses he gave these old Turks! "The old days are gone," he said. "Think no more that you can persecute Armenians, aye, kill them when you choose. Think no more that you can carry on works of darkness, and that you are supreme. Do this and you will be hung, you will die the death of a dog."

The old Turks who are opposed to this and who have become so inured to corrupt living, to bribery and to opposing others, go around pulling their

beards and invoking the aid of the prophet to help them through the trials of these "days" that Allah has put on them.

Our governor was forced to take the oath of office. Everyone was suspicious of him, for he was known to be corrupt. But he died suddenly one day, and now our governor is a "Jeune (young) Turk," one who worked in secret before the revolution. The day he came people went out to meet him and escort him in with a blaze of pomp and noise. You know money and position here mean despotism, and these government officials rule most autocratically. But lo and behold! a new wonder was working. The new governor, a young man, simply and plainly dressed, stepped from his wagon, and they said to him, "Your Excellency, had we known you were coming for sure many more would have come out to pay you honor." "What am I?" he said, "only a servant of the government of my country. I want not this display; I came to work, not for this." What a miracle for Turkey! Turbanned and bearded heads were wagged harder than ever. He has been here a week now, and he is what the boys would say a scorcher. Things are being turned over; they hear all sorts of new and wonderful things. "What is money and power?" he said; "do wrong and the richest one of you will get what you deserve." I could write pages of just such things. The anniversary of the massacre is to be observed here in November. The Turks are going to observe it, going to the Armenian cemetery to weep over the graves. The other day a Turkish woman pointed to the Armenian cemetery and said, "Look at those graves! They are our shame and our disgrace."

But the latest came to us Saturday. All day we were expecting our post. Saturday is a great day just for that, especially now when everything comes through. Finally night came, and no post. Then our postman came and said, "No mail to-day; there is a strike on the railroad, whatever that is." He used the English word, "strike." I have been in Turkey ten years and our post has failed so many times; sometimes the mud was too deep; again the postman sat too long in the khan smoking; or, again, the European bag was lost from the wagon. But this! shades of my grandfather! a strike in Turkey! What are we coming to next? In spite of the fact that we had no post, we laughed and laughed.

Our new governor has a son whom he says he is going to send to our boys' school. These things are all so hard to believe. Miss Stone's robber is a new and foremost young Turk. He says that £14,500 bought them a lot of firearms.

We are so glad to get the *Missionary Herald* and the LIFE AND LIGHT. They are coming these days.

CENTRAL TURKEY—AINTAB SEMINARY

Special meetings held every morning during the Week of Prayer found the girls unusually responsive, in spite of the fact that examinations were even then in progress; there have been some conversions and some who, up to this year have been thoughtless and cold and unwilling even to talk of the claims of Christ and their need of divine help, have shown a decided change of attitude. But we have had few strong and experienced Christian girls, fitted to be leaders for the younger girls—we may even say none such as we had last year, either in the first or second classes. The girls who are strongest intellectually have been, generally speaking, not Christians at all until lately, and have much to learn. Principals and teachers have done personal work, but no matter how hard we try, we cannot fill the place of strong Christian leaders among the girls. We ask your prayers that the Spirit of God may work among us and make the next year spiritually fruitful. The schoolgirls gave one hundred and eighty *piasters* gold this year for famine relief at Hadjin.

The year has seen the beginnings of a music course intended to fit girls to take up advanced work in music at Marash College. Miss Welpton said to me this spring, "Your Aintab girls come here and can do work of the very first grade in everything except music. They have to go back in music." This has been due to inadequate preparation, as until this year there has been no special music teacher, and none of the American ladies have time to give to the development of this department. In all fifteen girls have taken organ lessons this year. Basket ball has been introduced, and the girls have taken it up in a spirit at once enthusiastic and fairly self-controlled, so that we feel that it will be an education for them. For the time given to sewing—only one hour a week—the results have been good.

Two *alumnæ* meetings were held during the year. The *alumnæ* are interested in the development of the library, and have recently bought for it a large table, half-a-dozen chairs and a number of Turkish and Armenian books. They have also been working on the records lost in the fire and have nearly completed the list of graduates. Miss Proctor writes that she has a complete list of the graduates in her time, and we think this will enable us to make the records to the year of the fire. One interesting thing is the finding of the first record book of the seminary, supposed to have been destroyed in the first fire, but now come to light in a very unexpected way. This book makes it possible to answer many questions often asked, but hitherto unanswered. Another *alumnæ* meeting was held June 16th. Committees were appointed to plan for the celebration of the fiftieth anniversary of the seminary next year.

Our needs are many and imperative. In the first place the school building should be finished. Walls and floors are already suffering from lack of plaster, paint and oil, and the unfinished rooms ought to be finished, a new flight of steps put on the outside, leading to our porch, etc. A small sum is left of the building fund, but not enough for all we need. We need a windmill, so that the girls may be relieved from the necessity of drawing water from our very deep well. We own half the hospital windmill, but this does not nearly supply all the needs of both hospital and school. We need house furnishings and school equipment which we have not money to buy; apparatus for experiments in physics, so that we need not ask the college to supply our lack in this respect; a new baby organ. We need, and the whole station needs and suffers from the lack of a teachers' training class, offering a full year's course. We need a fund to help poor girls, as the Woodruff fund, not a permanent arrangement, but decreasing from year to year, is entirely used up. We need—and I put this last because of its importance—another American lady, whose coming would make the filling of some of these other needs more nearly possible.

MADURA—INDIA

Mrs. H. C. Hazen of Tirumangalam tells a little of the burdens which a missionary must carry:—

The day before your letters came, some poor Christian women came to me in anger because there was no longer water in their well. They are not members of the church and are ignorant, and only recently have called themselves Christians. Our wells were low, grass and hedge dead or dying, several trees already dead, and others in need of rain at once. Farmers are longing for rain that they might put in their dry crops.

In the women's meeting on Sunday morning we prayed especially for rain. At noon the letters came with their cheer, and in the afternoon a good, big shower, another token for good. Another mercy I must also recount. While the school children were in their villages, I prayed especially that the Lord would reveal his will definitely concerning each one. If I had erred in taking in so many, would he use this time and their fear to cut down the school if he thought best; would he hinder any from returning who would not for any reason be benefited spiritually as well as bodily. I was prepared to lose a great many, but lo! only two failed to return. Two other little boys went home the next morning with great fear, but returned yesterday. I think you will understand that this means that I must go forward with confidence that it is the Lord's will, that all these children are sent here by the Lord himself to receive training. From the village where

the first sick boy belongs, I already have five boys (Nayicks and Robbers), each one of whom is paying rupees 12 per year as fees; and three of them seem like earnest Christians. I feared Satan would use these sad events especially to hinder those boys from returning, so as to hinder the work which has begun in that village.

But the Lord is better to me than my fears. A man from that village has been in to ask me to take some new boys, and when told that I cannot admit new boys until January, he tried to exact a promise from me that I would admit ten new boys from that village in January. When I expressed a doubt as to whether I had room and money to take as many boys from one village, he plead still harder, and said that if I really could not, then we must send them a good Christian teacher to establish a school in their midst. There is a good opening for the right kind of a man. But, oh! they are so scarce. Pray the Lord of the harvest that he may thrust forth laborers.

The two books, *The Success of Defeat* and *The Spirit of Christmas*, are most acceptable—books always are. I have not read either of the books yet, because I think they are good enough to keep for a sick day, or a lonely day, or a wearying day, or a journeying day. Besides, I am wise enough to read other people's books when I have a chance, and keep my own to read when no one offers their books.

I have written you since the trouble we had with cholera in July. It seems strange, after so many years, that our native Christians have been so marvelously spared, that this year the disease seems to have been principally amongst the Christians, all over the country. Sarah Tucker Institute at Palamcottah, the Roman Catholic Convent in Madras, the Lutheran Boarding School in Madura, were all obliged to close school and send the inmates away. Surely the Lord is trying to teach us some important lesson.

You will be interested to know that between twenty and twenty-five of our boarding school children applied for admission to the church October 11th. Some were too young, seven are the children of Hindu parents, old enough to join if they only might receive help and encouragement at home, instead of persecution and temptation. Two parents, who violently opposed their children being Christians six months ago have now given their consent. One youth is already bound to a little wife who will not come with him to be a Christian, and he cannot get a divorce because the Nyak caste permit no divorce. It is too much to expect he will live like a bachelor all his life, although he is quite willing now to give up wife and property for Christ's sake. If only he were free to take a Christian wife sometime in the future, I should feel reasonably sure he would remain firm. Two others

were also asked to wait, because they are minors and their parents are already trying to arrange Hindu marriages for them. Among the applicants were children from eight different castes, which is gratifying, as showing that the Lord is working among all classes. Eight pupils and two adults were admitted to the communion.

A Mohammedan girl, an orphan, is now in our school, and all bear witness to her earnestness in living up to all the light she has, and her intense earnestness in resolving to be ever and always a Christian. I confess I was rather unwilling to take her, because I could not see any future for her, any way by which she could earn an honest, happy living. But she simply would not go, or if she did she came back, and here she is. Perhaps her future is none of my business, and I am reponsible only for the present. So I am trusting and waiting.

THE VALUE OF MISSION DAY SCHOOLS

BY MISS B. BRENTON CAREY

I WAS lately reading over an old diary, written on an itinerating tour, and was struck by the following entry: "We went to the headman's house again; a nice woman greeted us, who said she had been watching for us all day. I was disappointed to find how little she could remember, for she had been most attentive the day before. She said, 'How can I remember in this *Kal Jug?** I have my work to do; I have my children to look after and my husband's food to cook; I cannot read and I forget so soon.'" Again I notice in another place these words: "A woman sat by the tent door and seemed to listen well, but I had just got to the most important part when she remembered her household cares and that she was on her way to buy food, so she quickly bustled off." It is often the same in the city, most difficult to get uninterrupted quiet. Babies cry; spoiled children fret and whine round their mothers; neighbors come in; or perhaps the husband wants his dinner, so that the lesson is often broken off at the most important part.

But come with me to one of our C. E. Z. schools. The bell has rung for prayers; the girls are standing quietly; a hymn is sung; a short prayer offered while all stand with covered eyes. Then the children file off to their classes, and for half an hour you have girls before you who are able to read, trained to remember, to listen and to think, to whom you can point out the truths of the gospel. Do you wonder that we say that school work,

*Age of misery and unrighteousness.

if rightly carried on, is the most hopeful? Very, very important is the zenana visiting, the village itinerating, and the teaching in dispensaries, but all these are greatly helped if the hearers have even had a very little education.

It is sometimes said: "You should teach the young certainly, but gather them into Sunday schools and do not waste Mission Funds upon secular education." Our answer to this is that no knowledge which opens and improves the mind, and is imparted by a Christian, should be called purely secular. Arithmetic teaches the little Hindu girl that much-needed lesson of how to think and observe. Geography, history and object lessons enlarge her mind. She can no longer believe that an eclipse, or an earthquake, is caused by some of the absurd reasons to which her mother and grandmother attribute it. Needle-work, drawing lessons and the sanitary primer, all help to teach neatness, wisdom and cleanly ways, which will make the young daughter-in-law respected in her future home.

Not long ago a member of a Hindu household in Karachi was struck down by a severe illness. It was the young educated daughter-in-law who then came to the front among the women. She remembered what the doctor advised; she gave the medicine at the proper intervals by the clock, not only whenever she happened to think of it! She persisted quietly and firmly in having food and medicine taken, in spite of the protests of the patient, remembering how her school-teacher had been able to make her take quinine when no one in her own family could persuade her to look at it! All in the house were ready to acknowledge that it was to her care and attention that they owed the life of the sick one. "And it was you who taught her all this," they said gratefully to her teacher. "You have given me a good daughter-in-law, we like the girls who come from your schools," is high praise from a Hindu mother-in-law, and we much rejoice at hearing it, especially when it is said of those who are trying to walk worthy of the Lord in whom they believe.

The daily Bible lesson taught, not as a task, but by the lips of a teacher in whose heart the truth she is trying to impart to others has taken root downwards and is bearing fruit upwards does affect the minds and lives of the hearers. We try to give that lesson at an hour when all pupils will be present. With the help of pictures and maps the Bible story is made as real as possible. The application to daily life is not forgotten, either during the lesson or afterwards, when childish faults and failings give occasion to refer to it again. Whenever it is possible to find quiet for talk and prayer the little one is pointed to the only true power by which sin can be overcome.

“But we want to hear of results,” you say, “are there any?” Not, as a rule, those that can be counted, or written about. While men missionaries can point to many schoolboys who have come out to become the truest, the best taught, and the most spiritually-minded of their converts, we zenana missionaries can only speak of such girls as very rare cases indeed. A woman is not a free agent in India. She is married before she is of age to choose for herself, and then has no freedom of action. Her case is one of great difficulty. “Is it right for a young wife to leave her husband even had she the power to do so?” is a question over which there are grave talks in the mission field. We cannot enter on this subject here, suffice it to say that the difficulties that beset a Hindu wife are almost insurmountable. We can therefore believe that she is carrying out the gospel command even when she can only “confess with the mouth Jesus as Lord” in her own home and among the members of her own family. This many have done and are doing. “You must allow me to read the Bible, it is my only comfort,” said a delicate young wife to her father-in-law lately. “You say I am a good girl in every other way, and your only wish is that I should not follow Christ,” said another, “but it is obeying him which has made me able to please you by my conduct.” Many refuse to bow to idols. Many have passed away from this world with words of faith and trust on their lips. “Why should you cry? I am going to God. Jesus Christ died for me and my sins are forgiven,” are last words which are often repeated to us by the relatives of some young girl who has been a pupil in our schools. Then there are the secret believers. They fear to confess, but their faith is true and deep. Dare we say that the loving Saviour does not draw near and listen to the silent cry which goes up to him from them, even though their lips hardly dare to frame the words of prayer lest any should hear and be angry? Such women meet their former teacher at rare intervals and assure her that their faith is firm. “No one can take from my heart what is there, although my books have all been taken from me and you cannot come to see me,” is whispered into their kind friend’s ear.

Are these results sufficient to justify our efforts? We missionaries think so, Christian sisters. So we beg that you will not relax your efforts, and let this or any other branch of C. E. Z. work languish for lack of funds. The need is great. Listen to this extract from a paper of the Christian Literature Society which I came across the other day. “Of every one thousand persons in India nine hundred and forty-seven cannot read or write. The illiterate women and girls are more numerous than the men and boys. One person in ten of the males has an elementary education; but only one in one hundred and forty-four of the females. This vast multitude is beyond

our reach. The printed page is an unmeaning mass of symbols to be interpreted by him who is wise." The paper goes on to say that government is making greater efforts than formerly for the education of women. But what will that be? A Christless education! Shall we not be first in the field, and offer in all the towns and villages of India an education teaching the fear of the Lord which is the beginning of wisdom? Hundreds of villages in Sindh are unoccupied. Municipal schools for boys are everywhere, but, as yet, the work among the girls is ours if we can but take it up. How long this will be the case who can say? Many places are asking for female education. It remains with the people of Christian England to say if the education given is to be with or without the knowledge of Christ, but the opportunity may soon slip from our grasp.

I saw a tiny Chinese shoe on its way to an exhibition the other day! We are all indignant, and justly so, at the cruel custom of foot-binding in China, but cannot we rouse Christian men and women to feel also for the moral foot-binding which is being endured by C. E. Z. missionaries in India and China at present, as they squeeze a healthy, growing mission into the tiny shoes of Retrenchment? I wonder whether moral or physical squeezing gives most pain!

We are longing to put on our "seven-leagued boots" to march round the villages, starting new centers and new efforts, but are drawn back by the reminder that we "must not look only at our work, but at the limitations of finance!"

English Christians! will you not unbind our feet and set us free to carry the Gospel of Peace to all who need it, ere it is too late and the opportunity has been lost?—*From India's Women and China's Daughters.*



Junior Work
Evangelistic Medical Educational

HELPS FOR LEADERS

LEADERS IN COUNCIL

BY MISS LUCIA C. WITHERBY

"If you want to introduce any ideas into a nation's life, you must put them in the schools." These were the words of Count Von Humboldt, the great German statesman. If they are true of the day schools, they are just as true of our Sunday schools. The sooner we are wide-awake to this fact

in our mission work, the sooner the homeland churches will come to a realizing sense of their responsibility for the more distant service.

With the junior leaders lies the privilege of so keeping the missionary information circulating in our Sunday schools, that the boys and girls will be constantly eager to know more. Ours is the privilege also of keeping the boys and girls to connect the God of Joseph with the God of Joseph Hardy Neesima in a very natural way. They will easily associate the protector of John G. Paton with the fourth figure who stood beside Daniel and his companions in the fiery furnace.

In order to push forward this work, we ought to aim to have a missionary committee appointed in each Sunday school. The duty of this committee should be to keep in touch with the American Board and the Woman's Board.

The children in the beginners' class have two highly developed characteristics—imagination and curiosity. The day school teacher encourages the children to imagine countries and homes which they have never seen, and to be curious about the children who live in those homes. Why cannot our Sunday-school workers make use of the same instincts in the child?

The beginners' lessons furnish the opportunity to bring in missionary material under the subjects of giving, kindness, helpfulness, etc. It is the spirit of helpfulness or kindness that we want to cultivate in their lives.

They are fond of fairy stories, and anything "make believe" has a very strong attraction. Objects and pictures easily hold their attention. If the illustrations have a setting of things with which the child is familiar, the teacher can introduce any number of strange objects and circumstances, and the children will easily imagine the picture. They will see at once the child in the town a short distance away, and want to share with him their own good things. Unconsciously the little selfish minds will begin to be selfish for the other child, and want him to have the things that will make him happy. Starting with children at hand it will be very easy to lead them a little further away each time without their realizing how far they have gone. Where there are children doing or needing something there will be an interest for the little hearts, if the ideas presented are very few and very simple.

Has any worker with children of this age any suggestions to give us as to her use of missionary material? We should like so much to know of plans that have been used with these very small boys and girls.

Next month we shall talk over some of the material available for primary and intermediate boys and girls.



Our Work at Home

PRAYER FOR MISSIONARIES

(Issued by Board of Missions of the Protestant Episcopal Church.)

O Lord, who didst come to seek and to save the lost, and to whom all power is given in heaven and in earth, hear, we beseech thee, the prayers of thy church for those who, at thy command, go forth to preach the gospel to every creature. Preserve them from all dangers to which they may be exposed; from perils by land and perils by water; from the deadly pestilence; from the violence of the persecutor; from doubt and impatience; from discouragement and discord; and from all the devices of the powers of darkness. And while they plant and water, send thou, O Lord, the increase; gather in the multitude of the heathen, convert in Christian lands such as neglect so great salvation; so that thy name may be glorified and thy kingdom come, O Gracious Saviour of the world; to whom, with the Father and the Holy Ghost, be honor and glory, world without end. AMEN.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR FEBRUARY

CHAPTER IV OF THE NEARER AND FARTHER EAST, WORK THAT REMAINS TO BE DONE

THE aim of the meeting should be to show every woman that work remains for her to do, and to kindle an earnest purpose to do it. The Scripture reading may well center about the golden rule. Use a map showing the Moslem countries, with large figures indicating the number of millions of people in each; as 59 for Africa, 62 for India, 30 in the East Indies, 13 in Russia, 8 in Arabia, 9 in Persia, 13 in Turkey. Let one woman present the difficulties of the task; as languages to be learned, prejudices to be overcome, persecution to be faced, apathy at home, and so on.

Let another give the encouraging side; as the weak side of Islam, its failure to compete with Christian nations, the growing sense of brotherhood all over the earth, the great spread of the Bible, the influence of schools and hospitals, the example of native Christians, the great change in Turkey, and the promises of God. To enlarge on each of these hopeful elements, and perhaps others, will help to strengthen our resolve.

BOOK NOTICES

Bishop Hannington and the Story of the Uganda Mission. By W. Grinton Berry, M.A. Published by Revell Company. Pp. 208. Price, \$1.00.

We learn from the Preface that this sketch is compiled from the more elaborate biography by Rev. E. C. Dawson; *The Wonderful Story of Uganda*, by Rev. J. D. Mullins; *The History of the Church Missionary Society*, by Mr. Eugene Stock, and about a third of the book is by Bishop Hannington himself, taken from letters written to his nephews in England, with humorous illustrations. We recall Bishop Brooks unique and racy letters to his nieces in Boston when he was traveling abroad, and conclude that a great man never appears more attractive than in this serio-comic vein. The author tells us that his hope in preparing this record of one of the most thrilling campaigns of the gospel warfare in heathen lands is that the book may have a wide-spread circulation among the older members of Sunday schools and Christian Endeavor Societies.

It is of deep interest to all friends and supporters of missionary work.

In this brief volume we have the amazing evolution of a fun-loving, popular boy into one who, for Christ's sake, can work solitary in Uganda, in perils oft, and finally to meet a martyr's death after thirty-eight years of mortal life.

G. H. C.

SIDELIGHTS FROM PERIODICALS

UNITED STUDY COURSE.—“Six Years in Burma,” *Missionary Review*, January. The *National Geographical Magazine* for December has charming illustrations of life in Korea, and the Malay Peninsula.

TURKEY.—“State of Affairs in Turkey,” by Rev. F. J. Bliss, D.D., *Missionary Review*, January.

AFRICA.—“The Education of African Natives,” *Westminster Review*, December.

CHINA.—“Missionary Influence in Chinese Reform,” *Missionary Review*, January. “The Feminist Movement in China,” *Review of Reviews*, January. “Social Transformation in China,” *Contemporary Review*, December. “Rule of the Empress Dowager,” *Nineteenth Century*, December.

JAPAN.—“Prospects of Christianity in Japan,” *Missionary Review*.

INDIA.—“India in Parliament in 1908,” *Fortnightly Review*, December. “Danger in India,” *Nineteenth Century*, December.

Articles of general interest are: “Cyrus Hamlin, Missionary Captain of Industry;” “Hiram Bingham, Apostle of the Pacific Islands;” and “The Actual Religious Conditions in Russia,” all in the January *Missionary Review*.

F. V. E.

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Receipts from November 18 to December 18, 1908.

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Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Agawam, Aux., 1; Brimfield, Aux., 23.05; Chester, Aux., 1; Chicopee, First Ch., Aux., 1.50, Third Ch., Aux., 5; Feeding Hills, Aux., 5; Hampden, Aux. (to const. L. M. Mrs. C. H. Barleigh), 25; Holyoke, Second Ch., Aux., 40; Huntington, Aux., 2.60; Ludlow, Aux., 1; Mitteneague, Ladies' Benev. Soc., 7; Monson, Aux., 6; Palmer, First Ch., S. S., Cl. of Mrs. Edith Clark, 1.75; Southwick, Aux., 21; Springfield, Faith Ch., Ladies' Aid Soc., 4, First Ch., Aux., 25, Hope Ch., Aux., 10, Mission Reserves, 5, North Ch., Aux., 2, Olivet Ch., Aux., 1, Golden Link Aux., 1, Park Ch., Aux., 4, South Ch., Aux., 5.25; Westfield, First Ch., Aux., Mrs. Jane A. B. Greenough (to const. herself L. M.), 25, Second Ch., Aux., 8; Wilbraham, Aux., 1, 232 15

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Arlington, Bradshaw Miss. Soc., 1.25; Auburndale, S. S., 19.50; Boston, Friend, 50; Central Ch., Miss. Study Cir., 4.75; Mt. Vernon Ch., Aux., 79; Old South Ch. Aux., 477; Park St. Ch., Aux., 15; Shawmut Ch., Dau. of Cov., 50; Union Ch., Y. L. Aux. (Miss Elsie V. Robbins, 5), 40; Boston, South, Phillips Ch.; Aux., 10; Brighton, Aux., 5, C. R., 3; Brookline, Harvard Ch., Aux., 150; Cambridge, First Ch., Aux., 54.65; Friend, 55, Mrs. C. S. Roberts, 25, Mrs. F. W. Whittemore, 25, Shepard Guild, 6.75, North Ave. Ch., Aux., 10, Pilgrim Ch., Aux., 6.25, Prospect St. Ch., World Dept. Woman's Guild, 6.25, S. S., 20.30; Charlestown, First Ch., Miss L. E. Mors, 2; Dedham, Aux., 50; Dorchester, Central Ch., 5.75, Aux., 13.20, Harvard Ch., Aux., 5, Second Ch., Y. L. Miss. Soc., 20; Everett, Courtland St. Ch., Jr. C. E. Soc., 1, Mystic Side Ch., Ladies' Aid Soc., 5; Faneuil, S. S., 91

cts.; Foxboro, Aux., 5.62, Cheerful Workers, 9.38; Hyde Park, Aux., 54.52; Jamaica Plain, Central Ch., Aux., 57; Newton, Eliot Ch., For. Dept. Woman's Ass'n, 434, Eliot Helpers, 11.50, C. R., 20; Newton Centre, First Ch., Aux., 148; Newton Highlands, Aux. 16.50; Newton, West, Second Ch., Aux., 6, C. R., 5.79; Roslindale, Martha and Mary Guild, 5; Roxbury, Imm.-Walnut Ave. Ch., For. Dept., 138.60, Jr. C. E. Soc., 10; Roxbury, West, So. Evangel. Ch., For. Dept., Woman's Assoc., 5; Somerville, Broadway Ch., Aux. (Th. Off., 22), 25.50, Winter Hill Ch., Dau. of Cov., 65; Waltham, Woman's Missy Union, 1 60; Wellesley Hills, Aux., 21.50, Miss Putney, 2. Less 25 paid Treas. Woman's Home Missy Assoc. to refund amount paid to Suffolk Br. by Woman's Union, West Roxbury, by mistake, in November, 1908, 2,234 07

Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Blackstone, Aux., 2; Grafton, Mrs. E. P. Usher, 1; Petersham, A. D. M., 200; Princeton, Aux., 48.72; Ware, First Ch., Ladies' Benev. Soc., 4; Warren, Aux., 4.15; Westminster, Aux., 20; Worcester, Piedmont Ch., L. L. B., 30, Woman's Assoc. (prev. contri. const. L. M.'s Mrs. Charles W. Bassett, Miss Mary E. Gould, Miss Winifred W. Miller, Mrs. Mattie E. Rollins), 309 87

Total, - 6,282 91

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Auxiliaries for 1909, 84.25; Life Members for 1909, 276; Int. on Bank Bal., 70 cts.; Chepachet, C. E. Soc., 10, S. S., 2; East Providence, United Ch., S. S., 3.40; Kingston, S. S., 5; Little Compton, C. E. Soc., 10; Newport, United Ch., Aux., 10; Providence, Miss Ednah B. Hale, 10, Mrs. R. S. Washburn, 25, Pilgrim Ch., Aux., 25.16, Laurie Guild, 10, S. S., 3, 474 51

CONNECTICUT.

Friend, "Extra," 120 00

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Chapin, C. E. Soc., 3; Colchester, Aux. (Th. Off., 28), 29; Grotton S. S., 14.73; Hampton, Cong. Ch., 9.07, Aux. 5; Ledyard, Aux., 5; New London, Mrs. J. N. Harris, 1,000, First Ch., Aux. (Th. Off., 23.25), 40 15, C. R., 1.20, C. E. Soc., 3.25, Second Ch., Aux. (Th. Off., 134.03), 144.03; North Woodstock, Aux., Th. Off., 11; Norwich, Broadway Ch., Aux., 183.85, First Ch., Lathop Memorial Aux., 3.90, Miss S. H. Perkins, 2, Mrs. Wattles, 50, Park Ch., Aux., Th. Off., 4, Miss Gilman, 25, Mrs. Howe, 5, Second Ch., Aux., 20; Norwichtown, Coll. Quar. Br. Meet., 8.30; Old Lyme, Aux., 34; Plainfield, Aux., 9.50, Y. P. Miss. Cir., 17.50; Putnam, Aux. (Th. Off., 41.56) to const. L. M.'s Miss Alice Morse, Miss

Bertha L. Sargent), 50; Stonington, First Ch., Aux., 25, Miss E. Palmer, 5; Thompson, Aux., 10; Willimantic, Aux., 5; Woodstock, Aux., 7, 1,730 48

Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Bristol, Aux., 39.21; Glastonbury, Aux., Love Off., 16; Hartford, Miss Ruth Beckwith, 10, Miss Caroline Hansell, 10, Mrs. Chas. B. Smith, 40; First Ch., Aux. (Mrs. D. H. Wells, 25, to const. L. M. Mrs. Earnest A. Wells), 394; Mansfield Center, Prim. S. S., 2.15; Newington, Miss Agnes W. Beldeu, 2; Plainville, Aux. (Th. Off., 25); 215; Tolland, Miss Mrs. S. P. Williams, 60; Tolland, Mrs. Samuel Simpson, 10, Aux., 10.20, 533 56

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Work of 1909, 831.82; Ansonia, Aux., 50; Branford, Aux., 62.75, C. E. Soc., 10; Bridgeport, First Ch., Aux., 179.40; Olive Ch., C. R., 10.65, South Ch., Aux., 102, West End Ch., C. E. Soc., 10; Brookfield Center, Aux., 7.25; Centerbrook, Aux., 14; Colebrook, C. E. Soc., 5; Cornwall, Second Ch., Aux., 5.60; Cromwell, Aux., 86.99, C. E., 9.55, C. E. Soc., 10; East Canaan, Aux. (25 of wh. to const. L. M. Mrs. E. S. Roberts), 26.55; Guilford, First Ch., Aux., 16.31; Kent, Miss. Cir., 6.50; Meriden, Center Ch., Aux., 55, First Ch., Aux. (325 of wh. to const. L. M.'s Miss Edith Bartlett, Miss Lottie Bartlett, Mrs. Bertha C. Bemis, Miss Mae Castelon, Miss Minnie J. Darby, Mrs. Gertrude Hall, Mrs. Bertha C. Hill, Mrs. A. C. Morehouse, Mrs. E. C. Shuack, Mrs. Bertha L. Smith, Mrs. Samuel Stohr, Mrs. Evia A. Stone, Mrs. Mary C. White), 335, C. R., 20; Middletown, First Ch., Aux., 28.82, C. R., 11, Busy Bees, 5; Morris, Aux., 25; New Haven, Ch. of the Redeemer, Aux., 91; Dwight Place Ch., Aux., 48.61, Grand Ave. Ch., Aux., 100, C. R., 6, United Ch., P. S. A. Montgomery Aux., 7; North Greenwich, Aux., 5.41; North Haven, Aux., 11.12; North Madison, Aux., 12.10; Norwalk, Aux., 25, Doorkeeper's Circle, 25; Portland, Aux., 15.50; Ridgefield, Aux., 27.15; Sharon, C. R., 13.30; Shelton, Aux., 25; Sherman, Aux. (25 of wh. to const. L. M. Mrs. James Stuart), 30.75; South Canaan, C. R., 2.60; Stamford, Aux., 29; Trumbull, C. R., 1; Washington, Aux., 27; Waterbury, First Ch., Aux., 40.61, Second Ch., Aux., 12.30, C. R., 16; Watertown, Aux., 18, Dau. of Cov., 51.55; Westport, Aux., 14; Westville, C. R., 3; Whitneyville, Aux., 23.68; Winsted, Second Ch., 53.14, 2,658 91

Total, 5,042 95

NEW YORK.

Katonah.—Miss Helena L. Todd, 4 40
New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Aux., 40; Antwerp, Aux., 25; Aquebogue, Aux., 25; Blooming Grove, Kyle Miss. Soc., 30.45; Brooklyn, Mrs. J. Crowell, 100, Atlantic Ave. Chapel, Friend, 10, Central Ch., Aux.,

202.66, Lewis Ave. Ch., Aux., 75, Mayflower Mission, Roxana Band, 5, Park Ave. Branch, Aux., 20, Parkville Ch., Mrs. Schenk's S. S. Class, 4.53, Plymouth Ch., Aux., 115, Puritan Ch., Aux., 20, S. S., 16, South Ch., Benev. Soc., 25, S. S., 20, Tompkins Ave. Ch., Aux., 100, United Ch., Aux., 15; Buffalo, First Ch., Lend-a-Hand Cir., 10; Canandaigua, Aux., 5; Central Assoc., Semiannual, 12.50, Chautauqua Dist. Semiannual, 4.07; Coventryville, Aux., 8; Crown Point, S. S., 10; Deansboro, Dau. of Cov., 11; Eaton, Aux., 15; Gaines, Aux., 10; Hartford, Pa., Aux., 25; Jamestown, Lydia Kay Cir., 10; Napoli, Aux., 10; New York, Forest Ave. Ch., Aux., 5; North Guilford, Aux., 15; Norwich, S. S., 12.45, Oswego, Aux., 85.27, Owego, Aux., 5.40; Oxford, Aux., 82.45, C. E. Soc., 13; Patchogue, Aux., 23.26; Richmond Hill, Aux., 10, C. R., 25; Riverhead, Sound Ave. Ch., Aux., 15, S. S., 49.73; Sherburne, Aux., 60.25; Syracuse, Rally, 1.57, Danforth Ch., Y. L. Aux., 10, Geddes Ch., S. S., 1.75, Goodwill Ch., Self-Denial Band, 10, Plymouth Ch., C. E. Soc., 25, Bible School, 40.85; Walton, Aux., 52, C. R., 4; Warsaw, Aux. (C. E. Soc., 7.55) (50 of wh. to const. L. M.'s Mrs. H. H. Charles, Mrs. J. W. Wiggins), 50.27; Wellsville, Aux., 6; West Winfield, 36.40; White Plains, Aux., 40. Less expenses, 91.86, 1,573 00

Total, 1,577 40

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. Washington, D. C., Mt. Pleasant Ch., Aux., 35, Boys' and Girls' M. C., 12.50; East Orange, N. J., Trinity Ch., Aux., 24.85; Montclair, Aux. (Th. Off., 53.90), 92.90; Plainfield, Aux., 50; 215 25

NEBRASKA.

Hastings.—Mrs. J. A. Pratt, 1 00

TEXAS.

Dallas.—Central Ch., Ladies' Miss. Soc., 10 00

MEXICO.

Chihuahua.—Mrs. J. D. Eaton, 2 50

Donations, 8,686 10
Work of 1909, 5,798 29
Specials, 274 64
Legacies, 3,400 00

Total, \$18,159 03

TOTAL FROM OCT. 18, 1908 TO DECEMBER 18, 1908.

Donations, 12,798 92
Buildings, 19 00
Work of 1909, 6,732 98
Specials, 324 64
Legacies, 3,400 00

Total, \$23,275 54

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SNAKE WORSHIP IN INDIA

According to the Indian government report, 21,419 human beings in that empire lost their lives by snakebite in 1907. Besides this many thousands of domestic animals were killed in the same way. The following extract from a German paper explains why these fatalities are so common, and shows us that the cure is not in any anti-toxic treatment, but in such an enlightening of the people as to do away with the serpents themselves:—

In Southern India one sees in the vicinity of the temples under the so-called holy fig trees, or on the much-trodden paths, many stone figures of snakes, to which offerings are brought. They are mostly images of cobras, whose bite brings death in a few minutes. Just because these snakes are so dangerous, they are worshiped as divine. The ancient inhabitants of Southern India saw in the snakes bad spirits, which they tried to keep in good humor, and when the Brahmans and the other higher castes came down from the north, they adopted the same superstition. In cowardly flattery the Hindus called the cobra the good snake. It is regarded like a domestic animal, and never killed by the Hindu, since it is thought to have a divine being. Women and children set milk and crushed bananas before the house for this loathsome poisonous creature, and that naturally attracts the snakes. Then when some bare-footed native comes by in the dusk and steps on this poisonous serpent, he is bitten. And if the bite is not immediately cut out, or burnt out, in from ten to fifteen minutes he is dead.

A highly educated Hindu, minister of the king of Travancore, tells us that as a boy he was often kept awake by the house snake of his family. The Hindus usually sleep on mats on the floor. When this house snake

crept over the mat, it made a noise as when the sea runs back over the sand after a full tide. His mother, said the man, has many times found in a pot in the kitchen one of the cobras rolled up. Our women, daughters or kitchen fairies, would give a shriek of terror at that, and bring the whole house into an uproar. Not so the gentle, quiet Hindu woman. She would carefully and reverently set the pot with the snake at one side, so that the creature should not be disturbed, and might rest long in the vessel. If the family went on a journey, which often happens in Brahman families, they would put the snake in a shallow vessel and set it in the nearest river, so that he might find a new home for himself. Then naturally when it grew a little tedious in this lonesome life, the snake would jump out at the first man or animal who came by, and that meant death.

Once the water-bearer of a lady forgot to put the stopper in the hole through which the water runs out from the bath. Through this entrance in the room frogs could come in moist weather, and after them snakes. As the lady was going to bed she heard in the corner of her sleeping room a loud hissing. She knew instantly that a snake must have come in. She called her servant, and they hunted for him, but now all was still, and the servant said the snake must have gone out again, but the lady would not believe that. She told the servants to look behind the commode. There they found the snake, rising up and still as a mouse.

Upon the Blue Mountains, where it is often very cold, there are occasionally snakes who seek warm places for sleeping. A European lad who lived there with his parents, told his mother several days over that a fish, a cold fish, came nights to his bed. His father wanted to know more about the fish, and watched the bed near by. There he saw that a snake crept into the bed of his little son.

The German missionary, Miss Gertrude Götse, had repeatedly narrow escapes from poisonous snakes. She says, "One morning I had been sitting in a cane chair. Upon the woven work just before a poisonous snake had taken his place. As the servant lifted the chair to move it, she cried to me that a snake had fallen from the chair. I came quickly with a stick and killed the beast. A few days later I found a snake in my bathroom, creeping into the tub. He quickly found his end also. One night I rose and went into my bathroom, and heard my dog barking. I took my lamp and saw exactly in the spot which I had left a moment before, one of the most poisonous snakes of India. I immediately brought my stick, and in the meantime the snake crept under my writing desk, and there I killed it. Many times I have felt with thankful heart, Thine hand was over me."—*From Die Missions-Blatt für Kinder.*

GREETING FROM PAO-TING-FU

Keng Chi Tseng, of the Pao-ting-fu Christian Church, to the Christian Endeavor Society of Riverside, Cal.:—

BROTHERS AND SISTERS: Through the grace of our Lord may you have peace. Though we have never met in the flesh and held conversation, yet for the past thirty years I have known foreign pastors and their wives, and also the single lady teachers, and I know that because of the love of Christ they left their relatives and friends, crossing mountains and seas to come to this dark land. Two and twenty-three have died the martyr's death here in China, with twenty of whom I was acquainted, yet I know they died gladly for the Truth. I also know that in their home land are many relatives and friends who pray constantly for the work here and also give their money, even as the widow whom Jesus observed giving her mite (little, but given heartily), until many places have been changed from a living hell to a "little heaven."

My parents, now deceased, were the first to believe (in our village), and realized that their neighbors on the "earth ball that side" did sympathize with us. (This thought is from the story of the man who said he had loved his neighbor as himself, when he had done his duty by those who adjoined his farm, but came to realize a duty to the heathen when asked, "But how about those who join lands with you on the other side of the earth?")

Because of the sympathy we knew you felt, ever since I was in the Theological Seminary twenty years ago, we students used to plan how to get the church in China to be self-supporting.

It is only in the last few years that the church here in Pao-ting-fu has begun to show "eyebrows and eyes" (to begin to have the appearance of what was planned). At present we have the church and city chapel. In the chapel there come four or five men daily to preach, giving their services free. Those who come to hear are sixty, seventy, and sometimes over eighty in number. We also started a home missionary society, which put seven workers in the field, besides paying the pastor of this local church. To build our church we had to borrow three thousand dollars (gold 1,500) by mortgage on property received as indemnity for lives of church members. We also hope to enlarge our city chapel and add an enquirer's room.

In all this self-support we are very much like a little child that still looks to its father or teacher to be helped over (places where it cannot walk alone). Therefore, in the past half year, some of the women and girls of the church, as well as some from outside, have made some little playthings, while from Shansi and Peking others have been bought and are now on their way to America, where we hope they will sell for something to help on in our work.

THE PURPOSE OF MISSIONS

To set forth the essential unity of morals and religion, of holiness and righteousness; to lay down as a basis of conduct the old foundation of the Ten Commandments; to proclaim fearlessly the need of repentance; to bring home to all men the marvelous blessing of free forgiveness and renewal of life through Jesus Christ our Lord; to raise the spirit of man to the duty of worship; to nourish it by sacrament and prayer; to hallow the life of the family by benedictions, and point to the Word of God as the source of wisdom and strength; to teach man to reverence humanity, whether native or European, to honor a woman and protect a child, to work at their calling and bear their burdens, to love their country and serve their king, to live with dignity, and, through Christ their Redeemer to die in peace.

 WHO SHOULD GIVE?

I HAVE long since ceased to pray, "Lord Jesus, have compassion upon a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion on a lost world, and now it is time for you to have compassion. I have given my heart; now give your hearts."—*A. F. Gordon, D.D.*

THE Bible women of India recently were most powerfully impressed by the words of an old Mohammedan woman in one of the villages which they visited. After their message she asked, "How long is it since Jesus, about whom you speak, died for sinful people?" The Bible women explained that this took place a very long time ago. "Then why," said the old woman, "has God never told me of this? Surely he ought to have let me know of this long ago!" The Bible women remonstrated against anyone blaming God in this way; whereupon the old woman replied with vehemence and earnestness, "Where have you been all this time, that I have not heard of this wonderful news? Look at me. I am now an old woman. All my life I have said the prescribed prayers. I have given alms. I have gone to saints' shrines. My body is dried up and become as dust from fasting. And now I am told that all this is useless, and that Jesus died to take away my sins. Where have you been all this time and what have you been doing that I have not heard of this before?" The Bible women were conscience stricken.—*Selected.*

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THE CHRISTIAN MAT MERCHANT

BY MRS. ALICE M. WILLIAMS

"WHATSOEVER the Father asketh you to do, do it," came as an earnest appeal to a young woman to go forth into the Orient to mold and shape the hearts and characters of the women and girls of the "Flowery Kingdom." The door was open to her on many sides, but there were also doors closed, and hearts were calloused as we find many in Christian lands, and oh how her heart ached over these women.

We had a Christian mat merchant who immediately wanted to establish his newly found life by living aright in his own community and in being an honest business man. His first duty was to take down his idols in his store, discontinue the burning of incense and close his place of business on the Sabbath day. He had Christian posters put up over his door and on his door frames, signifying that in the future his store would be loyal to all good deeds, and closed on the Lord's day.

His wife became very bitter over the changed life of her husband. She was ambitious, she wanted to lay up money as a reward of merit. She said to him, "Yes, these foreign devils have come into your home and bewitched you. You do not care for me any more, your business will fail and we will starve." Day after day she would revile him and persecute him.

The missionary went to his place of business to inquire into his prosperity or adversity and was told, "My business has never been so good as it is now ;

instead of taking in ten *taels* a week I am now increasing my trade to forty *taels*." At the end of a month another inquiry was made, and again was told that he had never been so prosperous. "How is your wife?" "Growing more bitter each day," was the reply; "oh won't you pray for my wife, I want her soul saved. I don't care for my persecution, I want her saved."

Miss Partridge went week after week to her home to teach her to read; at first she was interested, and then she became indifferent, finally she was received with coldness and disdain. However, not losing heart, she would go week after week with the hope that her heart might be touched and softened, but alas the door was finally closed entirely. The husband would plead for her week after week in the prayer meetings.

They had several daughters born to them, but they were soon smothered by the hand of the mother, and thrown out to the dogs and wolves to devour that she might go out and serve as a wet nurse, thus increasing their wealth. There were two bright boys in the home, but the father heart longed for a daughter, and daily he prayed that they might have such a blessing. The Father of Fathers heard this prayer and gave them the coveted treasure. Alas! it came in the daytime while the father was at his store. When he returned at night he found the little dead body. The cruel mother heart had the midwife strangle it. The poor man was bowed with grief, but it could not bring back the life. It was his pleasure, however, in the midst of revilings to make a little tiny coffin and lay it tenderly in the earth himself. He came to us a broken hearted man. Many prayers were offered for her, and as a last resort he asked the deacon of the church, Mr. Liu, to show her and his village friends the lantern slides, thus giving to her the beautiful pictures of Christ's nativity and life.

These two one afternoon started for the village home with hope and prayerful hearts. They drove into the courtyard and were greeted with revilings and cursings, but they paid no heed to it hoping to win her interest. While Mr. Liu was adjusting the lantern this woman picked up the precious slides and threw them into the street breaking them into atoms, then turning to the astonished men she said, "There, I will show you whether you can bring the evil spirits on my place." The crushed husband turned and said, "My last hope is gone; oh, can we not save her?" and the home was left in its awful darkness.

Not long after this the woman was taken seriously ill and died. After her death the good deacon tried to console the husband and said to him, "My heart is filled with compassion for you, but I know that you are now made happy. The merchant turned quickly and said, "Happy? Why should I be happy?"

The deacon replied, "Why, your old tormentor is dead, and now your life will be filled with peace."

"No, no," he cried; "she was my wife and the mother of my children. It will be my regret that I could not save her soul. She has died without knowing Jesus' love. It is all very bitter, very bitter." We who live in Christian lands cannot understand the awfulness of the blackness and darkness of the heathen land and of the struggles for righteousness.

It is not all without hope, for there are hundreds ready to respond, and oh the joy of reclaiming one of these. There are millions now with outstretched hands beckoning to you and to me to come over and help them. Who will be willing to take up his message to-day and say, "Whatsoever the Father asketh of me I will do it," either to give money to send others or to give their lives for this most appealing cause.

THE FIRE AT ECHIGO, JAPAN

Mr. Edward S. Cobb, in *Mission News* of Japan, tells of the great fire in Echigo:—

It was a bad enough calamity in itself, but coming after the spring conflagration, it seemed almost more than the city could endure.

But the loss which concerns the Christian work most was that of the church building. This and the churches of the Presbyterian and Roman Catholic missions, together with the homes of fourteen Christian families, and our most important preaching place were all swept away. Fortunately the homes of the missionaries were spared, being in a more secluded part of town. Spared they were for service, for the house which was Mr. Curtis' is now used as a church downstairs, and as a refuge for two Christian families. Our house gave shelter for awhile to seven French Roman Catholic sisters, of whom three remain up to the present, our relations becoming very cordial.

To meet this loss both townspeople and Christians have rallied bravely, and one can hear the sounds of rebuilding far into the night. The streets are being restored at a most astonishing rate, and fortunately a lesson has been learned from these two fires, for the city authorities are widening these streets at this opportunity. In the district burned out last spring it is often hard to tell that there ever has been a fire, save by the new fine houses.

The Christians are doing their best to raise the money needed for a new church home. They have put their hands down deep into their pockets, one wealthy member, though burned out himself, giving two hundred *yen*. But for the most part, their pockets are not so deep, and they must raise the money in other ways. The women, under Mrs. Cobb's guidance, have

been busily at work for a long time, dressing dolls, and making many fancy articles to be sold in America at huge profits. It remains to be seen whether they net very much, but the fact that the women were able to do something themselves pleased them very much. There is a fine spirit of independence, much better than we have ever seen. They needed just this calamity to bring it out. Another of their schemes for earning building money is to give a series of concerts, some of which have been already held, in various centers of the province. Part of the program is contributed local talent, part is professional from Tokyo. The missionaries too have done what they could to help.

MISSIONARY LETTERS

Mrs. Arthur P. Sanford writes from Kobe, Japan, October 31, 1908:—

The summer was a helpful one, and, in spite of the fact that I spent four or five hours a day in language study during most of the time in Karuizawa, I brought back fresh vigor and strength to the work here. We miss Miss Cozad greatly, both in school and the family, and shall be glad to welcome her back from the north the last of next month. Two things have made it possible for Miss Talcott and me to carry the work this term. One is the acquisition of the teacher for whom we have been waiting and praying this last year. Mr. Matsumoto, who is teaching theology and church history, and fitting in beautifully in various places, is a graduate both of the Doshisha and of the higher normal school in Tokyo, and has also studied three years at Hartford Seminary, where President McKenzie was a potent influence in shaping his thought.

Then the other thing to make the work lighter this term than usual is the fact that our third-year classes are out for their six months of field work before taking their last two terms in the school. We get most satisfactory reports about them, and in the case of one the church where she is working are so delighted with her that they have already bespoken her services after graduation. The Women's Missionary Society have their eyes on another one as a possibility for the work in Korea. Owing to unfavorable conditions in the Komachi Church, at Matsuyama, where Seko San went in July, it was not thought best by the missionaries there for her to remain, and instead she is in Okayama helping in Miss Wainwright's work.

The number of students in the other classes remains the same as last term, and there is a beautiful spirit of harmony and earnestness in the school. The work of the summer has made some of the women realize

very deeply their need of being well grounded in the Bible, and it is a perfect delight to try to guide them.

One interesting event this fall was the dedication of the building formerly used by our school as the Sunday-school annex of the Kobe Church. It has a much better location, in the rear of the church, than it had on our back street, and has entered on a new and most promising term in the Master's service. The whole second story can be turned into one large assembly hall, and the day after the dedication some of Miss Barrows' friends at the church met in this room, and had a photograph taken to be sent to her, that she might see the old familiar room in its new dress. I don't believe there are imaginable circumstances under which to the Japanese mind a photograph is not appropriate, and in this case it certainly seemed a happy thought.

In connection with the Hyogo Conference, at Akashi, October 10th, the church there celebrated its thirtieth anniversary. As I listened to the historical sketch of the church I was impressed by the fact that it had been a real missionary church, reaching out to towns and villages on all sides. And as the tender mention was made of Miss Dudley and Dr. Atkinson, and their help in the beginning of the work, I realized how the work we are doing now is to go on and on, how the influence we are exerting now is to spread in ever-increasing circles, and the important thing is that the foundation be laid sure and firm on the rock Christ Jesus.

November 14th.—I am sorry this letter got snowed under, so to speak, for it was already overdue when I commenced it. But "extras" of various kinds crowded it quite out. A week from to-day we expect to have Miss Cozad back with us, and that will ease up things some.

One little item of interest that I want to add is that on the 17th when the Emperor is to be present at a naval review in the harbor, the Christian women here in Kobe are planning to have booths at five different places, where bags of candy are to be sold, and in each bag is to be a printed slip of paper with the names, etc., of the different Christian philanthropic enterprises in the city. I think tracts are to be distributed, but am not sure. Our women are to have charge of one of the booths.

AFRICA

Miss Nellie J. Arnott writes from Kamundongo, Africa, September 3, 1908:—

You will be glad to know that I am no longer alone. Miss Stimpson and I are settled at housekeeping again, so the house is not so big and lonely.

We are having our vacation, but still I have been just as busy as I can be. We didn't get back from the conference and Gamba trip until the third of

July. Then there were the unpacking and settling of Miss Stimpson's loads and some repairing and house cleaning to do.

I have been going to Cesanji afternoons the last three weeks, helping with the school there. It is just a nice walk and does me good to get away. I would rather do it than sew or anything else. I am in hopes, now that as I shall be relieved of part of the station schools, to be able to visit these nearby out-station schools often. It makes a difference in the attendance and the work done if one of us can go often.

Since Miss Stimpson has been back she takes the station children for their Sunday afternoon meeting, and I have been going to our nearest village for a meeting with the children there. Sometimes one of the Christian girls goes with me and helps, thus she is getting in training. Last Sunday I was unable to go, so she went alone.

Mr. Sanders is just returning from a trip to Gamba. We expect him here to-morrow. A letter came from him yesterday, in which he said he received five into the church and held a communion service with them. It all puts such longings in our hearts to be with them.

CHINA

Mrs. Minnie Case Ellis writes from Lintsingchou, October 23, 1908:—

Our first week of school this term was not so hard as last spring. The new schoolroom and the dormitories were all up and, though not quite dry yet they were usable, and such a difference as they have made. The little girls now have a court in which to play that is bigger than any girls' school court that I have seen, and that is not saying that ours is a foot bigger than it ought to be. The girls have room to run about and play and work off some of the animal spirits that turned into mischief and something of quarreling last spring. How could they help quarreling when they could not turn around without running into some one. And yet we are very glad that we did have the spring term. Miss Tsu looked over the girls the other day and said, "The girls who were here last spring seem so much older than those who have just come in this term, don't they?" They help the others and we have not even had to mention some of the things upon which we were constantly harping then. One of the things that is going to be most helpful is the addition of a matron. We had thought that the woman we asked to be cook would look after the children too, but, though Mrs. Liu is most faithful and diligent and cleanly and a good cook, she has not one thought outside of her cooking. Miss Tsu is young and really needs some one to look after her, and so we have called Mrs. Li in. Of course we hope as the girls grow older to be able to do without the cook, but, with

one exception, they are all too young to take such a burden yet. Mrs. Li has been such a comfort in so many ways. The girls mind her, and their eating and going to bed have been done decently and in order since she has been there.

The new little girls are so interesting. I would like to tell you about each one of them but I know that you have not time for that. One of them we call Glory because that is part of her name in Chinese. She is a neighbor of one of the girls who came last spring. Feng Ying belongs to a Christian family which has prayers every day, and she herself knows nothing at all about heathen worship except as she has seen it in other homes than her own. She and Glory used to play together and Feng Ying began teaching her the catechism. Glory was interested and learned rapidly. Feng Ying told her about the coming of the pastor who would receive people into the church. Glory by this time had become a regular attendant at family prayers at Feng Ying's home and really knew something about the gospel, and she decided that she would like to enter this church. Feng Ying told her father about Glory's wish, but he objected that Glory's people were all heathen and that Glory knew nothing of the doctrine. To the former, Feng Ying could say nothing, but the latter she stoutly denied. Glory was called in and examined, and Mr. Niu found to his surprise that she did know something of the Truth as well as most of the characters in the catechism. She was received into the church on probation.

When Feng Ying went away to school, Glory began immediately to plan to go, too. Her stepmother objected to the expense, but Glory unbound her feet and kept on studying and talking about going. Her father had become more or less regular in his attendance at church and considered himself an inquirer. When the pastor came again in the spring to meet with the church members he found that Glory had her contribution ready with the others. It was only four cents, but four cents is half of the wages that a man would earn in a day doing ordinary labor, and she had accumulated hers, not by work, for there is little that a child can do to earn money, but by self-denial. Children are as fond of peanuts here as at home. The four cents that she brought to the pastor was made up of forty-nine pieces, and that means that forty-nine times she had gone without buying the treat that she liked so much. Now she has come to school and she is good and studious, and in a year or two we hope that she will go on to Pang-Chuang and that she will indeed always be "Glory"!

We had taken so much pride in our big playground for the children that we were somewhat taken aback when we found that at first they were afraid.

They have all been accustomed to living in small courts with many of their own people about them, and to be at the north side of a big court, and only little girls by themselves, was a situation that filled them with terror. The women of the station class slept with them for a few nights and then they were all right.

Miss Ellis goes up to the school every day. She is doing so well in her studies that she really has the time to put in at the school without fear of hindering her language work. She leads prayers once a week. She gives music lessons to the wife of one of the teachers, and has brought new interests into this young woman's life that are going to be a big boon to her. I am already beginning to plan for the tours that Mr. Ellis and I may take this winter, for with Mrs. Li to take care of the children as she is doing, and Miss Ellis to do what she is doing, and can do, there is no use in my being there, too.

THE true woman in every estate of life is neither the Martha that serves and never sits, nor the Mary that sits and never serves; but the combination of serving that is never so encumbered that it cannot stop and sit at Jesus' feet in worship and adoration, and of worship that never sits so still in absorbed meditations that it cannot rise when the Master calls, and gird itself, as he did once, to wash the disciples' feet.—*Bishop Doane.*

If one is a true Christian, he can prove it more easily by good deeds than by loud words.

WOMAN'S BOARD OF THE INTERIOR

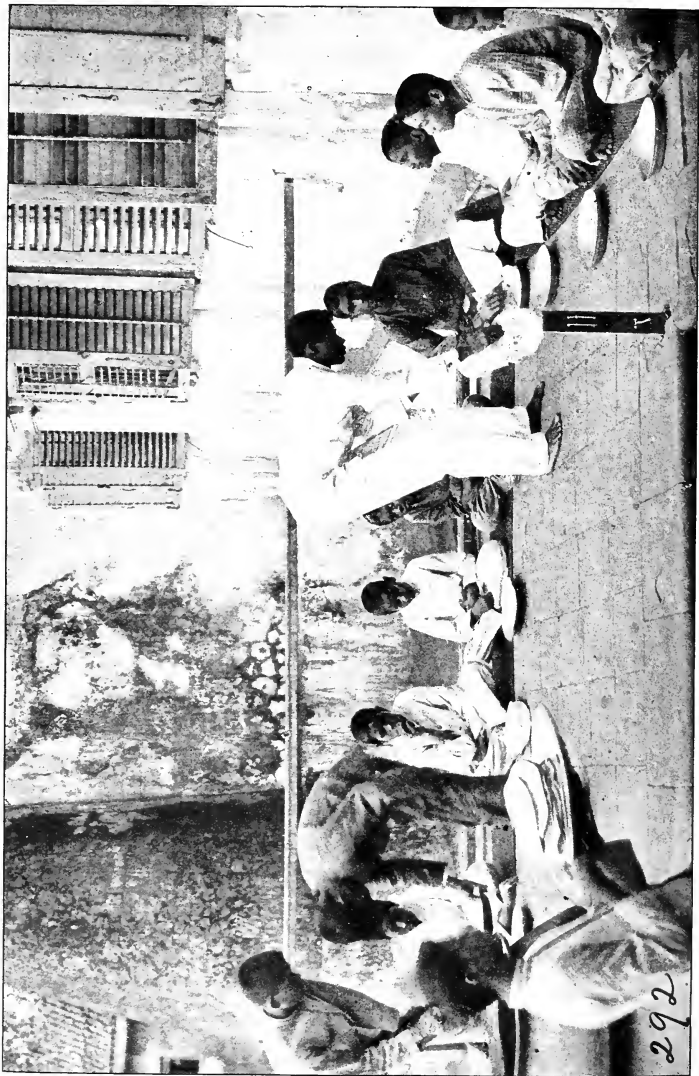
MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCTOBER 23 TO DECEMBER 10, 1908

COLORADO	\$222 95	GEORGIA	36 00
ILLINOIS	885 78	NEW MEXICO	2 00
INDIANA	4 50	TENNESSEE	4 50
IOWA	479 07	TURKEY	5 00
KANSAS	161 67	MISCELLANEOUS	169 00
MICHIGAN	605 99	Receipts for the month	\$5,167 10
MINNESOTA	630 21		
MISSOURI	555 01		
NEBRASKA	203 69		
NORTH DAKOTA	73 13		
OHIO	512 40		
OKLAHOMA	50 99		
SOUTH DAKOTA	205 77		
WISCONSIN	359 44		
		FOR BUILDING FUND.	
		Receipts for the month	\$108 50
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Receipts for the month	\$261 92

MISS FLORA STARR, Ass't Treas.





BREAKFAST AT PAREL SCHOOL. (See page 103)

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Life and Light

Vol. XXXIX

MARCH, 1909

No. 3

During these months of February and March our great missionary societies are carrying on, all over the country where are Congregational churches,

THE JOINT MISSIONARY CAMPAIGN. an important campaign; a campaign in some respects unprecedented. For in this the representatives of the three great divisions of our missionary work speak at the same meetings, trying to emphasize the missionary opportunity of to-day, and the motive lying back of it all. The purpose of the campaign is twofold: to inform and educate our church members—we are so woefully ignorant of many things we ought to know—and to raise sufficient funds to pay the debts of the three societies, and, if possible, secure a reserve that shall prevent future emergencies. We hope that every reader of LIFE AND LIGHT within the radius of these meetings will give the help of her presence, and we may all well help by our prayer. Help will surely be received, as well as given, as we come in touch with these fervid speakers, and the great facts of which they treat. May we remind our readers also that, when their enthusiasm glows and their pocket book opens, and their hearts thrill with a new sense of need and of their power to meet that need, the natural channel for their gifts for foreign missions is the treasury of the Woman's Board of Missions. Our work is all a part of the work of the American Board. Every one of our missionaries is appointed by that Board before we adopt her; all our schools, hospitals and Bible workers are a part of the great system which that Board supervises so faithfully. Every dollar given to us goes straight to assist the great task which it is facing, and to impoverish our treasury is to weaken its power. Help the American Board generously, and do it most effectively by sending your gifts through this channel which is pledged to meet an important share of their great work.

We find in a recent number of the *Mission News*, published in Japan, these words about some whom we love: "Dr. and Mrs. De Forest were

WORD FROM JAPAN. given a warm welcome on their return to Sendai last month. As their train approached the city, fireworks were sent up from the cherry park, in their honor; and a large number of distinguished citizens, including the governor and the mayor, welcomed them as they alighted.

Mrs. Clark seems to be a born tourist. The *basha* is excellent medicine for her, and Japanese food, beds, sitting on the floor and the constant change seem helpful to her rather than not. Hotel noises do not disturb her slumbers, though the late hours cut short her sleep; but by doing her talking early in the meetings and leaving early, she usually avoids the lateness. She returns from twenty-four days' outing better in health and more rested than when she started."

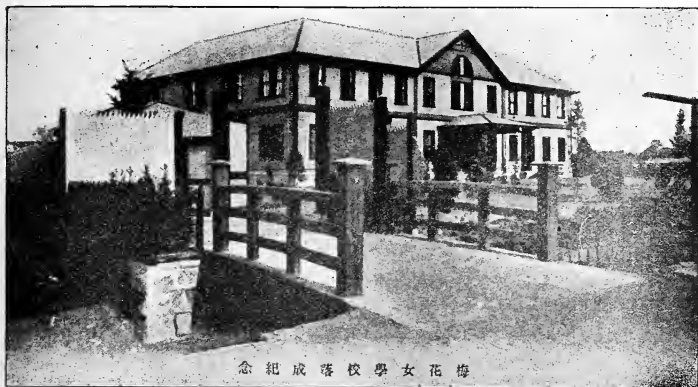


NEW HOME OF BAIKWA SCHOOL, OSAKA, JAPAN, FRONT VIEW

For thirty years the W. B. M. has paid the salary of two missionary teachers in this school in the great city of Osaka. Now, we find in the

THE BAIKWA *Mission News* the story of the dedication of its fine new GIRLS' SCHOOL. building. The growth of the city had so increased the value of the former site that the sale of that ground brought nearly enough funds to meet the cost of the new land and building. At present the school stands in the midst of rice fields and is a long way from the center of the city. On account of this, at the closing of the old school, some pupils left and went to other schools, reducing the number to one hundred and fifty. But if the friends of the school and the trustees will give it special support for a little while, in about five years it will be in the heart of a new part of the city from which it will draw new pupils in place of the old. There is now urgent need for a dormitory. The new building and grounds are so spacious that the five *Kumi-ai* churches and Sunday schools of the city held

their annual picnic, on the emperor's birthday, at the school. The weather was wet, yet twelve hundred persons were present. Thirty-one years ago the two *Kumi-ai* churches in the city numbered only fifty members, a significant growth. Through the kindness of Miss Lucy E. Case, long a teacher in the school, and now in this country, we can give two views of the new building.



NEW HOME OF BAIKWA SCHOOL, OSAKA, JAPAN

WE call special attention to the Reference Library advertised on the last page of our cover. The text-books for the year, *The Nearer and Farther MISSION STUDY East and Springs in the Desert*, are having a fine sale.

LIBRARY. Many of our societies are well along in their study, others are just beginning. To all of these we wish to give more than a hint that in connection with this study the best investment of five dollars is for the Reference Library provided by the Central Committee. Read the list, note the authors, and send your order to the Woman's Board of Missions while there is opportunity to get for five dollars seven such books, valued at double that price. They are in uniform binding in green—the Moham-medan color which has been much used the present year. These books would be a valuable acquisition in the library of any individual, Sunday school or town.

The pictures, too—thirty-six of them upon twenty-four sheets—are well worth the price of five car fares; also set of maps and charts, four of them,

fifty cents, postage ten cents additional, which furnish valuable facts concerning the Mohammedan world as well as Siam, Burma and Korea.

The statement given below shows under different headings receipts for the last three months compared with receipts for the corresponding months of last year. The figures given under "For Work of OUR TREASURY FOR THREE MONTHS. 1909" show the accomplishment of what three months ago might have been considered "the impossible." The heading under which we look with greatest solicitude is "For Regular Work." While the comparison in this column indicates a loss of nearly a thousand dollars, this fact may be accounted for by unusual delay in certain quarters, and we confidently hope for a more encouraging comparison at the end of the fourth month. So much courage and zeal have recently been shown in gathering extra funds that we must believe there will be no flagging but real gain as the months pass.

RECEIPTS FOR THREE MONTHS TO JANUARY 18, 1909

	For Regular Work.	For Buildings.	For Work of 1909.	For Special Objects.	From Legacies.	Total.
1908,	\$22,665.82	\$1,766.00		\$1,058 28	\$1,112.79	\$26,602.89
1909,	21,749.81	410.65	\$9,268.60	511 64	6,596.77	38,537.47
Gain,			\$9,268.60		\$5,483.98	\$11,934.58
Loss,	\$916.01	\$1,355.35		\$546.64		

LENTEN LETTER. Our usual letter to the women in the auxiliaries is ready, and Miss Hartshorn will send it free, on application.

Forty-one years ago two sisters, following a markedly providential leading, gave their lives to the help of the women and girls of Eastern Turkey.

HELPERS WANTED IN BITLIS. Under their care the Mt. Holyoke school at Bitlis has grown to an assured place and a wide influence through all that region, and many of their pupils have gone out as light bearers to their home villages. Now Miss Mary Ely writes begging us to send to their help "two young lady teachers as soon as possible, one to be a kindergarten. Two are needed for many reasons. They would be well employed I can assure you; they would be help and comfort to each other, and the young missionaries would make such a strong working force. God has granted the greatest need, a missionary family, and now we earnestly urge that two young ladies be sent out at the earliest possible moment." Who will go? What two friends will seize this chance?

HELPER WANTED IN MATSUYAMA. Miss Cornelia Judson is carrying alone the burden of a double and wonderful work in Matsuyama, Japan. She has the care of the girls' school with now about one hundred and fifty pupils,

and also directs the night school which is thronged by young people who work during the day. She greatly needs an associate—who will hurry to help her and these eager young Japanese?

The Foochow mission voted in their last annual meeting that they must call for a lady to take charge of the Woman's Training School at Ponasang, **HELPERS WANTED** a lady physician at Ponasang and another at Diong-
IN FOOCHOW. loh. The following paragraph gives one an idea of the need of medical help in this crowded suburb of the great city. Turn to the letters from Miss MacGown and Miss Catlin and see their joy in their work. Like testimony comes from almost every one of our new workers. Do you not covet that joy for yourself or for your dearest girl? Who will go to the Foochow mission?

AN UNSPOKEN CRY FOR HELP

A recent letter from Rev. Lewis Hodous, missionary of the A. B. C. F. M., at Foochow, tells us of the need at Ponasang, a suburb of that great city:—

WITHIN a radius of one mile and a half there is a population of about three hundred and fifty thousand souls. We may safely say that about two hundred and fifty thousand of this population are women and children. It is for these that the hospital should be established. If the ladies of the home churches could get a glimpse of the misery and pain and suffering among these helpless women and children they would not hesitate. Last spring about five thousand children died of smallpox within a radius of a mile and a half where the woman's hospital is to be located. This fall many perished of cholera. Passing along the streets at dusk there was heard the sound of wailing and weeping for the departed ones. On some streets every house had one or two, or sometimes as many as six empty places at the family table. Back of the woman's hospital site at Ponasang, just over the brow of a hill, is a tower built of stone. Just under the eaves of this tower, which is about six feet high and fifteen feet in diameter, is a small opening. Into this opening are cast the little ones who die in infancy. A short time ago this tower was full of babes. One little bundle stopped the opening. There was room for no more. Last spring a church member told me that during the smallpox epidemic about thirty small coffins passed his house almost every day, and then he remarked in an undertone, "And usually people do not furnish coffins for little girls." This procession of coffins and this baby tower point to a greater misery and ignorance in the homes. These homes need a woman physician; they need a hospital in their midst.

AMERICAN COLLEGE FOR GIRLS AT CONSTANTINOPLE

THIS institution, known for many years as the Constantinople Home, was founded by the Woman's Board of Missions in 1871. The first building was provided by money raised by the Woman's Board of Missions, and was named Bowker Hall in honor of Mrs. Albert Bowker, the first President of the Board. The second building, Barton Hall, was given by Mr. William C. Chapin, of Providence, and named in honor of his wife. The "Home" was a high school in which girls of various nationalities gathered, and enjoyed the opportunity of receiving a better education than other institutions in the Levant offered. The first class graduated in July, 1875, and from that time to 1890 seventy-five received the diploma.

In February, 1890, the Massachusetts Legislature granted the institution a college charter, the Board of Trustees being composed of members of the Executive Committee of the Woman's Board of Missions. In March, 1908, a second charter was granted, allowing the election of trustees outside of a Mission Board. One hundred and five students have graduated from the college. Nineteen nationalities have been enrolled. A new site has been purchased, and as soon as practicable the college will be transferred from Scutari to the European side of the Bosphorus.

Until the present year the institution has been largely supported by the Woman's Board of Missions, which has owned the property and has furnished the salaries of several teachers, with an annual appropriation for scholarships and incidentals. Since becoming a college, the institution has developed to such an extent that its present needs are quite beyond the resources of a missionary organization to furnish. The Woman's Board of Missions has now transferred the property and all care for the conduct of the college, financial and otherwise, to the new corporation, called The Trustees of the American College for Girls at Constantinople in Turkey. In making its appropriations for the year 1909, the Woman's Board has not included anything for this institution. Henceforth the salaries, scholarships and other expenses will be otherwise provided. In passing into other hands a school which has for so many years drawn largely upon the interest, sympathy and effort of the Board, the officers of the Board have great confidence that the needs of the college will be more efficiently met under the new régime. The list of teachers whom the Woman's Board of Missions has supported includes names of many honored and beloved. The continued interest of the Executive Committee goes with the college with best wishes for the success of the institution founded in Christian faith and close affiliation with mission work.

E. H. S.

INSPECTING OUR SCHOOL AT PAREL, MARATHI MISSION

(See Frontispiece.)

BY MISS ELIZABETH H. VILES

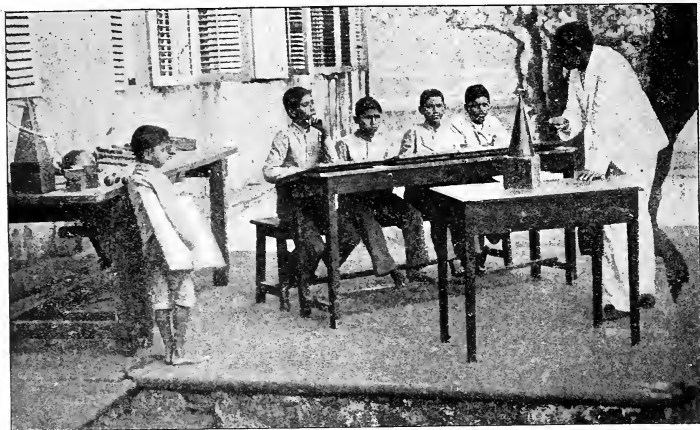
(Miss Viles joined the Mission in 1907.)

HERE is a little description of the Parel School on the day when the government inspector came. I started out at half-past ten, as it takes half an hour to drive to Parel from here, most of the way through crowded dirty streets with high tenement houses on either side, houses where families eat and sleep and cook over open fires—there are no chimneys—all in one room. Many of our Christians live in just this way, and the wonder is that they are as pure and good as they are. Miss Millard and I found a young husband and wife, both teachers in our schools, the wife at Parel living in one small room with a sloping roof, and only half partition separating it from the next room. All the light came through a single pane in the roof, and through the door which opened on a narrow veranda. Everything was as clean as could be, but what a way to live. They are not poor at all as our people go. But to go back to Parel.

We leave the crowded streets and drive through a park which used to be the government house yard, and then we come to Parel village, with its crooked streets, and donkeys and bare, brown babies. Many of the houses are neatly whitewashed, for this is a fairly well-to-do community of good caste Hindus. One longs to have efficient Bible women at work in the houses where many of the younger women received a little education and heard a little of the truth in our mission school. Then we come to the school building, which is much cleaner than the other school meeting places. That is because we have control of the whole second floor of this small building. We climb up the very steep outside stairs, almost a ladder, which are neatly swept to-day. Perhaps there is a goat at the foot which has to be pushed aside before we can climb up. The old man who, for many years, has gathered the children and taken them home, for the sum of two dollars and thirty cents a month, greets us at the head of the stairs and leads us along the narrow porch to the schoolrooms. It is very quiet, for this is a great day, and all are on their best behavior. Everything is beautifully clean with fresh whitewash which covers many things in this land.

We look in first to the room where rows and rows of little tots are sitting on the floor, learning their A B C's. They have slates, for the day of pencil and paper has not come to these schools. Some of the bigger tots are reading the primer, and all of them can sing some little songs, and repeat the Lord's prayer. All the children gather in this room for a simple

opening exercise, consisting of a hymn and a prayer from one of the teachers, and the Lord's prayer. To-day they are singing something with a chorus about the love of Jesus. We cannot hope that many of these little ones will ever become Christians, but we hope that they will never forget what they have been taught of God as their loving Father. It is a gay, pretty sight of eighty little children in their bright-colored jackets and skirts, or coats and diminutive loin cloths, if they are boys, for there are a handful of boys among them. The head of each little girl is as shiny as oil can make it, and nearly every pug is surrounded with flowers. In nearly all



DRAWING LESSON, PAREL SCHOOL

the little ears and many of the noses there are rings, and every arm has glass bangles.

One little girl is the pet of her home. A servant brings her to school every morning. Around her neck is a gold chain, and there are real pearls in her ears. She has been in school some time and no doubt will be married before long. Another little girl you would notice for her keen, clear little face, and the peculiar way in which her hair is braided and wound up like a pug dog's tail. She is a little Brahmin girl. All the children in this school are of high castes.

Devotional exercises over, the older children come into the two small

rooms reserved for them. They have benches to sit on and higher benches on which to write. A few minutes waiting and the government inspector is here. He is a Brahmin gentleman who has been examining schools for twenty years, and is about to retire on a well-earned pension. He is very gentle and kind with the children, but they are nervous and timid, for this is the day of all days to them. The highest class reads from the fourth reading book, does arithmetic, a little grammar dictation and a little geography. They may be eleven years old and it is quite time they were getting married. Then there is a third, and second, first and infant grade, besides the little beginners.

The teachers are more nervous than the children. There are three teachers in the school, Shewantibai, Bhagubai and Vessubai, the young wife whose house I spoke of. They are all Christian young women, not trained teachers, but doing their work faithfully. The inspector is pleased with the work on the whole, and says there is a real improvement since last year. The inspection closes with singing and marching, a rather difficult affair in the smaller rooms. To show you what sort of a man this inspector is, though not a Christian, I must tell you an incident which occurred at one of the other schools. The class was reading a lesson which brought in the making of vows. He asked them if it was right to make vows, and brought out the thought that it was bribing God. He asked them if they wanted something they told their fathers they would give money or do some great thing if the father would give them what they wanted. The children said "no." Then he said, "God is our father, and we should go to him as we go to our earthly fathers." Isn't that pretty near Christian teaching? No doubt it is the result of the Christian influences which are permeating this land.

REACHING THE FIELD

BY MISS ELLEN W. CATLIN

Miss Catlin reached her field November 30th, and dates this letter, Euphrates College, Harpoot, Turkey in Asia :—

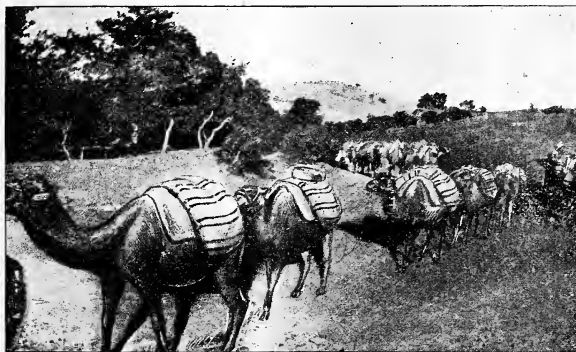
WE were met at Samsoun by Miss Poole, one of the lady touring missionaries from Harpoot. She had come thus far with Miss Bush, her former touring companion, who was then on her way home to America after thirty-five years of service in Turkey. By this change Miss Poole is obliged to give up most of the traveling work to the smaller villages, but she is hoping that a new companion may be found soon. We left Samsoun Friday morning at six o'clock, expecting to reach Harpoot in a

little more than two weeks, counting stops over Sunday at other mission stations. The distance is between three and four hundred miles, and an express train would cover it in less than a day. However, traveling with a pair of horses in a heavy wagon and requiring our baggage outfit to keep up with us, is a different matter. Even though we usually got up at two, three or four o'clock, we had no time to spare. The roads are often very rough, stones as large as a stout man's fist being sown all over their surface, and the hills are numerous and steep. You understand, of course, that all the roads are made by hand, since there are no steam rollers in this part of Turkey; and if there were there would be no coal to run them, it having been the policy of the old régime to forbid the taking of mineral wealth from the earth. The result has been to keep the country much poorer than it ought to be, and also to bring about a great scarcity of fire wood. The forests have all been cut off, and the mountains are well-nigh bare. Naturally there are no small streams to keep the land well watered and fertile, and the hills and plains appear like a desert to New England eyes. If the politicians at home who are opposing the bills for the preservation of the forests and the planting of new trees could get a realizing glimpse of the hills of Turkey, I feel sure they would immediately change their ways.

Another thing which made our journey a slow one was the wagon in which we rode. The *yailey*, as it is called, is of very heavy build, and thus the horses cannot be driven swiftly. Moreover, the horses are much smaller than even our driving horses, due, I presume, to generations of underfeeding. The *yailey* in which we rode was quite comfortable when we had our baggage properly arranged. Since mattresses always and beds usually are lacking at the inns where we stop over night, we must carry these things with us. We had our folding beds strapped on in back, and our mattresses and bedding under us on the flat bottom of the wagon. Our pillows and bags, containing some of the clothes we needed most, often were propped up in back of us to lean against, while the luncheon boxes, the horses' feedbag and various other bundles were toward the front with the driver. Our butter can was slung under the *yailey*, and our suit cases tied on in back. For the fun of it we counted how many pieces we had in all, and found we had thirty-two. Besides the other *yailey* in our train was the load wagon containing two trunks, a box of books, the food chest and three men.

We saw many interesting people in varied and surprising costumes. The first day out we met any quantity of Turks driving ox or buffalo carts. These carts are built entirely of wood, and the heavy wheels make a most abominable squeaking and shrieking. The men seem to like it, and say the

oxen will not go without it. As we came nearer Harpoot these carts disappeared, and trains of camels—I counted eighty-seven in one train—and strings of donkeys and load horses took their place. The tiny little donkeys seemed overloaded with huge bundles as large as their own bodies on either side, but I am told they are extremely tough little beasts. I was successful in getting snapshots of the camels, stepping by silently, slowly, one by one. Among other load animals we saw, when we reached the Kurdish villages, many women with great burdens of fagots on their backs. As for the costumes, the men all wear the fez, of course, though many Turks and most of the Kurds wind a handkerchief or scarf around it, so that it looks like a turban. Many men also wear a long garment with skirts, but this appears to be the custom about Harpoot rather than generally.



CAMEL TRAIN GOING TO HARPOOT

The Turkish women usually wear loose trousers, heelless slippers and a long veil covering the head, face and upper part of the body. The Kurdish women wear a high headdress, no veil and a skirt somewhat like a man's elongated nightshirt. The Armenian women and girls favor clothes much like ours, except when they are doing coarse work, but hats are an unknown quantity. All wear a shawl held closely about the head and lower part of the face. The children are bright little youngsters, but look as if in need of a bit of merrymaking and a deal of school training.

The inns where we stopped at night were rather poor, built of mud bricks. Some have wood floors, and some only earth. They are built

around a court, and usually the horses are stabled under the sleeping apartments. These same "apartments" generally consist of a bare room with a raised place along one side to sit down on and a straw matting on the floor. At the better inns we found a chair or two and a table. If there were a settee or a bedstead we sometimes asked to have it carried out. Why? We always tried to reach the inns in good season at night, for fear there might be "no room at the inn." Indeed, I don't doubt some of the inns we visited are like the one from which Mary and Joseph were turned at Bethlehem on the first Christmas. We found something to enjoy even at them, however, laughed over the difficulties, or, when we could not quite do that, remembered that our Lord when he was on earth as the lowly



BRIDGE OVER THE EUPHRATES, NEAR HARPOOT

Nazarene must have had many of the same kind of things to stand. He walked the dusty roads; he was often "in the press of the crowd"; he endured all the infirmities of mankind. . . .

One of the things which was ever an unailing source of delight and enjoyment was the exquisite mountain scenery. We crossed two high ranges, and throughout our entire land journey were never out of sight of "the everlasting hills." I find that I have from my windows here in Harpoot a splendid view of a great range of mountains across a wide plain. Though I miss Mansfield and old Whiteface, I have one especial and favorite peak to look at every day.

I am busy now studying Armenian, teaching English in the college and

high school, and trying to learn the ways of the people. Last Sunday I went touring with Miss Poole to Husenig, a little village about three miles off on the plain. She held a meeting for women and asked me to say a few words. I did so, the preacher translating for me. I am enjoying my work and my surroundings and everyone with whom I come in contact. The missionaries have been exceedingly kind, and form one of the most delightful missionary circles to be found anywhere, I feel sure. Miss Riggs, Miss Poole and I are in the same house together, and to save fuel, as well as to enjoy each other's company, we sit together in the same sitting room in the evening. Except that I have felt sorry that those at home have wished so much to see me, I have not been homesick a bit.

LAYING THE CORNERSTONE OF ROBERT COLLEGE

BY MISS M. E. REYNOLDS

(A teacher in the girls' school in Eski Tagra in 1869.)

[Robert College and its graduates have done so much in preparing the way for the changes which are bringing better days to Turkey, that this story of its beginning is specially interesting to-day.—ED.]

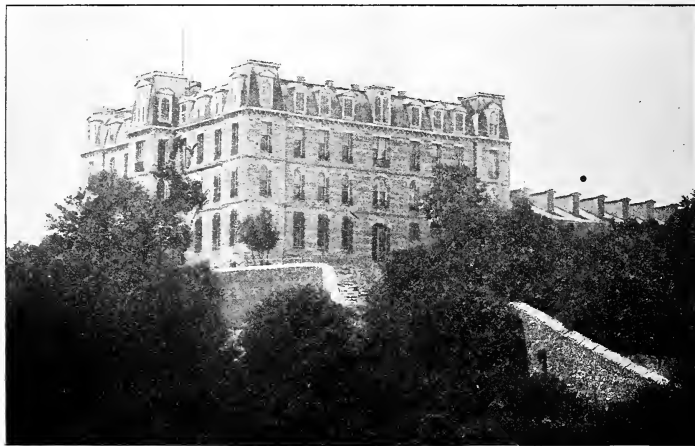
ON the afternoon of April 8th I went to the top of "Hissar Hill" with Dr. Pratt, to witness the breaking of the turf on the site of the new Robert College to be. After a brisk walk of about fifteen minutes, along the shores of the beautiful Bosphorus, we began climbing the hill where workmen were grading a road which the Turkish government has given permission to Dr. Hamlin to make as fine as he pleases. He surely seems to be doing his best to show the people how a road should be made.

The site is quite on the point of the hill where, though it takes the brunt of the north wind, it commands a view of the Giant's Mountain, where, it is said, Joshua sat down and put his feet in the Bosphorus. A little to the left of the mountain is the Egyptian palace, seen distinctly even at this great distance, and seeming to stand on a little platform of white marble close to the blue water's edge, white and glistening in the sunlight. All the palaces that line the water are white or crystal, and as the atmosphere is usually very clear and bright, the hills green and in many places very dark green, with cyprus groves, the effect is very beautiful.

This day the sky was the clearest, the water the bluest, and the wind, well—not quite the coldest that ever was! I began to fear I would be the only woman present, but on reaching the spot Mrs. Dr. Long appeared in sight, seated on the side of an overturned wheelbarrow. Later, other ladies, mostly English, came, and I was at ease.

At four o'clock, according to a signal before agreed upon, the workmen on the road came up in file, wheeling their barrows, and carrying their spikes and spades over their shoulders. They took places in line facing the company. The doxology, "Praise God from whom all blessings flow," was sung. Dr. Hamlin read two passages of Scripture: "Except the Lord build the house, they labor in vain who build it. Except the Lord keep the city, the watchman waketh but in vain."

He spoke of the trouble and the time that had been spent procuring the site for the building. Several years ago the deeds were made out, and only



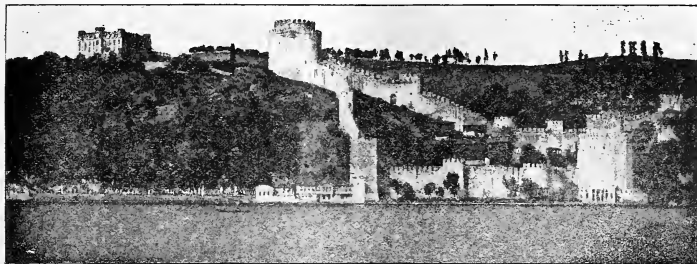
ROBERT COLLEGE

within a very short time has permission been given to build. Other gentlemen followed with short speeches—Dr. Thomson of the British and Foreign Bible Society, Revs. E. E. Bliss and I. G. Bliss—all with good wishes for the prosperity of Robert College. Then Dr. Hamlin took from one of the men a pickaxe, and stepping out where all could see, said: "I strike for Robert College and America." Dr. Thomson followed, "I strike for Scotland." Mrs. Callucher, the matron of the college, then came down a slope, and catching the falling pick, said, "I strike for England." This called forth a shout and clapping of hands. She did it very gracefully.

By the way, when Dr. Thomson struck, somebody called out, "Do ye

find any old red sandstone?" and just then the pick hit a red stone, which seemed an answer.

Mr. Ray, the French teacher at the college, struck for Switzerland, his native country. Others connected with the college—teachers, stewards and students—struck respectively for France, Syria, Germany, Turkey, Armenia, Bulgaria and Italy, all these being represented in the student body, although Bulgaria has the majority. (I suppose that is one reason why I am so interested in the college. It is doing a good work for our part of the field.)



ROBERT COLLEGE, WITH WALL OF CASTLE OF EUROPE AND BOSPHORUS IN FOREGROUND

Following these exercises was a prayer by Dr. Long. We then went into a small workmen's shed, and had a collation of sandwiches and tea. We had an opportunity of realizing what a cold place it will be in windy weather. A strong gust blew in a large door at the end, and many ran to escape injury. So ended a memorable afternoon, to be recalled whenever I hear Robert College mentioned.

SIAMESE WOMEN AND THE BIBLE

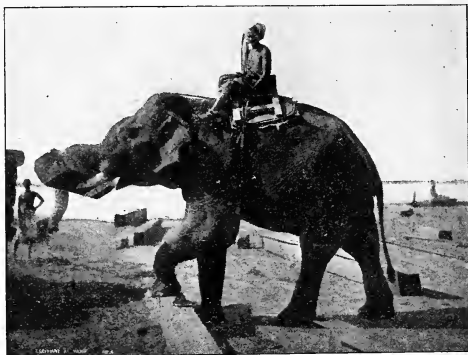
Mr. Carrington, at present in this country on furlough, writes:—

IN the early seventies, when on a tour the writer offered a Siamese woman a portion of the Bible, those standing near by laughed, saying, "She is a woman." In that day few Siamese women were able to read, and must needs be laughed at when offered a book. Now by the scores, yes, by the thousands, they are able to read, and in Bangkok and outside towns and cities purchase thousands of our Scriptures and read them.

A few years ago the intelligent King of Siam abolished slavery in his country. Now from one end of the land unto the other there is no legal

slavery. His Majesty, the present king, willed that all born upon his birthday and after should not be sold or held in slavery, and now all are free.

Very pathetic is the story of the slave woman who was for some three years the nurse of our baby at Ayuthia. Mrs. Carrington laid down her price before her master, and he made her free on condition that she work it out. One day this woman spoke of reading the Scriptures. Mrs. Carrington said to her, "Why, do you read?" Her reply was, "I do." She used to lie down upon the matting before Mrs. Carrington's baby and read the Bible. When her husband and others went to the temple to make offerings before the idols of Buddha, she went not. She became a believer in Christ and was baptized by me. It was the testimony of her husband that she



A SIAMESE DERRICK

remained a Christian all her days. Hers was the most gentle, exemplary, godly life. Many years since she passed into the rewards of the righteous.

Then there is the evil of gambling. This has been substantially abolished in districts outside of Bangkok. His Majesty has great reason to be congratulated upon this. Formerly, as now in Bangkok, the women of Siam were great gamblers in all these outside regions. The main place for this vice is a large mat of twenty or thirty feet in diameter. About this the gamblers sat or stood—forty, sixty, or a hundred in the circle, men and women. The mothers usually had their babies with them, asleep in their arms or crawling about the dirty floor imbibing the very atmosphere of the dreadful place into their little beings. Now in Bangkok it requires the Word of God and the grace of God to win these women and girls from

this pernicious habit. It was nearly opposite one of these places one day that a woman came to me as I was out with the Scriptures and commenced to take some of them. Finally she said, "I want nine books. I have nine children and I want one for each child." I do not say she had been in the gambling house. I trust and hope she had not been there.

The little incident just told above shows how some of them are thinking of their children. As a rule these mothers love their children. "Mother, how many children have you?" If she has many, at least eight or nine, she is much pleased to say so. Oh! for mothers who want one book for each of these nine. God bless them and bring them to a saving knowledge of his Son.

These women are worthy wives of their husbands, they are worthy mothers of their children, worthy sisters of their brothers, worthy daughters of their parents, worthy of their country. Not that they are perfect, nor even what they should be, and will be, under the spell and power of God's own Word by and by. Some of them are bad enough, none are good enough, but thanks to God some of them are good and on their way to be better.

What traits of character are hidden in these bosoms and come forth at times!

Fondness of dress.—This, if it go not too far, is worthy and deserves to be noticed. On all gala days and days of calling upon one another, this is called forth. Modestly clothed in their chosen colors is a feature pre-eminent. But it is all with such taste that who could rebuke this trait.

Fondness for talking.—Our Siamese sisters will not be outdone in their conversational powers when occasion offers. This will serve us in scattering the Word and a knowledge of it when they become converted and the occasion offers for this feature of our work.

Fondness for singing.—Very pretty pastimes they have at stated occasions. One of them is river recreation. The boats are filled with young people—one with young men, another with young maidens. They move up and down the rivers at night, singing in response, one to the other. It is very pleasant to listen to those jovial crews. When all this is subdued to obedience to God's Word, who is there that cannot see a sacredness in it all.

Modesty.—The Siamese maidens have an innate modesty within their bosoms worthy of mention and emulation—not all of them to be sure, but I may say very many—most of them.

One day while we were off in the country a Siamese woman came to us from across the fields with something rolled up in a cloth. It was a few pennies. She wanted to buy some books. She was told they were books

that tell of Jesus. She replied, "That is just why I want them." She unfolded her pennies, and laid them down for the books. Mrs. Carrington gave her back her pennies, and paid for the books herself. What modesty this woman showed. Her motive was not discovered perhaps, but what there is in a motive!

Away up at Pak Nam Pho there lives a family, at least three of whom believe in the Lord Jesus. They obtained some of our books, and by the blessing of the Holy Spirit believed, without the help of man—the father, wife and daughter. The wife and daughter may have been helped some by the father. Many years ago, before the railroad ran up there, I was in that region on a tour. I called upon those people, whom the Rev. Mr. Cooper had met before. I conversed with them upon the subject of the Christian religion, and furnished them with some books. At bedtime I retired to my boat for the night. I heard that daughter reading from the book of Genesis. Her voice rang out clear as a bell in the night. Some time after, when her mother and she had come down to Bangkok, some of us went up to where they were stopping. Her mother had gone out. But we had a delightful meeting of worship with the daughter.—*Bible Society Record*.

SIAMESE BOYS AND GIRLS

A SIAMESE boy learns to walk and to smoke cigarettes at the age of two years. Soon afterwards he learns to swim, and at the age of seven or eight he can paddle a small boat, and is able to take care of himself out on the river. At first I used to feel alarmed at seeing five or six children in a little boat, loaded down to the water's edge, all laughing and shouting in high glee, for I was afraid they would upset and be drowned, but I soon learned that they thought there was no better fun than to tip the boat over and send all who were in it headforemost into the water. As for being drowned, there was no more danger of that than if they had been so many ducks.

When a Siamese boy is eighteen years old he usually becomes a priest, or rather a "nain," as the young priests are called who are old enough to take full orders. Sometimes they enter the priesthood earlier than this, sometimes later; but every boy who has any ambition to rise above the lowest rank must remain at least a short time in one of the temples. When he enters the priesthood his head is shaved and he wears a yellow robe, and every morning goes about the city begging rice for himself and the older priests. He is taught to read and write, and to repeat the long prayers, of which he does not understand a word; but his friends think it is a high honor to be a priest, and when his father and mother happen to meet him

they worship him as they do their idol. Usually he does not remain in the temple more than three months, and after that time has expired he helps his parents or goes to work in some way to make his living.

With the girls it is different. If a man has three children, two of whom are boys, and you should ask him about his family, he would say he had two children and a girl. From this you will understand that they don't think much of the girls in this country.

During the first eight or ten years of her life a Siamese girl grows up with her brother, and lives very much as boys do. Afterwards she has usually a hard life. If she is bright and graceful, and her parents are poor, they will probably sell her to the owner of a theatre, to be trained as an actress; or if they are people of higher rank they will present her to the king, and she will be confined in the palace among the king's wives until she is grown up. Here she will be as safe as anywhere else, but she must be the servant of the women of the harem, and her life is far from happy. It is impossible to explain to the Siamese children what we mean by the words "home" and "family." They have no word in their language to express either idea.

I know a young prince who was asked by an American lady how many brothers and sisters he had, and he said he did not know. She inquired if he had fifty, and he replied that he supposed so, but really could not tell. The late king had nearly ninety sons and daughters, and many of the nobles have families almost as large. Often the wives live in different places, in order to keep peace with the family, and the children grow up as strangers to one another. Thus, you see, many of the blessings which are so familiar to boys and girls at home that they forget to be thankful for them, are altogether unknown to the children of Siam.—*The Missionary Messenger*.

A valuable article in *Woman's Work*, January, 1909, sums up under six heads the progress of Siamese women since 1875, viz.: (1) Improvement
THIRTY YEARS in Homes; (2) Position of the Wife Elevated; (3) Gain
IN SIAM. in Modesty; (4) General Respect for Women Increased; (5) Progress in Education; (6) Christian Progress. Convincing examples show great improvement in each of these points.

BIBLE WOMEN IN TIRUMANGALAM, MADURA MISSION

BY MRS. H. C. HAZEN

WE now have six women at work, the newest one being Mary, the wife of James. He was formerly one of our best catechists in the Arupukottai Station, but just before we went on our last furlough he became suddenly and violently insane, carrying dangerous looking knives, etc. We sent him to the hospital, and after a time the violence ceased, but his mind seemed wrecked as though he had softening of the brain. With that paralysis developed, and when we returned we found the family adrift, and in a most pitiable condition. The wife not very strong, and five girls in the family. We married off the oldest girl, took the other four into school,

without charging the usual fees, and told Mary, the wife, she might see what she could do at Bible woman's work in Palavanattam. I confess I had not much faith in the experiment, for Palavanattam is a large bigoted place filled with all manner of unrighteousness, so that we have had difficulty in keeping up even a small school, and our predecessor found it necessary to discipline so many of the Christians that they have decreased instead of increasing. Everyone has felt it a punishment to be sent there, and Mary was very reluctant to go, but her need was very great, and I felt that large heathen village needed some one to witness for Christ. The first week in September I took the two Bible women who work here in Tirumangalam, and went to visit Mary at Palavanattam, Pakiam at Mundudeippu, and Anna Parish at Mallankinaru. I found that Mary had been doing splendid work. Her pupils knew their lessons well, and to my surprise had courage sufficient to read and recite in the presence of fifty or one hundred people who gathered out of curiosity to see the white lady, and see her pictures. For two or three hours I preached in the schoolroom, which was packed so full it overflowed at all the doors and windows. After luncheon I went with the Bible women to visit those who were not allowed to come to the schoolroom. Only one woman was prevented by her husband from reciting her lessons.

We went to visit one Christian family, and as the house was full of smoke from the preparation of the evening meal, we were forced to remain on the front veranda, which was close to the public street. Of course we soon had a noisy crowd, so that there was not room to kneel properly in prayer, but while we were doing the best we could, and others were keeping remarkably quiet, the angry husband who refused to allow his wife to read came and mocked us in loud tones. "Stop praying about other things, and let's see if you know how to pray for rain," he repeated over and over again, and we took up the challenge, although his words were blasphemous. "If it rains in three days I will believe your God made it rain. But it will not rain. It is you Christians and your God that hinders the rain, and makes the famine and all the trouble." We had five miles more to go in a springless two-wheeled cart before we could take the train for home. We had not been in the cars more than three minutes when it began to rain, but not a sober orthodox rain. Literally the flood gates were opened, and it poured. It came down the ventilators and around the windows, which were instantly closed, until we had floods of water on the floor. The men got up and sat on the backs of the seats so as to keep their feet dry, and we women bemoaned the fact that we dared not do the same. Was it God answering the challenge of that wicked man? And will he be convinced? Surely his foolish talk must have been stopped.

Anbammal was one who was with me on that tour. She is the little woman left a widow with seven children, two of whom the Lord has since taken, one of whom eats in the school. Her trials have been great and her burdens very heavy, but better even than Job has she smiled through the tears when they were determined to fall. Cheerful and bright always, she is a living sermon on Christ's peace and joy. She is doing an excellent work, and one old widow wishes to unite with the church this coming Sunday, who is the result of Anbammal's work.

Snamiadial or Sunthosham also went with us on that tour. She is also an excellent worker; one who makes most fervent prayers and is kindness and generosity personified. But, alas! she has one great fault, or at least she did have. She was left a widow with six children, her husband's last days being clouded by money matters, so that it is supposed that he shortened his own life. I fear his wife was largely to blame for their financial difficulties. With her oldest daughter's marriage and the reckless extravagance of her second son, who is too proud to work unless he can get big wages, and with the fees, books and clothes to provide for the other four, she would have found need of the strictest economy to keep out of debt. But with all the rest she loves to give liberally to the church, to missions, to the poor. She will pick up a cripple, or a blind woman, or a forsaken child and care for them as though they were her own flesh and blood. Even the stray dogs and cats find a friend in her. But when I found that this meant debts on all sides, I told her plainly that what would otherwise have been a virtue had become a sin and must be stopped. I think she is making a strenuous effort, but the habits of a lifetime are difficult to break. During our siege of cholera, when others were panic stricken and worse than useless, these two women, Anbammal and Sunthosham, were invaluable helps. Indeed, they always are in times of sickness and death. I do not see, even apart from their Bible work, how I could spare them in their office of nurses and undertakers. But do pray that Sunthosham may learn to live without contracting any more debts.

Lydia is in a village four miles away. She comes in once a month, and day after to-morrow I go again to inspect her work. Lydia's method of teaching is rather unsatisfactory at first, and one has to exercise some patience until the months and years prove that she has, in her own way, accomplished wonders. Nearly all of her women can read well and sing beautifully and recite the other lessons well; so I have asked her to go every other day to a village one mile away, where we have a new congregation in which the women are as ignorant and superstitious as the most darkened Hindus, although they call themselves Christians because their husbands are.

SIGNS OF PROGRESS IN SPAIN

A friend sends us the following extracts from a speech by a "liberal" Spanish orator, Galdós:—

"WE wish that the barbarous aphorism contained in the three words 'Liberalism is a sin' should disappear. If we could imitate the cruel intolerance of our enemies and their inquisitorial proceedings, we would ask that this motto be burned at the hand of the executioner. . . . Our desire is to banish forever from the soil of our country the powers which, exotic and in no wise spiritual, come to direct our policies. . . . and to make themselves masters of the whole Spanish life; to grip education with a cruel claw in order to mould coming generations to their own likeness."

Sr. D'Angelo spoke of the fight carried on by the right wing against the advances made by the democracy, "using the woman who is a prisoner of the confessional and the youth who are educated without the conscience of their patriotic duties." He said "the head of the right wing was the priest; the axis of the left wing should be the teacher and arms. The diffusion of culture among the people until the citizen lives in full liberty of conscience and the independence of civil power is a power perturbed by no other." He ended saying that as the greatest point of the last third of the nineteenth century was the abolition of slavery among negroes, so the greatest glory of the first third of the twentieth century should be the abolition of the slavery in which the thought of the Spaniards is confined.

We receive also extracts from the report of the Christian Endeavor Convention at Barcelona written by a delegate:—

We are exceedingly happy because we have had the privilege of attending the convention at Barcelona. It was a wonderful meeting, well worth seeing. We had never seen such interest in Spain as on this occasion. God has permitted his workers in Spain to find an oasis in the midst of the sandy way. A theatre that holds more than two thousand persons was full of evangelical Christians, for no one could enter except by ticket, or it would have been full of those who came for curiosity. The singing was beautiful, for the Catalonians sing very well.

All the delegates took their banners, and there were twenty-seven, each one more beautiful than its neighbor. When each city was called the delegate came out with the banner, walked around the audience room and down the middle aisle to the platform, where he saluted the audience and gave his message, and then placed himself behind the presiding officers. It was beautiful to see the effect of all the banners together filling the rear of the platform.

Protestantism has not taken deep root in Spain, and that is because

Roman Catholicism seems to have dried up among us the pure springs of spirituality, and he who is emancipated from Roman Catholic tyranny is almost impossible to be reached by the sentiment of a real religion.

Yesterday's meeting showed up well the great advantages that Protestantism has over Roman Catholicism. It is much more rational, freer from routine formulas, and much more adapted to individuals over whom, on account of their culture, religious fanaticism has no hold.

The presentation of the banners sent by the different societies in Spain was a beautiful scene. The fervor with which the Protestant congregation carries on its service formed a notable contrast to the attitude adopted by the greater part of those who assist at the Catholic churches, in whom there is an utter lack of religious feeling. Those who took part also showed the great difference that exists between the Protestant pastor and the Catholic priest.

BEGINNING WORK IN NORTH CHINA

BY MISS MARIAN G. MACGOWN

(Miss MacGown reached Tientsin in November, 1908.)

WE have such a big field here that I just cannot let myself think about it or I could never be content to wait the necessary time before I begin my work among these people. Besides the schools, there is the interesting evangelistic work among the women here and in our three out-stations. That part of the work appeals to me very much. Almost nothing has been done, for lack of anyone to do it. Miss Porter has most kindly been holding a station class for us at one of our out-stations, not far from Peking, and has sent us a most encouraging and interesting report from there. She has also offered to come here at New Year's time to hold a class—an offer which we have gratefully accepted. We need another lady as soon as possible that she may have charge of the educational work, and I of the evangelistic, or *vice versa*. At present Mrs. Ewing is doing all she can. There is a day school in the city which she examines once a week, and which has about a dozen pupils. She holds a prayer meeting there after examining the children. She also has a prayer meeting here once a month, and a meeting with the women after church Sunday to explain the sermon, much of which they, with their total lack of education, cannot understand. We have a Bible woman here and one in the city now—none, I believe, at any of the out-stations. Both our Bible women went to Miss Porter's station class as helpers and came back brimful of enthusiasm.

I want to tell you of our trip to our nearest out-station, five miles from here. Mr. and Mrs. Ewing, the two boys, the new Chinese helper, who is stationed there, and I went. Nothing has been done among the women there. The children have been taught a few hymns. We have a chapel in the town where Mrs. Ewing and I established ourselves. One old lady appeared at once, in fact was in the crowd which collected while we were opening the gate. She told Mrs. Ewing how her son had committed suicide by taking opium, and how sore and lonely her heart was. She has one grandson, a nice looking youth, who had at one time rented our place there, and who shortly came in bringing the inevitable tea. Another woman came with her own teapot in her hand, as she was in the midst of preparing food, a pastime in which the Chinese seem to indulge whenever it occurs to them, rather than at any regular time. Before long quite a crowd collected, including one old man who is one of the few church members in Peitsan, and who welcomed us most effusively, and told the people that now the great opportunity of their lives had come and they must listen carefully to all that was said. Then Mrs. Ewing talked to them. They listened, even the many children keeping still for the most part. I suppose they understood little. Such work must be followed up to really count. They have not seen much of foreigners and our clothes interested them rather more than our words. Some of the women edged around behind us and soon I felt little pecks at my hair and coat. At that time all I could say to them was to ask them if their babies were boys or girls, and to say they were good children—an observation which, as far as I could see, produced the same kind of an effect it would upon an American mother. The expedition gave me a good opportunity to see work on entirely new ground. It made me long to be able to go until they were used to me and ready to listen, to put a Bible woman among them, hold station classes, etc.—all the work of which this first visit should be only a forerunner.

Of course our greatest interest just now centers upon the deaths in the royal family and the new Emperor and Regent. Many rumors have been about, all of which seem practically groundless. As far as we can see, everything is going on smoothly. The new Regent, according to most reports, is one of the best of the princes. He has been abroad, has progressive ideas, yet is not over radical. His right-hand man is Yuen Shi Kui—you doubtless remember him as the governor of Shantung at the time of the Boxer outbreak, the man who effectually protected all the missionaries and other foreigners in his province. He seems just the man to lead China now. We believe she has entered upon an era of real prosperity, though of course the changes bring many new problems.

I am really enjoying the study of the language, though I cannot seem to keep it up as many hours a day as some do. It gives me the keenest satisfaction to say anything to the Chinese and find they understand it. Of course, I have made no long speeches as yet. I suppose I say things wrong, but that does not trouble me while I still do not know better. I have a very nice teacher.

These first weeks which everyone told me would be so hard are passing quickly and happily. I am neither lonely nor homesick, but glad I am here and looking forward with joy to the work I hope to do—the work I should feel helpless to do were I less sure of a strength greater than my own. I can feel constantly the benediction of the prayers of those at home.

MISSIONARY LETTERS

NORTH CHINA

Miss Reed, of Peking, tells us a bit about herself and our other young women missionaries in that mission:—

We hear that Miss MacGown is very busy in Tientsin, and has settled down to work in a remarkable way. They are very happy in having her there. Those who have met her feel that she is just the one for Tientsin, in the conditions there. She seems capable of taking the leadership, which will come to her more than it sometimes does to new ladies.

Miss Browne is very busy, and is said to be carrying all kinds of work in Tung-chou, and doing it wonderfully well. She is beset by admonitions not to do too much, and people there try hard to see that she does not, but she feels very strong again, and is so eager to do the work.

Miss Abbie Chapin is having a hard time just now. She stayed in Kalgan for some time, helping in the work there, and wishing to be near her sister, who seems to have only a little time left on earth. But a strange ailment came upon her, and she was brought back to Tung-chou last week. She is doing very well now, they say. Dr. Ingram says her trouble is different from anything he has seen or heard of. Except for this, she is in unusually good health, with a great deal of vigor from a most helpful summer, so we hope she may recover from this all right.

As for myself, my program is full and running over in various spots, and I let no minutes go to waste. Extra things have to find an early morning hour, if they would be done. But I do keep well, and I trust still that I shall not break my good record of health. This school work is keeping all the teachers very busy, but we rejoice in it, and this year are especially

thankful for an unusually good spirit among the girls. These few days (of mourning for the Emperor and Empress Dowager) have been given especially to thought of their country, with a special meeting for prayer morning and afternoon, and it has been beautiful to see their response. The hour has been filled always with very earnest prayer for China and its rulers, and for all its growth. There has been something so sincere and spontaneous in it, that we feel it has been a real time of growth. Such evidences of real earnestness in heart are the full reward for all the work. In many ways we are seeing an improvement over last year that makes us glad.

MARATHI MISSION

Dr. Ruth P. Hume, in charge of our hospital at Ahmednagar, tells us:—

Our hospital has sometimes been so full that we have not known where to put another patient. . . . You will rejoice that we are able to reach so many more patients than at first. We do not have to pray that patients may come to us. They are coming, our largest number at one time being forty-three, and some bring friends also. More and more patients are willing to come if they can have a room to themselves. We usually have eight or ten patients on the veranda, some being put there from choice, and some from necessity, for lack of ward room.

MADURA MISSION

Miss Mary Noyes, with Miss Helen Chandler in charge of Capron Hall, gives us a glimpse of one of their fête days:—

This year, instead of preparing a special program for our prize giving we had each class or department do one of their regular school exercises. We had the exercises out of doors, where there was plenty of room for the drills, and the audience expressed themselves as much pleased. At the close of the exercises creepers and trees were planted by the different departments of the school, the elementary school planting creepers in the name of "Mother Chandler"; the normal school a group of trees in the name of my sister; and the high school in the names of the king and queen. We are all very loyal these days. We have celebrated the king's birthday, and also the jubilee of the queen's proclamation on November 2d, with appropriate songs and addresses and games and sports. Our flags, presented some years ago by a Christian Endeavor Society, are the finest anywhere around, and look splendid floating from the top of Capron Hall.

Nearly all the prizes given, and nice ones they were, came out of some box sent to me or to Miss Chandler, so the occasion gives much pleasure to the girls and costs us little.

Miss Helen Chandler says:—

Dr. Parker and Mlle. Cronier have a large and flourishing family of children, all interesting and bright. Nearly all are children left at the hospital or sold to Dr. Parker. One child has an English father, but she is no fairer than the others, her ancestry showing in her mischievousness.

MISSIONARY NEWS ITEMS

ISLAM IN CHINA

A recent number of the *Chinese Recorder* gives us interesting news concerning Mohammedanism in China. Its history goes far back, perhaps, as its old tradition declares, to the uncle of the prophet, who, in the year 628 came on a special mission to the Emperor in Peking. Certainly Moslem merchants and soldiers must have come to China very early. They were sometimes favored by the government, sometimes persecuted, sometimes barely endured. The increase in the course of the centuries has been so great that now the faithful number between twenty and thirty million. Nine tenths of them live in the east provinces. In Kansu alone there are ten thousand, and in Peking at least one hundred thousand. In Nanking they have no fewer than twenty-four mosques, which in architecture and situation are very similar to Chinese temples, even the minaret is lacking; only the fountain, the pulpit and the niche for prayer are found. Even the public call to prayer five times a day is not heard, and the attendance at the mosques is very small, as the faithful do not live in any special quarter. "China has influenced Islam much more than Islam China." Their propaganda among the Chinese seems now to be very small. But they have preserved enough of their own customs to distinguish them as a religious community. They eat no pork, practice circumcision, and usually refuse to marry heathen Chinese, but if this happens the heathen must become a Mohammedan. They regard themselves as a foreign people, not as Chinese. To go to Arabia is called "going home," and of the Chinese and their customs they speak with great contempt.

Recently messengers from the Mohammedans in Peking have visited the Sultan of Turkey, the Caliph, or head of Islam, and upon their desire a Turkish ambassador has come to China to look after the condition of the Moslems there. In Kansu the priests have succeeded in having a consul of their own religion, and so have gained some power over their followers; yet the Chinese government will not give up its power over millions of their subjects, who are for the most part pure Chinese.

We regret that thus far missions have done very little for the Chinese Mohammedans.

“Take your Bible,” says the president-elect of the Wesleyan Church, “and carefully count, not the chapters or the verses, but the letters from the beginning of Genesis to the ‘Amen’ of the Revelation; and when you have accomplished the task, go over it again and again and again—ten times, twenty, forty times—nay, you must read the very letters of your Bible eighty times over before you have reached the requisite sum. It would take something like the letters of eighty Bibles to represent the men, women and children of that old and wondrous empire of China. Fourteen hundred of them have sunk into Christless graves during the last hour; thirty-three thousand will pass to-day forever beyond your reach. Dispatch your missionary to-morrow, and one million and a quarter of immortal souls, for whom Christ died, will have passed away to their final account before he can reach their shores. Whether such facts touch us or not, I think they ought to move our hearts. It is enough to make an angel weep.”

Put the people in China in rank, joining hands, and they will girdle the globe ten times. Make them an army, and let them move at the rate of one thousand a day, week after week, and month after month, and they will not pass you in one thousand years. Constitute them pilgrims, and let one thousand go past every day and every night, under the sunlight and the solemn stars, and you must hear the ceaseless tramp, tramp, tramp of the weary, pressing, throbbing throng for five hundred long years.—*From Electric Messages.*

The main purpose of the German Orient Mission, founded in 1895, is to carry the gospel to Moslems, and it has workers in Bulgaria, where they publish a monthly religious paper in Turkish, and in Persia. They meet with welcome and good success. The mission has also important medical work at Diarbekir in Asiatic Turkey.

SUCCESS IN JAVA

The Methodist missionary in this island has already baptized more than twenty Moslems, and hundreds more are inquiring of the gospel way. Two young converts from Islam are studying in the training school for native preachers, that they may preach to Moslems in Java.

The main reason why we do not have enough money is because so few are doing any definite work for Christ. *Those who are working* are giving.—*J. Campbell White.*



Junior Work
Evangelistic Medical Educational

HELPS FOR LEADERS

BY MISS LUCIA C. WITHERBY

THE primary child wants to play with a number of other children, and is willing to let others play with his toys. This is the time, also, when his memory is most retentive. Now he wants to know the reason for things, and his mother will tell you that his little mind is one, big interrogation point.

He can think of the world as one big family very easily now. The color of another little boy or girl's face troubles him not at all, unless older people suggest it to him. Animals, also, are beginning to interest him. There is excellent material for this work. *The Great Big World*, published by the Church Missionary Society, is good. - It can be obtained at 156 Fifth Avenue, New York, for 70 cents post paid. *Children in Blue and What They Do* describes child life in China. It is a story which can be told a chapter at a time. The price is 56 cents, and it can be bought at the address just mentioned. *Adventures with Four-footed Folk*, by Belle Brain, is going to prove very valuable for Sunday-school workers in this grade. These sketches are of encounters of missionaries with wild beasts. They are splendid illustrations of God's care for his servants.

The Curio Boxes, illustrating Africa and Japan, which are issued by the Young People's Missionary Movement, and which can be ordered from 704 Congregational House, Boston, price \$1.50, give the best concrete missionary illustration that we have to-day. With these boxes goes a book which contains directions for using the material. The curios and miniature house in each box give interesting things enough to supply work for twelve lessons. When viewed in this light they are not so expensive as would first seem.

Having these curios as a background, much material of interest to the small boys and girls can be woven in. In each case the tiny village can become real to them. The little prince Neesima will fit very easily into the Japanese surroundings, and his two bright swords, hanging on the wall of the tiny house, can become a reality as in no other way. Fairy stories are

still interesting, but an interest in real people is also cropping out in their small minds. The children are beginning to ask: "Was it right for him to do that?" Once in awhile a small boy or girl will ask, "Is that true?" We want to begin to prepare for the next step which will be the junior grade, where everything must be true.

If you have a sand tray, you can make splendid use of the cut pictures which we have illustrating China and India, and which are five cents for the two sets.

When these pictures are colored, they can be used to illustrate almost any missionary story about those two countries. Being so inexpensive, they are within the reach of everyone, and may suggest to you objects which you can cut out and use in your work with the other countries. Do not forget the set of six postal cards illustrating child life in Turkey, which we can furnish you for ten cents a set.

Any plans which you have found successful in your work would be of great interest to us. Do give us the benefit of your experience.



ELEVEN WAYS TO AWAKEN MISSIONARY INTEREST IN YOUR SUNDAY-SCHOOL CLASS

BY MISS THERESA HAISLIP

1. Study your lesson with a view to making missionary application of it. Give five minutes every Sunday to make that application.
2. If that is not feasible, select one lesson out of every quarter to study from the standpoint of missions; vote on it in teachers' meeting, keep it in mind for weeks ahead, gather material for it, work over it until you grow downright enthusiastic, and your class will surely catch your enthusiasm.
3. Teach them that they pray for the conversion of the world when they say, "Thy kingdom come."
4. Show them that the call is imperative. We must go or send others. And when we have sent them, our obligation does not cease. We must give freely of our means and prayers to keep them in the field.

5. If you are a teacher of small boys and girls, teach them a prayer that they will understand, and take to heart. Our infant class has this little prayer: "Teach my mind to honor thy name. Teach my eyes to search the Scriptures. Teach my mouth to tell the glad tidings. Teach my hands to work for the spread of the gospel. Teach my heart to love and serve thee from my youth up. For Christ's sake. Amen."

6. Get a list of the missionaries of our church. Ask your class to vote for one to be its missionary. Teach the members to pray for him. Write to him, so that the class can come into personal touch with him. Be on the lookout for reports and sketches of his field and work. The result will be that your class will feel a warm, personal interest in its missionary.

7. Never lose the opportunity to influence them to dedicate their lives wholly to his service. Tell them it does not take men and women of great talents to preach the gospel, but "God hath chosen the foolish things of the world to confound the wise and the weak things of the world to confound the things that are mighty."

8. Before the advent of a real missionary give an enthusiastic account of his work, thus making each class eager to see or hear him.

9. You will need missionary material to illustrate various parts of the lesson. "You will be amazed at its abundance, astonished at the aptness of its application, and delighted with the new interest it awakens in Bible study."

10. Whenever the question of giving comes up persuade your class to earn money to give, or make some real sacrifice. They owe him the best of their time and talents, for it was an act of God's goodness that they were born in this Christian land, with its great advantages and blessings, instead of in the heathen country, with its oppression, superstition and ignorance.

11. Get missionary books for the library, and interest your scholars in them.

Lastly, if this task of filling our scholars with a desire to spread the gospel and bring hope and comfort to the benighted heathen be neglected, we will be like the Israelites who, when they were told to go into the land of Canaan and take it, refused, because the cities were walled and filled with giants. The consequence was their bones bleached on the Arabian deserts, and God raised up another generation to do the same work, and they did it.

Will we imitate these unbelieving Israelites, or will we, by God's help, do this great work, and receive the promise?—*Selected.*

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR MARCH

THE NEARER AND THE FARTHER EAST—CHAPTER V

SIAM

First the geography, gathering briefly from text-book, encyclopedia, and books of travel, facts of location, size, climate, productions. Let another describe the people and their customs. A third may give special notes of Bangkok, the Oriental Venice. Another will speak of the king, his education and his work for his country—all these to be three-minute talks.

To gain an idea of the missionary work in Siam we must seek the publications of the Presbyterian Board; and leaders will do well to send to 156 Fifth Avenue, New York, for *Siam and Laso*, *Questions and Answers*, price, 5 cents; *Call to Siam and Laso*, and *Kenia*, 2 cents each. Their magazine, *Woman's Work for Woman* gives much help in the numbers for May, 1907, May 1908, and January, 1909.

BOOK NOTICES

India, Its Life and Thought. By John P. Jones, D.D. Published by The Macmillan Company. Pp. 448. Price, \$2.50 net.

This is a fine specimen of mechanical excellence in the art of book making. Good paper, clear type, which is possible to read easily by artificial light in winter evenings, unhackneyed illustrations. A copious table of contents and an index makes this book a delight to the eyes. And the subject-matter is equally satisfactory. Dr. Jones' previous work on *India's Problem: Krishna or Christ*, had put him in the front rank of the ever-increasing company of missionary scholars and statesmen the world around.

The book opens with a strategic statement of the causes and extent of India's unrest under British rule. At a recent Twentieth Century Club meeting Dr. Jones presented this subject to the company gathered there—a company made up of clergymen of all denominations, professors, educators, reformers and literary men, by no means over sympathetic with the missionary point of view. But it was the secular rather than the spiritual aspect that Dr. Jones presented, and he showed himself such a master of his theme that he was listened to with profound attention, and received hearty and prolonged applause at the close of his remarks. He was then subjected to a fire of questions, two or three of the company on their feet at once, and the lecturer was equal to the demand. The feeling produced was that there was a large reserve fund of information which might be drawn on if time had permitted.

The dedication of this book is pathetic in the glimpse it gives one of the sacrifices both missionary parents and children undergo in their enforced separation from each other. It reads thus: "To my dear children who

have bravely and cheerfully endured the separation and the loss of home for the sake of India."

The first and the last two chapters would perhaps claim earliest attention from the reader somewhat familiar with India's life and thought. These chapters deal with the present unrest, with modern religious movements and with the progress of Christianity in India. Dr. Jones takes the encouraging view that "the Christ Ideal of Life is acquiring ever-increasing attraction and power. All over the land, Hindus of culture, of serious thought, and of ambition to reach after high ethical standards see in Jesus Christ the only inspiration and immaculate example of life that all history, myth and legend present." It is an interesting and suggestive sign of the times that not only are the Gospel narratives eagerly studied by men of power and influence, but they are also reading such books of Christian devotion as Thomas á Kempis' *Imitation of Christ*, which is being translated by a Brahman gentleman, and is to be published by a Hindu firm for its Hindu readers. No missionary library will be complete without this latest utterance of Dr. Jones.

G. H. C.

SIDELIGHTS FROM PERIODICALS

TURKEY—"The Reforming Turk," *Quarterly Review*, January. "Emancipation of Mohammedan Women," by Mary Mills Patrick, and "Sunshine in Turkey," by Howard S. Bliss, both in *National Geographical Magazine*, January. "A Sign of the Times in Turkey," *Missionary Review*, February. "The Young Turks," *Nineteenth Century*, January.

CHINA.—"The China That Is," *Review of Reviews*, February. "The Christian Literature Society for China," "Pastor Hsi—A Miracle in China," "The Chinese Dragon's Awakening," "The Awakening in Manchuria," *Missionary Review*, February. "The Late Dowager Empress of China," *Contemporary Review*, January. "The Late Empress Dowager of China," *Outlook*, January 16th. "The Late Empress of China," *Fortnightly Review*, January.

JAPAN.—"Japan's Crusade Against Opium," *North American Review*, February. "Will Japan Become a Christian Nation?" *Outlook*, January 16th. "A Trip in Southernmost Japan," *Popular Science Monthly*, February.

INDIA.—"Indian Reforms—A Hindu View," and "A Railway to India," *Nineteenth Century*, January.

THE ISLANDS.—"What Shall We Do with the Philippines?" *Outlook*, January 9th. "A Decade of American Rule in the Philippines," *Atlantic Monthly*, February. Articles of general interest are, "A Hundred Years of Missionary Work Among the Jews," and "America's First Foreign Missionaries," *Missionary Review*, February. "Christian Missions as Affected by Liberal Theology," by J. W. Burton of the Australian Methodist Missionary Society, *Hibbard Journal*, January. "Those Missionaries," *Outlook*, January 23. "The Missionary Message of Acts," *Methodist Review*, January.

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from December 18, 1908 to January 18, 1909.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Central Ch., Aux., 29.76, S. S., 50; Brewer, So., Pearson Aux., 5.10; Calais, Aux., Th. Off., 25; East Bangor, Gleaners, 2; Greenville, Aux., 5; Machias, Aux., 21.60; Madison, Woman's Assoc., 6.74; Searsport, C. E. Soc., 17; Thomaston, Aux., 16,	178 20
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Augusta, Aux., 62.50; Hallowell, Aux., 25; Minot Center, Ladies, 14; Portland, Second Parish Ch., 9.50, State St. Ch., Aux. (Th. Off., 87.46), 106.96, Mem. to Mrs. R. H. Hinkley, 10; Miss Lizzie Stearns, Moorpark, Cal., 10. Less expenses, 8.73,	229 23
Total,	407 43

NEW HAMPSHIRE.

James L. Batchelder,	10 00
<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brackett, Treas., 69 No. Spring St., Concord. Concord, Aux., Th. Off., 93.85, South Ch., Kimball Cir., King's Dau., 10; Goffstown, Aux., 6.27; Greenland, Daisy Club, 14.50; Hillsboro, C. E. Soc., 2.03; Keene, First Ch., Aux., 62; Lebanon, West, Aux., 7.68; Littleton, Aux., 7.22, Prim. Dept., S. S., 1.90; Manchester, First Ch., Aux., 50, South Main St. Ch., Aux., 5; Milford, Miss Rhoda Converse, 40 cts.; Nashua, Aux., 50; Newport, Workers (25 of wh. to const. L. M. Mrs. P. C. Grant), 27.86; Plymouth, C. E. Soc., 5; Swanzey, Aux., 9. Less expenses, 48.94,	303 77
Total,	313 77

LEGACY.

<i>Brookline.</i> —Emily M. Peterson, through Treas. New Hampshire Branch,	200 00
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VERMONT.

<i>McIndoe Falls.</i> —Friends, through Miss Martha J. Gleason,	5 00
<i>Vermont Branch.</i> —Miss May E. Manley, Treas., Box 13, Pittsford. Barre, Aux., Th. Off., 25.25; Bennington, Aux., 5; Berkshire, East, Aux., 5; Brattleboro, West, Aux. (with prev. contri. to const. L. M. Mrs. E. J. Lewis), 16.03; Burlington, College St. Ch., Aux., 42.70, First Ch., Aux., 50; Cabot, Aux., 2; Chelsea, Aux., 20; Craftsbury, North, Aux., Th. Off., 7.30; Danville, Aux., Th. Off., 6.75; Dorset, Aux. (Th. Off., 5.74), 42.99; Ensbury, Aux., 5, Y. P. Miss. Soc., 2.20; Fairfax, Friends, 5.50; Glover, West, Aux., Th. Off., 8.90; Highgate Centre, King's Dau., 5; Ludlow, Aux., Th. Off., 12; Newport, Aux. (Th. Off., 46.25) (50 of	

wh. to const. L. M's Mrs. Clara E. Robinson, Mrs. Emma B. Rawson), 54.84; New Haven, Aux. (Th. Off., 7.32), 10.65; Norwich, Aux., Th. Off., 11; Orwell, Aux., 3.75; Randolph Center, Aux., 2, S. S., 2; Richmond, 2; Rochester, Aux., 2.75; Saxtons River, Merry Rills, 3; St. Johnsbury, North Ch., Aux., 40.72; Swanton, Aux. (Th. Off., 14.10), 26.10; Thetford, Aux., 7; Westford, Aux., Th. Off., 5; Westminster West, Aux., Th. Off., 8, S. S., 12; Windham, Aux., Th. Off., 4.10,	456 53
Total,	461 53

LEGACY.

<i>Windsor.</i> —Sarah H. Freeman, through Treas. Vermont Branch,	34 00
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MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Billerica, Aux., 2.50; Lexington, Aux., 65.18; Lowell, Eliot Ch., For. Miss. Soc., 13,	80 68
<i>Auburndale.</i> —E. R. A.,	100 00
<i>Barnstable Co. Branch.</i> —Mrs. C. E. Delano, Treas., Box 296, Falmouth. Falmouth, First Cong. Ch., C. R., 5; Orleans, S. S. M. S., Miss Amelia Snow,	35 00
<i>Berkshire Branch.</i> —Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield. Dalton, Mrs. Louise F. Crane, 250, Penny Gatherers, 60; Hinsdale, Aux., 15.25; Lenox, Aux. (30 in mem. of Mrs. Martha Mattoon), 48.47; Pittsfield, First Ch., Aux. (Special Gift, 25 cts.), 16; Richmond, Aux., 30.40; Stockbridge, Aux., 17.80; West Stockbridge, C. E. Soc., 10. Less expenses, 19.49,	428 43
<i>Essex South Branch.</i> —Miss Sarah R. Safford, Treas., Hamilton. Ipswich, South Ch., Aux., 14.50; Lynn, First Ch., Jr. C. E. Soc., 2; Lynnfield, South, Aux., 10; Salem, Tabernacle Ch., C. R., 5; Saugus, Prim. Dept., S. S., 2.81; Swampscott, Prim. Dept., S. S., 15,	49 31
<i>Franklin Co. Branch.</i> —Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Conway, S. S., 15; East Northfield, Mrs. F. B. Higgins, 100; Greenfield, Aux., 15; Whately, Ladies' Benev. Soc., 10,	140 00
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kuecland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., Th. Off., 39, Amherst North, Aux., 5; Granby, Y. W. Miss. Soc., 10; Haydenville, Aux., 15; Northampton, Edwards Ch., Aux., 45.31, Gourdou Hall Band, 4, Smith Coll., Miss. Dept., 45; South Hadley, 10; Southampton, Sunshine Band, 9; Westhampton, Aux., Estate of Mrs. F. A. Bridgman, 50,	232 31
<i>Malden.</i> —Mrs. J. B. Martin,	100 00
<i>Middlesex Branch.</i> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro.	

For work of 1909; 75; Maynard, Aux., 10; Milford, Benev. Soc.; 7; Northboro, Miss Lucy M. Emmons, 5; So. Framingham, Grace Ch., M. Club, 8.60.	
Norfolk and Pilgrim Branch. —Mrs. Mark McCully, Treas., 95 Maple St., Milton. For Work of 1909, 98; Abington, Aux. (Th. Off., 36.45), 48.11, C. E. Soc., 5; Atlantic, Memorial Ch., C. E. Soc., 1.60; Campello, Aux., Th. Off., 22.71; Holbrook, Aux., Th. Off., 34; Milton, Aux. (Th. Off., 14.70), 18.70; Quincy, Bethany Ch., Aux., Th. Off., 12.50; Randolph, Aux. (Add'l Th. Off., 1.50), 36.31; Stoughton, Jr. C. E. Soc., 2; Weymouth, East, Aux., Th. Off., 40; Whitman, C. E. Soc., 20; Wollaston, Aux., Th. Off., 50.25.	105 60
North Middlesex Branch. —Miss Julia S. Conant, Treas., Littleton Common. Ayer, Aux., 5; Concord, Aux., 10; Fitchburg, Rollstone, Aux., 81; Harvard, Mrs. Charles L. Clay, 50 cts., Aux., 3.10; Littleton, Mrs. W. E. Conant, 10; Aux., 3.18; Pepperell, Aux., 5; Westford, Aux., 9.50.	389 18
Springfield. —South Ch., Springfield Branch. —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., 1, Aux., 1; Holyoke, Second Ch., The Airiusha, 2; Palmer, Second Ch., S. S., Jr. Dept., 3; Springfield, "C," 2; Olivet Ch., C. E., Soc., 5; Westfield, First Ch., Aux., Miss Lucy D. Gillett (to constitute herself L. M.), 25; West Springfield, First Cong. Ch., Sunshine M. B., 10.	127 28 219 55
Suffolk Branch. —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Friend, 2.72; Miss M. F. Snow, 10; District No. 1, 15.05; Allston, C. E. Soc., 60; Arlington, Bradshaw Miss'y Ass'n., 120; Aburndale, Aux., 31.85; Boston, Central Ch., Aux., 736, Mt. Vernon Ch., Aux., 3, Old South Ch., Aux., 1,169.25, Friend, 250, Jr. Old South Guild, 10, Mispah Class, Aux., 40, Park St. Ch., Woman's Guild, 30, Shawmut Ch., Aux., 135; Union Ch., Aux., 150; Boston, South, Phillips Ch., Aux., 30; Brookline, Harvard Ch., Aux., 73, Y. L. F. M. S., 2, Leyden Ch., For. Dept., Woman's Union (25 of wh. to const. L. M. Mrs. Henry K. Brayley), 80.75; Cambridge, First Ch., Aux., 4, Shepard Guild, 33.25, Margaret Shepard Soc., 3, Pilgrim Ch., Aux., 34.04, Prospect St. Ch., Woman's Guild, 16.75, Wood Memorial Ch., Aux., 2; Chelsea, Central Ch., For. Dept. Woman's Union, 7.50, First Ch., Floral Cir., 10; Dorchester, Friend, 20, Mrs. Elizabeth F. Abbe, 15, Pilgrim Ch., Aux., 17, Y. L. Bible Class, 5, Romsey Ch., For. Dept., 1.20, Second, Aux., 211.02, Village Ch., Aux., 7.25; Franklin, Mary Warfield Miss. Soc., 20; Jamaica Plain, Boylston Ch., 6, Aux., 8, Central Ch., Aux., 10; Mansfield, Aux., 10; Neponset, Trinity Ch., Stone Aux., 3.60; Newton, Eliot Ch., 13, For. Dept. Woman's Assoc., 76, Elliot Guild, 25; Newton Centre, First Ch., Aux., 78.63; Newton Highlands, Aux., 26.18; Newton, West, Second Ch., Red Bank Co., 2.50; Newtonville, Central Ch., Queens of Avilion, 5; Norwood, Aux., 25; Roslindale, Cong. Ch., Friends, 5; Roxbury, Eliot Ch., Y. L. Soc., 33.25, Highland Ch., Aux.,	49 00
4.35, Prim. and Inter. Depts., S. S., 9, Imm.-Walnut Ave. Ch., Aux., 103.50, Y. L. F. M. S., 32; Roxbury, West, So. Evangelical Ch., Aux., 8, Anatolia Club, 35; Somerville, Broadway Ch., Aux., 19, First Ch., Aux. (50 of wh. to const. L. M's Mrs. J. F. Loring, Mrs. Benjamin P. Palmer), 54, Highland Ch., Women Workers, 5, Prospect Hill, Aux., 23; Somerville, West, Day St. Ch., Home Workers, 2.50, C. R., 5; Waltham, Aux., 87; Watertown, Aux., 96.60; Wrentham, Aux., 6.10.	4,172 84
Worcester Co. Branch. —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Barré, Aux., 5; Fisherville, Aux., 2; Lancaster, Aux., 5; Millbury, First Ch., Aux., 5; Northbridge, Rochdale Ch., C. E. Soc., 5; North Brookfield, Mrs. Josephine C. Whiting, 10; Spencer, G. R. M. B., 21.05, S. S., Prim. Dept., 4.62, Jr. C. E. Soc., 2; Ware, Mrs. Ellen F. Bond-Coggeshall, in memory of her father, Mr. J. A. Cummings, 25; Westboro, Aux., 15.30; Whitinsville, 15, Miss Annie L. Whitin, 50; Worcester, Pilgrim, Aux., 63.62.	228 59
	Total, 6,457 77
LEGACIES.	
Boston. —Miss Mary E. Atkinson, by Frederick Brooks and Rebecca B. Erlund, Extrs.,	1,000 00
Westboro. —Sarah E. Johnson, by Harriet F. Clark, Admx.,	10 27
Worcester. —Harriet Wheeler Damon, by Frank H. Wiggin, Trustee, add'l,	12 50
	Total, 1,022 77
RHODE ISLAND.	
Friend,	100 00
Rhode Island Branch. —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Aux., for 1909, 5; Life Member, for 1909, 5; Providence, Mrs. H. A. Whitmarsh, 100, Mrs. H. W. Wilkinson, 10, Parkside Chapel, Jr. C. E. Soc., 2, Pilgrim Ch., Aux., 16, Plymouth Ch., Aux., 15,	153 00
	Total, 253 00
CONNECTICUT.	
Eastern Conn. Branch. —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Aux., 18.56; Griswold, Aux., 8.50; Jewett City, Aux., Th. Off., 4.50; Labanon, Aux., Th. Off., 9; New London, First Ch., Aux., 21.18; Norwich, Broadway Ch., Aux., 40, Pansy M. C., 7; Pomfret, First Ch., 5; Putnam, Sunbeams, Jr. M. C., 14.88; Stonington, First Ch., Aux., 17; Thompson, Aux. (Th. Off., 10), 12.25; Windham, Aux., Th. Off., 33.77; Woodstock, Aux., Th. Off., 34, Pansy M. B., 5,	230 64
Hartford Branch. —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hart-	

ford. Friends, 172.27; Hartford, Miss Alice W. Stillman, 10,	182 27
<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. For Work of 1909, 169; Friend, 400, Friend, in memory of Catherine T. Sterling, 100; Mrs. James D. Eaton, 10; Bridgeport, First Ch., Aux., 6, King's Highway Chapel, 10.16; Cheshire, Aux., 27.75; Colebrook, C. E. Soc., 5; Daubury, First Ch., Aux., 64.07, S. S., 8.68; Fairfield, Ladies of Cong. Ch., 10; Goshen, C. E. Soc., 25, Jr. C. E. Soc., 6; Ivoryton, Aux., 22.50; Kent, S. S., 10; Killingworth, Aux., 10; Litchfield, Aux., 77.25, Y. L. M. C. (25 of wh. to const. L. M. Miss Elizabeth Deming), 224.11, C. R., 12.62, S. S., 6.50, East Chestnut Hill, S. S., 3.50; Middlebury, C. E. Soc., 20; Middletown, First Ch., Aux., 12.45, South Ch., Aux., 97.80, C. R., 7.20; Morris, S. S., 10; Naugatuck, Aux., 20; New Haven, Davenport Ch., Aux., 25; Grand Ave. Ch. (prev. contri. const. L. M.'s Mrs. F. A. Brockett, Mrs. Marsh), Yale College Ch., Aux., 25; New Preston, Mr. Cogswell, 5; Norfolk, M. B., 20, C. E. Soc., 8; Northfield, Aux., 31.41; Redding, Aux., 5; Sound Beach, First Ch., 20; Southport, S. S., 30; Stratford, Aux., 28; Torrington Center, Aux., 123; Washington Depot, Mrs. Charles B. Gibson, 15; Westchester, C. E. Soc., 5; Westfield, C. E. Soc., 15; Westport, Aux., 16; Winsted, Mrs. Sara G. Williams, 100, First Ch., Aux., 22, S. S., 25, Second Ch., Golden Chain M. C., 10; Woodbury, First Ch., Aux., 12,	1,916 00
Total,	2,328 91

LEGACY.

Sharon.—Miss Harriet E. Benedict, through Treas. New Haven Branch, 1,940 00

NEW YORK.

<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Berkshire, Aux. (with prev. contri. to const. L. M. Mrs. Sarah Witter), 15; Binghamton, First Ch., Aux., 5; Brooklyn, Park Ch., Aux., 8, Park Ave. Branch, Jr. Dept., S. S., 5, South Ch., Aux., 200, Tompkins Ave. Ch., Aux., 155; Buffalo, First Ch., Aux., 150, Bancroft, Aux., 20, C. R., 11, Woman's Bible Class, 15, Niagara Sq. Ch., Aux., 18, Pilgrim Ch., Aux., 25; Canandaigua, Misses Rice Band, 5, Alice Band, 5; Candor, Aux., 25; Carthage, Aux., 5; Cortland, Aux., 100; Fairport, Aux., 40; Flushing, Aux., 18; Lockport, First Ch., Aux., 10, C. R., 10; Mt. Vernon Aux., 15; Middletown, First Ch., S. S., 10; Newburgh, C. E. Soc., 10; New York, Manhattan Guild, 45; Oxford, C. E. Soc., 3; Paris, Aux., 5; Phoenix, Aux., 25; Richmond Hill, Ch., 30; Riverhead, Sound Ave. Ch., S. S., 20; Salamanca, Aux., 5; Snyrna, Aux., 8; Spencerport, Aux., 37; Utica, Plymouth Ch., Aux., 10; Walton, Aux., 32; West Bloomfield, Aux., 20. Less expenses, 120,	1,000 00
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PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Cong. Ch., Aux., 52, Emiyy S. Ewell, Mem., 35, Mission Club (with prev. contri. to const. L. M.'s Miss E. B. Hawks, Miss Flora L. P. Johnson, Mrs. Agnes Gehr Russell), 15, S. S., 5, Mt. Pleasant Ch., Aux., 15; <i>Fla.</i> , Daytona, Aux., 5; <i>N. J.</i> , Asbury Park, Aux., 10, S. S., 5; Bond Brook, Aux., 5; Chatham, Starley Ch. Aid Soc., 10; Closter, Aux., 5; East Orange, First Ch., Aux., 15, Trinity Ch., Aux., 10; Jersey City, M. B., 5; Montclair, Monday Miss. Soc., 18.35; Newark, Belleville Ave. Ch., Aux., 10.25, Jr. Aux., 50 cts., Y. W. Aux., 10, First Ch., Aux., 10; Nutley, Aux., 5; Orange Valley, Y. W. Aux., 5; Passaic, Aux., 5; Paterson, Aux., 5; Plainfield, Girls' M. Club, 25; Upper Montclair, Aux. (Th. Off., 51.50), 66.50; Westfield, Aux., 20; <i>Pa.</i> , Philadelphia, Central Ch., Aux., 15; Williamsport, Aux., 25; <i>Va.</i> , Falls Ch., Aux., 4,	416 60
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WEST VIRGINIA.

Charleston.—Friend, 25 00

NORTH CAROLINA.

Southern Pines.—Miss Harriet A. Barrows and Miss Anna M. Foster, 10 00

FLORIDA.

St. Petersburg.—Ladies' Soc., 9 00
Tampa.—First Cong. Ch., Miss. Soc., 10 50

Total, 19 50

CALIFORNIA.

Ceres.—Friends, through Miss Jessie R. Hoppin (Mrs. M. B. Fowler, 100; *Hawaiian Islands.* Kamehameha Girls' School, 175, Kohala Ch., through Mrs. D. B. Bond, 25, Miss Pinder, 5, Mrs. James Renton, 10, Mrs. Doremus Scudder, 5, Gilbert Islanders in Honolulu, 1.65), 321 65

GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

<i>Rhode Island.</i> —Providence, Pilgrim Ch., Laurie Guild,	50 00
Donations,	8,950 89
Buildings,	391 65
Work of 1909,	2,535 62
Specials,	187 00
Legacies,	3,196 77
Total,	\$15,261 93

TOTAL FROM OCT. 18, 1908 TO JAN. 18, 1909.

Donations,	21,749 81
Buildings,	410 65
Work of 1909,	9,268 60
Specials,	511 64
Legacies,	6,596 77
Total,	\$38,537 47

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CHINESE FESTIVALS

BY AGNES LOI

EVERY nation has its own festivals. China, the oldest nation in the world, has many festivals during the year. It is difficult to find out the origin of these festivals, but we may be able to give a brief outline of the most important ones.

The first festival of the year occurs on the eleventh day of the first month. It lasts for five days, and is called the Lantern Festival. Thousands of dollars are spent for buying the lanterns every New Year. Most of the lanterns are made of bright-colored papers, but some of them are made of wood and glass. The children enjoy this season very much indeed. When evening comes every family light their lanterns, and the children take them outdoors to enjoy them with their neighbors. The shapes of these lanterns represent animals, fishes, birds, flowers, houses and playthings. I wish you could be here and go with us on one of these fine evenings to one of the lantern shows. There are hundreds of different kinds of lanterns all lighted up in the shops. While the children enjoy the lanterns, the grown people take part in the dragon lantern entertainment in the temples and public grounds. There are also fireworks everywhere, all over the city. During the last of these five days they prepare a big feast for supper. They must have something better to eat, even if they are very poor. After the festival is over they must not destroy these paper lanterns, but keep them till the morning of the filial feast, which comes on the twenty-ninth day of the same month; then they may burn them. You will be anxious to know why it is called the "filial feast." It is because a very long time ago a woman was put in prison for some slight offense; her daughter tried to

send food to her every day, but it was stolen by the gate keeper of the prison. So on the twenty-ninth day of the first month she thought out a plan to keep her rice from being stolen. She mixed fruits, sugar, beans and peanuts with the rice and cooked them together, and when the gate keeper saw it he thought this must be something dirty and not good to eat. By doing this every day her mother was well fed until she came out from prison. People remember the good act of this girl by eating the rice cooked in just the same way as she did for breakfast on the twenty-ninth day of the first month. On this day married daughters must be sure to present a big bowl of this rice to their parents to show they are filial.

Next comes the festival of commemorating the dead, which occurs a few days before Easter. The original idea of this festival comes from a legend of the Ming dynasty. An emperor of this dynasty had a very beautiful queen, whom he loved very much. One day in spring when he went to visit his father-in-law's tomb, some children of his wife's village came out and said unpleasant things about him, not knowing that he was the emperor. The emperor was very angry, and when he came back to his palace he ordered that those people should be killed. When the queen heard this she was very sorry for her people. So she went bravely to the emperor and begged him to forgive them. The emperor, petitioned by his beloved queen, was willing to promise her. He therefore ordered again that the people of that village should take a little branch of the willow tree and stick it to the front edge of their roofs to protect them from being killed by the emperor's servant. This is something like the passover feast of the Jews. This story is handed down to the present time as a reason for visiting graves. The heathen people put paper money on the graves of their loved ones, that they may have money enough to spend in the other world. And they also stick a little branch of willow above their doors to keep them from danger. In addition, they take a certain kind of plant and tie it with a strip of red paper and nail them on their doors.

Now comes the Dragon-Boat or Five Days' Festival, which lasts from the first to the fifth day of our fifth month. Every river and all the lakes and canals are filled with dragon boats. It is a time of general mirth and feasting; schools are closed, and crowds of people gather on the bridges and river banks to behold the exhibition of these long, narrow boats. Usually a boat has some thirty or forty rowers. A drummer is placed in the center to drum the rowers up, and at one end a man keeps waving the dragon flag, while at the other end a man beats the gong. Rich people prepare prizes of ducks for the swiftest rowers. These ducks are let out on the water and the winners are obliged to swim and get them. During this festival every

busy housewife, no matter whether rich or poor, must prepare for their families little three-cornered bundles of rice, packed in a certain kind of leaf which gives the rice a good flavor. These, together with little perfume cases made of silk or gauze with beautiful embroidery, they present to their relatives or friends. The origin of this feast comes from another story of an emperor who was drowned in a river by an accident. So the rowers with their light rudders are supposed to look for the dead body of the emperor, and the bundles of rice are convenient to throw down and feed him.

In the middle of the eighth month we celebrate our mid-autumn festival. This, together with the Dragon-Boat and Lantern Festivals, are the three most important festivals of the year. The big pagodas of the city are lighted up with red paper lanterns. It is such a pity to see the Buddhist priests go and worship the pagodas; while in every family the people have little pagodas made of clay or china placed on the high table in the parlor, and around them are china or clay dolls painted in different colors. The parlor is lighted up with candles or lamps. The expense of these pagoda shows depends upon the wealth of the family. In the official families often one show will cost about two thousand dollars, because they buy expensive curios and elaborate works of carving, etc.

The Chinese are very fond of flying kites. They begin about the eighth month and keep it up until the ninth day of the ninth month, when they have a grand exhibition of flying kites. Crowds of men, both young and old, and boys all hurry to the hilltops to enjoy their last joyful day of flying kites. After that day you cannot see even one kite in the air.

The last festival of the year comes three days before Christmas. It is called the Winter Festival, and is also known as another filial feast. A long time ago a woman was lost in the wilderness and went to live with the wild beasts. When her sons discovered this they tried to get her home, but she refused to come because she had acquired some of the habits of the beasts. So on this day the sons made cakes of rice-flour and rolled them in pea-powder and sugar, and pasted the cakes on their doors and trees near by to attract her. By this way their mother was gradually led home.

These are not all the festivals that we celebrate; we have almost twenty festivals during the whole year. But these which I have mentioned are the most important ones and are kept throughout the whole empire.

WHEN you have done the best you can do, then trust in God for the rest; but do not fail in the mistake of expecting him to make up for the consequences of your indifference or neglect.—*Selected.*

HOW I MAKE MY DRESS

BY AGNES LOI

DRESSMAKING is one of the most essential duties that every girl should learn while they are young. There are many ways of making dresses. If anyone wants to learn this occupation thoroughly she has to study and practice making them for five or six years in order to make all sorts of dresses, not merely the daily dresses which we wear. But how can a girl spare so much time in learning this single occupation, while there are so many more that she must learn? This question is a difficult one, which every girl must settle for herself. There is an old Chinese proverb which says, "We must learn to do things ourselves, instead of trusting to our fathers and mothers." Indeed, the learning of dressmaking belongs mostly to women in China, perhaps not in America. The dressmaking of China to-day is a great deal easier than that of twenty years ago. The designs for trimming have been getting plainer and plainer during these last few years.

When I was fifteen years old, I began to make my own clothes. At first I was not delighted with it, but after awhile some of my friends very kindly showed me the way to good sewing and taught me that neatness and even stitches are very important, and I began to enjoy making them. Before I learned to make dresses, I first learned to cut them, and it is a work worth learning. There are so many fine sewers who do not know how to cut even a child's garment. The cutting of drawers and vests in China is very difficult to learn; we have to learn by experience.

Our upper garment is about three feet long, sometimes longer, and the sleeves are not cut by themselves like the Americans do, and the collar is not made separately but sewed right up to the garment after it is finished. I enjoy every part of dressmaking except the buttons. Our Chinese buttons are a knob at the end of a narrow cording about three inches long, and it is so hard to manage to get them sewed straight. The latest style for trimming dresses is a bias piece of cloth about half an inch wide, one side sewed at the end of the sleeves or the lower edge of the garment, and the other side is sewed down with blind stitches. Sometimes I make my buttons round like plums or peaches instead of straight lines. I like to make drawers a thousand times better than to make my upper garments. But I must learn to enjoy making them both, even if I have money enough to ask the tailor to do it for me.

"IN the service of Christ common lives become uncommon."

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CHINA—AN ODD COUNTRY

/ BY MISS MABEL ELLIS

IF I were to follow the customary greeting of this country I should say, "My highly esteemed and honorable Friend, the worthy editor in chief of your most exalted paper, has granted to your humble servant to attempt to collect her base and trifling thoughts that she may write a mean and wholly unworthy article for your admirable paper."

But I prefer to write as though I were talking to you face to face, not as though I were on that part of the globe that sees the sunlight when you see the starlight, where a person shakes his own hand instead of the hand of his friend, where he commences at the back of the book to read, and reads from top to bottom, where hard pillows are considered more comfortable than soft ones, and chopsticks are thought to be more convenient than knives and forks, and where men wear their hats in the house and women wear none at all, and where we may differentiate the boys from the girls by the length of the upper garment, the boys wearing the longer.

It is an odd country, from the long black queues that adorn the heads of the men to the tiny bound feet of the women, from the language which we must learn to understand these people's thoughts to their method of reasoning when they locate the intellect in the stomach. And life in the Orient is unique, even to the number of servants necessary to care for your handkerchiefs and rice, and to the most unusual and unexplainable smells that seem to be a part of a Chinese city.

And "the monotony of the missionary" may be relieved at any time by a walk through the city. The crooked business streets are from ten to twelve feet wide, and this space is actually reduced four or five feet by the tables

and benches of shopkeepers on each side. Here is a seller of sweets with a knot of little, naked urchins squatting down by his baskets, gazing with glistening eyes at the unnamable products of the confectioner's art. A few feet away is a fruit stand with melons cut to tempt the thirsty passerby, and the flies! An itinerant barber draws our attention from the fly-covered slices, and we watch his operations. His customer comes and silently takes his place on the low narrow bench, at the edge of the crowded street. The barber, silent, too, fans into flames the smouldering embers in his tiny furnace; the water is heated and the work is begun on that part of the head that is not held sacred from the touch of the razor. Shaving is a more elaborate process here than it is in the United States, since the Chinaman has little hair on his face to occupy the barber's time, the front of the head is cared for more carefully, and even the eyes and the ears come within the range of his art.

Further on we are attracted by a shrewd-looking story-teller, a Chinese to the very tips of his dirty finger nails, around whom is gathered a motley crowd. There is no flash in his eye, no feeling in his voice, yet as he repeats in droning monotone his ancient legend he is holding his audience spellbound, until the foreigner appears; the curious, pale-faced foreign lady does not know that women should never be seen walking on the street. But then what could be expected of one whose parents so neglected her as neither to bind her feet nor to find a husband for her?

Soon we come to a shop gay with banners, red umbrellas, wooden tablets glittering with gilt letters, and an elaborately decorated sedan chair is in sight, for this is the shop where all the necessary finery for a wedding may be purchased or rented. No matter how one's heart may beat in sympathy for the poor little bride going to the strange husband and to the dreaded mother-in-law, one who has been less than a year in China always longs to see the showy pageantry of the wedding procession. Perhaps this is not a lucky day for a wedding, but instead comes a funeral procession. The music first announces the approach, and the nearest jinrickisha man is called, for in a jinrickisha the foreign lady has less fear that she may be taken for one of the procession, as the crowd gathers about the long line of banner bearers and musicians. All are dressed in long white robes, with white caps. Following these come the sixteen bearers of the enormous catafalque, between the heavily embroidered curtains of which the massive coffin can be seen. White carts drawn by white mules bring white clad figures, the relatives of the dead, and behind these the men bearing paper figures of servants, horses and furniture to burn at the grave, that in the next world the deceased may want for nothing. The excruciating music,

the shrill calls of the funeral director, and the responsive calls of the bearers, the firecrackers and bombs used to terrify the evil spirits, mingled with the ostentatious wails of the mourners cause the procession to lose its solemn aspect, and surely there is no suggestion of peace and rest.

Beyond the dry, dirty streets with their queer hieroglyphic characters above the busy shops, are the graveyards with real green grass and stately cypress; luxuries which they must deny themselves they give to the dead. Rough mounds of earth, varying in size according to the dignity of the one buried, are surrounded by a sort of mud fence to keep out the evil spirits. But we are inclined to think that it would be a very weak spirit that could not find his way through the crooked gateway or leap over the low wall. Yet the Chinese are very much afraid of these spirits which they consider so stupid and so easily deceived. By the shrines for the worship of ancestors, we see ashes, and here and there paper money that has been brought to enrich the spirit of the dead, but the wind that fanned the flames carried away some of the paper leaving the dead robbed of part of the wealth that belonged to him.

But with all the feeling of novelty that these street scenes still possess for me, I am continually surprised to find myself growing accustomed to many strange sights, and feeling as though they and I belong here. Already I take it for granted that these yellow laborers do not need a shirt during half the year or more, and that these little brown children whose entire summer costume could be made from your pocket handkerchief or less, are as comfortable and as lovable as little folks at home. And when a tiny youngster who has seen me at the school comes and slips a very dirty little brown hand into mine and trots along by my side, patting my hand and saying, "So white, so white," then looking me over as she has done a hundred times before, says, "Such big, big shoes," then with a joyful skip to express her happy thought, "Oh won't you come to our house, oh please!" one forgets that the color and the language and the costume differ from her own, for the touch of the little hand brings such sweet memories and the baby lips chattering in a foreign tongue are so like baby lips in the home land, that she only remembers that she, the pale-faced, big-footed foreigner and the almond-eyed youngster are friends, and she is very grateful that the kind Father who made of one blood all nations made the little children so much alike that it is not difficult to recognize the relationship.

By the time this letter reaches you, I shall be traveling into the interior on a houseboat, pulled by men, though when the wind is favorable sails may be used. The rate is not rapid and so we can walk or ride with no difference in the price or speed. After a two-weeks' journey I shall be at home

in Lintsingchou, Shantung, where one need not worry about missing a train, nor fear being run over by a street car; no telephone rings will call my attention from my work or study, but they tell me that postal facilities are excellent, and that letters, even by a journey of twelve thousand miles, lose none of their flavor.

STORY OF THE DOO FAMILY

BY MISS GRACE WYKOFF

NEARLY thirty years ago a Chinese woman, Mrs. Doo, lived in a missionary family as nurse for the children. Her home was six miles from Pang-Chuang. Her family consisted of her husband, one son and one daughter. She and her husband never cared much for each other, and though they had lived together nearly forty years, an attitude of mutual indifference still existed between them. (Mrs. Doo often told us about her violent temper, adding, "I've changed more than one half, though, since I became a Christian.")

The son was married when quite young to a girl some eight years older than himself, who, in course of time, became sufficiently established in the home, and it was possible for Mrs. Doo to leave home. Later, a little grandson, and then a granddaughter were born. Both children were greatly beloved by the grandmother.

The former studied in the boys' school in Pang-Chuang, and later took the college course in the College of Liberal Arts in Tung-chou, making a fine record. After graduation he became a teacher in the college. His sister was not allowed to enter the girls' boarding school, which was started fifteen years ago. It was said the little girl of seven or eight cried to have her small feet unbound, and that the mother threatened to beat her if she ever said she wanted to unbind them. When, however, she grew older, not only the mother but the father consented to let her do as she pleased. Thus it was that four years ago she unbound her feet and entered the school.

Before continuing the history of these members of the family I must insert a few words about Mrs. Doo's daughter, who really no longer belongs to the family. She has been married into the Kuo family in a village near her home. The family is not Christian, and her husband is a worthless fellow. A little daughter is born, but no other children; no son was given her, and for this reason her husband took another woman for a secondary wife.

This woman had one little boy, but he died when about two years of

age, and the woman gave herself up to smoking opium, and when she, too, had no other children her husband took still a third wife. This combination of circumstances made the life of Mrs. Doo's daughter from the first almost unbearable, and her mother would not let her stay at her husband's home, although she went home each year at the New Year's session for a few days. Her little girl went with her mother, and so grew up in Pang-Chuang. She was a pretty child, with the blackest of black eyes, delicate features and a bright, quick mind. She studied in the girls' school as a day scholar, for, though not living with her paternal grandparents, they would not consent to her unbinding her feet.

When about eighteen, she was married into a nominally Christian home, where she suffered not a little for her strong adherence to the things taught her from a child. She was a good daughter-in-law, but refused to play cards (cards are always played for money). She also desired most earnestly to go to meeting on Sundays. Oftentimes daughters-in-law are not allowed to go because they cannot do their allotted work, not only the mother-in-law but the sisters-in-law make trouble for this reason.

After a year or two, she, too, had a little son, who lived nearly two years, but the young mother died a few days after his birth.

Old Mrs. Doo died some three years ago, and her husband outlived her only a short time. Before her death she was permitted to see two beautiful great grandchildren, a boy and a girl. Her daughter still lives in Pang-Chuang as a helper for the ladies. A year ago she obtained a divorce from her husband.

(A divorce paper in China is a large piece of white paper with the impression in ink, of the hand, and sometimes of the foot of the two parties concerned upon it, also their names.)

We must now return to the story of the son. His wife and daughter-in-law and two grandchildren remain in the home, his son, as stated previously, is away teaching, and his daughter having finished the school in Pang-Chuang, has entered the Woman's Union College in Peking.

The man has been a knotty stick from the beginning, and done more than one questionable thing. None, however, were prepared for his last escapade. He had been engaged in the dairy business, near Peking, when it was reported he was coming home, and bringing a girl with him as his wife.

Imagine the consternation of his proper wife and daughter-in-law! While it is not uncommon for a man to take a secondary wife, it is nevertheless a disgrace, and especially so, when he has both a son and grandson.

The story is quickly told—hatred and strife can but exist, and the wife adds to the disgrace too heavy to bear, by drowning herself! What of the children and grandchildren, they have only to live it down as best they can.

We can only commit such unfortunate ones to a loving Father.

One thing we know, the Christian education, which the son and daughter have received, will keep them from ending their own lives, as many a heathen son and daughter would do.

Such a tragedy could not have happened in a thoroughly Christian educated home.

The hope for the "Uplift of China" is in the young men and women educated in our Christian schools.

God grant that few of them may be called upon to bear the disgrace of the doings of their ignorant parents.

TURKEY—ONE YEAR AT MARASH COLLEGE

BY MISS ELLEN M. BLAKELY

COLLEGE opened September 26th, and closed June 16th, with one hundred and fourteen pupils continuing through the year; the same number as last year. Fifteen of these were Gregorian, and the rest Protestant. Thirty were from fourteen different places outside of Marash, and twenty-seven from the orphanage in Marash. Five of the pupils were daughters of *alumnæ*, and another was the fifth of her parents to attend the school. There were thirty-three boarders the first term, and thirty-two the second. We have not been able to solve the problem of having the school year nine months.

The visit of Mr. Hicks, one of the secretaries of the American Board, with Mrs. Hicks, was an occasion of great interest. We shared with others in the public services in the church, and enjoyed a special talk to the school at morning devotions on Bible study. Among other guests whose presence and words brought cheer and help were Mr. Chambers, Mr. Trowbridge, Dr. Hamilton, Miss Blake, Dr. and Mrs. Ward, Miss Grant and Mr. Goodsell.

The first lesson period Wednesday afternoon was reserved for essays and recitations in three languages, but whenever opportunity offered we were glad to listen to lectures more or less formal. Mr. Chambers gave an instructive talk on Erzurum and vicinity, especially Mt. Ararat. Miss Salmund told us of Rome and the Sunday School Convention which she attended, making it all very real by pictures which she showed. Dr. Edwin Ward gave an entertaining and instructive lecture on Electricity, and some of its practical uses. Mr. Roubian gave two familiar talks on some of his trips in the Lebanon mountains, and a lecture on the new theory of the evolution of the planetary system to the *alumnæ* and older classes of the college.

The aim is to make the work in all lines as practical as possible. The geology class, besides investigating in the vicinity of Marash, took trips to the Gihan Bridge, Agher Dagh and Kerhan. Many were the other short expeditions in the interests of science. According to modern ideas of training an effort is being made to improve each year the quality and increase the amount of work done in the sewing classes.

During the vacation, at the time of the Armenian Christmas the pupils and teachers had a pleasant afternoon in Charles Hall, made possible by the thoughtfulness and benevolence of Miss Lathrop, of Providence, and the young ladies of the Rhode Island Branch of the Woman's Board of Missions. There were gifts for every pupil, and for many others indirectly connected with the school. Many of those present had never before seen a Christmas tree, and the sight of that, decorated as it was, with the bright ribbons and other gifts, as well as the pleasure of receiving an appropriate gift, made the day a memorable one for many a girl. We are also indebted to Miss Lathrop for fifty of the *Christian Endeavor Hymnal*, which the boarders greatly enjoy at evening worship and the Sunday evening service.

The Foreign Missionary Society held a public meeting in April, reviewing in part the work of the year in the Mission Study classes, which was a study of the islands. We give special thanks to Miss Lathrop for a set of books and pictures especially designed for use in Mission Study. Helped by these and a few used copies of a *Cruise in the Island World*, prepared by the Woman's Board of Missions sent by other friends, there was unusual interest in the missionary meetings, and more real study than in previous years.

Two hundred and sixty geological specimens were added to those already in our cabinet. These were largely from the Lebanon, and were contributed by Mr. Roubian, while a few were given by the Syrian Protestant College.

Higher prices of food stuffs made the cost of the table so much that we were obliged to deprive ourselves of various desirable improvements, many additions to the library and to the supply of apparatus. Prices of staple articles of food have more than doubled in the last few years, while the sum required for board from each student remains the same. It seems quite time that there should be an increase in the charges for board as well as tuition.

We desire to make special mention of our appreciation of the help the German friends in the hospital are always ready to offer. A well-furnished hospital so near us is a boon which we might not have appreciated so much had it always been there.

At the June meeting, 1907, the Board of Managers and the Mission authorized repairs on the home building, made necessary by the decaying of the supporting timbers on the lowest floor. The work was done in the summer, and the W. B. M. I. made a special grant to cover the expenses.

Rev. H. Bulbulian preached the baccalaureate on Sunday 14th, from the text found in John vi. 68, and gave special and very appropriate words of counsel to the twelve students finishing the Theological Seminary course and to the twelve in the senior class of the college.

The exercises of the twenty-fourth commencement were held in the first

church, June 16th. Mrs. Lee gave the address on the subject, "Aims and Ideals in Education."

Twelve girls took diplomas. Three were from the German orphanage; two were village pastors' daughters; two were from Aintab, one each from Oorfa and Hadjin, and three from Marash. This makes the whole number of graduates 144. Seven received the certificate granted those who complete the studies of the sophomore year.

One of our immediate needs is a small house for the gate keeper and guard. Another felt need is a separate building for organ practice, thus removing the sound of so much practice a little farther away. The library is growing and will soon need a much larger room than it has at present. A building which would serve as library and museum is very desirable in the near future.

The gifts of former students in connection with the twenty-fifth anniversary of the opening of the college amounted last year to \$71.46. This sum Mr. Peet, Mission Treasurer, has invested in Constantinople. The alumnae voted that this should be called the "Jubilee Fund," and that the sums received as yearly fees from the alumnae should be added to this fund together with special gifts toward it which are hoped for. It was voted that the funds go toward an observatory which is greatly needed.

Miss Gordon went for her furlough in the summer, and we are glad to be able to announce that Miss Kate Ainslie, daughter of a former missionary in Mosul, was appointed by the Board for work in the college and arrived here in the autumn. Mrs. Macallum has kindly consented to give a course on physiology and domestic science next year, which we are sure will be especially helpful and practical.

Thus we close our record, grateful to God for his mercy and help during the past year and hopeful for the future, believing that there will be growth in all directions as we are ready for it.

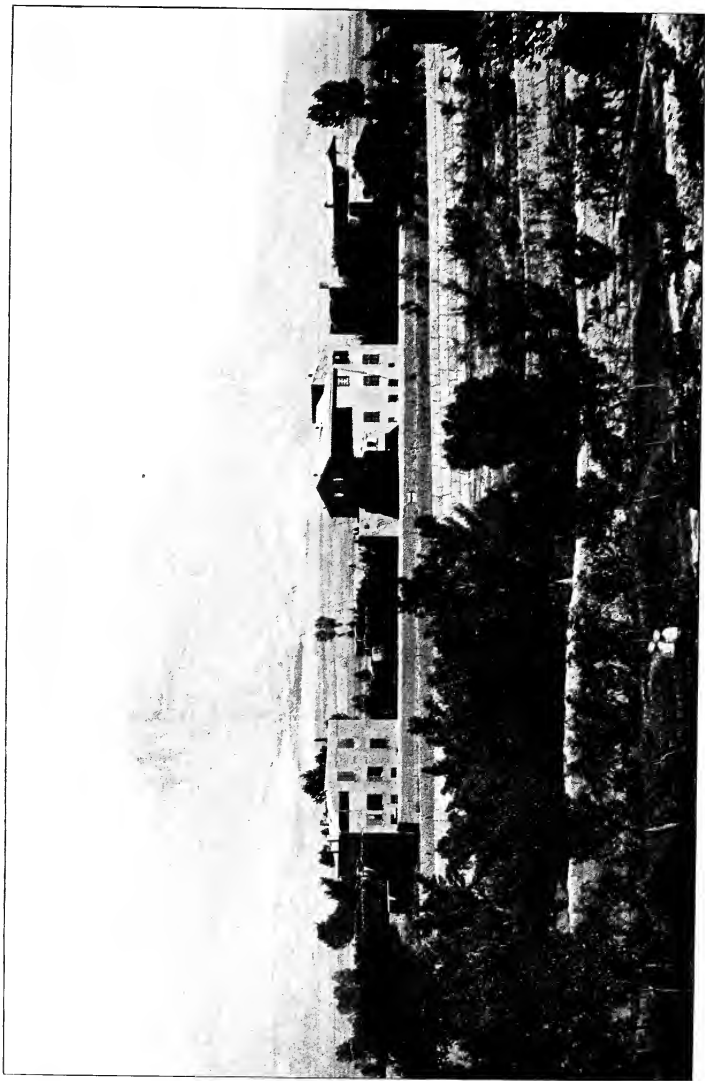
WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM DECEMBER 10, 1908, TO JANUARY 10, 1909

COLORADO	\$139 80	Previously acknowledged	5,167 10
ILLINOIS	1,912 46	Total since October, 1908	\$10,568 99
INDIANA	59 85		
IOWA	121 35		
KANSAS	111 12		
MICHIGAN	578 72		
MINNESOTA	519 92	FOR BUILDING FUND.	
MISSOURI	630 38	Receipts for the month	\$56 25
NEBRASKA	90 35	Previously acknowledged	108 50
OHIO	420 10	Total since October, 1908	\$164 75
NORTH DAKOTA	15 00		
SOUTH DAKOTA	52 85		
WISCONSIN	472 55	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
GEORGIA	14 19	Receipts for the month	\$84 30
TEXAS	5 00	Previously acknowledged	261 92
MISCELLANEOUS	258 25	Total since October, 1908	\$346 22
Receipts for the month	\$5,401 89		

MISS FLORA STARR, Ass't Treas.



MISSION PREMISES AT VAN. (See page 16r.)

Life and Light

Vol. XXXIX

APRIL, 1909

No. 4

Cards bring the announcement of the marriage of our missionary, Miss Elizabeth H. Viles, who joined the Marathi Mission in 1907, to Rev. **MISSIONARY** Arthur A. McBride of the same mission. They will reside **PERSONALS.** in Byculla, a section of Bombay, and many friends are asking that all blessing may abide on the new home. A recent letter from Ahmednagar says of Miss Elizabeth Johnson, the nurse, who went last November to work with Drs. Hume and Stephenson in the hospital for women and children, "If she had been made to order she could not have fitted our need more perfectly, and we feel strong to have her here." Miss Anna F. Webb, principal of our Normal and Preparatory School in Madrid, arrived in New York, February 27th, having come for a few months' leave of absence.

The eighth conference of the representatives of Woman's Boards assembled in the vestry of Park Street Church, Boston, February 24th and 25th. **INTERNATIONAL AND** two delegates from twenty-eight organizations **INTERDENOMINATIONAL.** were present, some having come from Canada, some from the Pacific coast and the states between here and there, and a number from the South. They discussed many practical topics—the treasury, summer schools, work with children, care of missionaries, united study of missions, unauthorized gifts and others pertaining to problems that perplex officers of Boards. Miss Harriet Taylor, executive secretary of the Y. W. C. A., and Miss Ruth Paxson, secretary of the Student Volunteer Movement, explained the relation of these organizations to the Missionary Boards. Mrs. C. N. Thorpe conducted a Round Table, where question and answer flashed vividly back and forth. At the evening session Miss Clementina Butler told of the world's awakening womanhood here at home, and Mrs. F. E. Clark gave shining examples of that awakening abroad, notably in China.

Girls' School in Van, Turkey. We are glad to announce this new leaflet, and to remind our readers of the well-known missionary ladies who **NEW** have cared for this school during the thirty years of its **LITERATURE.** existence. Mrs. Reynolds, who was its founder, and is still called "mother," must have been a watchful guardian during all the

changes, and the school is sure to have a large influence over the awakening mind of to-day. Price, four cents.

The Full Corn in the Ear. Miss Anna F. Webb, directora of the normal and preparatory schools in Madrid, Spain, has given a most interesting account of some of the graduates of this institution, now in its thirty-third year of the work for girls in Spain. Eighty-five of these have been or still are teachers, and nine are wives of pastors. The whole narrative leaves upon one's mind a profound impression of the depth and far-reaching influence of this work of self-sacrifice and earnest effort of its beloved founder, Alice Gordon Gulick. Price, three cents.

Eight Minutes in Diong-loh. Here is a catechism well arranged by Miss H. L. Osborne, and it will be a boon to mission circles who are trying to furnish missionary information in the way of dialogue. All the young people who aided in erecting the Abbie Child Memorial School will find pleasure in taking the journey there, and entering into the school life vividly presented in this attractive leaflet. Price, three cents.

The Work of our Boards. We are sure that many throughout our constituency will be glad to have this brief catechism on the formation, missions and aim of the American Board as well as of the three Woman's Boards. It is on a single sheet, and is well packed with information.

Doing What You Can't. This new and most convincing leaflet by Mrs. Lucy Fairbanks Alvord, ought to be widely distributed. If any of our readers, and we know that there are many, are mourning over the lack of leaders and helpers in church work, we advise the circulation of this timely message.

In the month ending February 18th we received in contributions for the regular pledged work \$8,236.73. Bear in mind that if the work we have

OUR now in hand is to go on we must receive \$120,000 in contri-
TREASURY. butions from the Branches in the year ending October 18th. Four months, one third of the year, have brought us \$29,986.54.

Miss Ruth P. Ward, who went out in 1907 to teach in the girls' school at Ponasang, says: "The Bible picture books that the Shrewsbury children
FOOCHOW MISSION, made have been much appreciated. I worked with
CHINA. one of the teachers for a few hours, giving him the names of the pictures and the references while he wrote these on each page in Chinese character. If any society would like to make more books like these, either of Old Testament history or of the life of Christ they will be a great help to us."

On the 17th of February, 1906, the building of the Girls' Seminary, at Aintab, Turkey, was destroyed by fire. The next summer, when excavations were being made for the foundations of a new building, to replace the one that had been burned, the workmen came upon a large iron pot, of European rather than Oriental design, filled with about twelve hundred silver coins. Over a thousand of these were about the size of a silver dollar, the remainder being of varying smaller sizes. Most of the large ones bear on the face a rampant lion, and the Latin motto, *Confidens Domino non movetur*, while on others are the words, *Da pacem, Domine, diebus nostris*. On some of the smaller coins are the words, *Soli Deo honor et gloria*. On the reverse side there is the figure of a knight in armor, with waving plumes in his helmet and a shield with a small lion like the one on the front. Some bear the head of a ruler. The dates upon the coins range from 1612 to 1685. The coins are about 71 per cent pure silver, as shown by laboratory test. It is said that they were in circulation in Aleppo, the capital of the province, as late as twenty-five years ago, and that they are in use in Abyssinia to-day.

At first it was thought that the coins were Crusader money, owing to the knight and the Christian motto. We imagined that some Turkish lord had stolen them, perhaps from Rhodes, but later we were informed that they were Dutch guildens. How they came to be buried so deep in the ground on the seminary hill, who brought them there, and why they were hidden will probably always remain a mystery. The school premises were at one time the site of the government buildings in Aintab, and to judge by the pieces of old Roman mosaic pavement and other ancient remains found in digging the foundations, it would seem that at a still earlier date there must have been a Roman palace there. At any rate, we may be sure that our school stands on a site of considerable interest, if we could only know the early history of the hill.

The motto on so many of the coins, "He who trusts in the Lord is not moved," seemed a most significant message to us in the discouraging and difficult days after the fire; and also at the opening of the new building at the first chapel service in the new building the words were taken as a text for the new year and the new school.

A number of the coins have already been sold in this country, and we hope to sell many more. Some have been used as watch fobs. Two of the larger ones would make a handsome belt buckle. We like to consider that each person who buys a coin has a share in the new building, as the proceeds of the sale will be applied to the rebuilding account. As much as thirty dollars has been offered for one of these coins. We hope to receive

at least a dollar apiece for the large ones, and fifty cents for the small ones. We hope, however, that some will wish to give more than the price of the coin, and so have a larger share in this far-reaching work.

Next year the Seminary is to celebrate the fiftieth anniversary of its founding. Would it not be a splendid thing if all the coins could be sold before that time? We should then have at least a thousand dollars toward the expenses of the building. Will you not help us? And will you not pray that in all the work of the school the old Latin motto of the coins may be exemplified, "Honor and glory to God alone"? Mrs. J. E. Merrill, now at the Missionary Home, Auburndale, Mass., has these coins for sale.

THE UNREST IN INDIA: WHAT IT MEANS AND HOW IT IS LIKELY TO AFFECT OUR MISSIONARY WORK

BY MRS. J. P. JONES

[Dr. and Mrs. Jones have been missionaries in Madura, Southern India, for more than thirty years.]

WE are beginning to see in our day a new light arising in the East. Patriotism in Japan, revolt in Persia, revolution in Turkey, reform in China and unrest in India all show the same thing. They are signs that the East is trying to find herself. We are accustomed to speak of the East as old, but there is a young Turk, a young Chinaman, a young Indian, to be reckoned with. The unrest of India is largely the unrest of adolescence. Perhaps parents never need more wisdom than when their children begin to chafe at control, and to seek independence. To give up rule, and yet stand ready to help before disaster comes, to keep the affection and loyalty of the child, and yet let him acquire his own experience, is the difficult path. Perhaps just this wisdom is needed in the East.



MRS. J. P. JONES

a peace never before known. It has stood for education, sanitation,

Of all the lands of the East no one has been so much influenced by the West as India. The British government has been paternal and just. It has brought

industrial advance and modern improvements. It has pushed the railroad and telegraph, and built hospitals and schools. It has decreed that famine shall be robbed of many of its victims, and sets all the machinery of government at work to furnish employment and food in the dire crises of the land. It has brought modern medicines and surgery within reach, and it struggles, always manfully, if not successfully, with plague and smallpox and cholera. It has wrought for western justice a respect that makes one proud of his race and color. It has called upon the men of the land to take their part in this work. And now what wonder if the educated Indian feels that he has learned the lesson, and that now India should be for the Indians. It is true that the greater number of government offices are now in the hands of the Indians. The fact remains that much of the money of India goes to these highly paid foreigners, and many a really loyal Indian asks, "Why this waste?"

Every year fifteen thousand students graduate from the universities, and more than eight million dollars is spent annually for education. This means that many every year are looking for work to do, and posts to fill. And this young India, this half-trained, undisciplined India, is filled with the divine discontent of youth, and wants something, she hardly knows what, but more of freedom and independence. Why should England rule India at all? Why should poverty-stricken India furnish wealth and position for even a few of England's younger sons? Why should the Indian empire be the reflected glory of the British Raj, and not shine a sun by her own light? The partition of Bengal furnished a pretext, the victory of Japan afforded an inspiration, but the time was ripe for a change in attitude toward the ruling power.

We may consider four classes in regard to this unrest. The Moderates (who include the greater number of the educated men of the land) feel that it is impossible that India, without unity of interests, of language, or race, should rule herself, and only ask for a larger share and opportunity to be given to the Indian. They wish the freedom of Canada or Australia, under British protection.

Secondly, come the extremists, comparatively few in number, but the dangerous class, with the temper of the fanatic, and the courage of a forlorn hope. They insist that nothing can be worse than the British rule, and their utterances incite schoolboys, who should have no place in politics, to the bomb and the revolver. This class is not large enough to make a second mutiny at all likely, but if it reaches and inflames the mass of the people that now know and care nothing about the question, no one can tell what may follow. A third class is entirely loyal to the British rule, and looks for

nothing better. This class includes such various peoples and interests as the Mohammedans, the rulers of the native states and the native Christians. There is a fourth class—that does not know itself as a class, but is larger than all the others. These people of the fourth estate, the mass of Indian peasants, accept the rule of government as they do the will of the gods. With them life is such a struggle with hunger that one only keeps a patient watch upon the clouds, hoping that the heavens will help mother earth to respond to their need. And that struggle for food for one's self, and those dear to one, constitutes all of life to multitudes. Should this class be worked upon to feel that the food problem would be easier without England, it would prove a terrible power.

This unrest of India has a distinct bearing upon missionary work. Twenty or thirty years ago we complained much of the indifference of the people. But now the parties of unrest have harked back to old national ideals, and especially to the national faith of Hinduism. The call of *Bande Matheram* (Hail Mother) is applied to the motherland, and also to Kali and her worship. The festivals have a new interest, and there is less willingness to learn from the foreigner. The missionary does not feel a great difference in the way he is met by the Hindu, but is conscious of a subtle undercurrent of hostility to him, his race, his color and his faith. We have in the past done most of our work for the lower classes. Perhaps this is the time to make a more earnest endeavor to reach those higher. To that end our mission schools must be the best schools, our teachers the best teachers, we ourselves must be at the front in sympathy, in friendship, in fellowship.

We have probably lost some opportunities in the past. We must not lose those of the present. It is a time for the exercise of all tact, all brotherliness and all charity, that we may not lose the ground we have gained. It is a time for the exercise of all gifts, of all personal power, that we may more rapidly advance. We may have less influence as foreigners, but we may gain more as friends and neighbors. And if we can send out the Christian men and women of our training, among their own people, they will influence more than we can reach. I do not mean to say that our work is seriously hindered in any department. It is more that we are conscious of a feeling that makes us question whether there is hostility or not. It is a time for work, a time for prayer, a time for faith. It is above all a time for the expression of love and sympathy for those ancient peoples struggling with the problems of a new life.

THE national hymn of China is so long that it takes half a day to render it.

CHRISTIAN MISSIONS IN BURMA

BY MRS. A. H. JOHNSON

CHRISTIAN missions in Burma sprang into being in 1813—nearly a century ago. Dr. Adoniram Judson and his devoted young wife, the pioneer missionaries, landed first in Rangoon, the capital of Burma. The interesting and pathetic story of their early missionary life is familiar to every student of missions. It is an accepted fact that there is no religion that missionaries find it so difficult to work against as Buddhism. The Buddhists of Burma were no exception to the rule. It was six years before the first convert was baptized by the missionaries to Burma. Now there are churches, schools, a college, and various other institutions among the



DR. ADONIRAM JUDSON



MRS. ANN HASSELTINE JUDSON

Burmans proper, as evidence of the power of the gospel against even such a powerful foe as Buddhism must ever remain.

But the great work of the Baptist missions has been accomplished among the Karen tribes, who number a population of seven hundred and fourteen thousand. These people are the most important of all the subject tribes of Burma, and live chiefly among the lowlands or jungle lands, though some tribes are to be found among the higher mountain regions. The origin of the Karens is not definitely known. But they are Eurasians, lighter in color than the true Burmese, gentler and more friendly in manner. It is surmised that their early ancestors migrated in pre-historic times from western China.

Though the missionaries found them ignorant and superstitious, poor and degraded, yet certain traditions which had been handed down from father to son indicated a knowledge among their ancestors of early Biblical history. They had jealously guarded the stories of the creation, the fall, the flood, etc., also believed in one God, and observed certain rules of morality not common to Orientals. They had been taught to expect "a white man who would come from the West, with a book in his hand," from which he would teach them "about this one God, and how to love their neighbors." No trace of the origin of these traditions has been discovered. But thus were the Karens prepared to receive with joy the first white teacher who



BUDDHIST MONASTERY NEAR MANDALAY

brought them "the Book" of Life. "You have come, you have come," they joyfully exclaimed, "we have wearied waiting so long for you!"

They had in some ways remained obedient to their traditions, for they had no idols, and worshiped the one God. One wife, too, to whom they were faithful, was the rule. But many superstitions and wrong practices had crept in, fostered by the near neighborhood and cruel rule of Buddhism. Instead of worshiping idols, they made propitiatory offerings to *nats* or "demons," to whose evil influence they ascribed all the ills of life. A British official testifies as follows to the beneficent effect of Christianity among the Karens. "Forty years ago they were a despised, groveling people. They were timid and held in contempt by the Burmese. At the

sound of the gospel message they sprang to their feet. The dream of centuries was fulfilled—God had come back to them. They became a nation once more.”

The first Karen convert was baptized in 1828. His name was Ko Tha Bya. He proved to be a most remarkable man—completely transformed by the power of God—and a great help to the missionaries.

In 1852 the Baptist missions in Burma numbered six thousand converts; the latest computation reports thirty-five thousand communicants. With these figures it is easy to note the cumulative progress in their work.

The chief food of the Karens is rice, their principal employment its cultivation. Each year new rice fields must be sown, and to be near them new houses must be built and moved into. Happily the simplicity of these homes, and of their interior furnishings, makes this annual migration less onerous than would at first appear.

Four bamboo posts are first driven into the ground, and bamboo beams fastened to them several feet from the ground. The walls and floors are of bamboo, the roof of thatch or mats. A hearth of pounded earth, a few stones on which are set the “chatties” for cooking, a large tray or basket for cooked rice, a few cone-shaped baskets and mats, some cotton blankets and vessels for water—and the Karen home is complete.

It is in a house like this that Mah Yu lives. She is old, and her eight children live near, but since she was baptized they will not speak to her. Christian neighbors bring her food as she, almost blind, sits on a hard, smoky plank. But she says, “I gave my heart to the Son of God, and I found great peace. I am going to him before long.” Her face seems to shine as she sings, “My faith looks up to thee,” or “My heavenly home is bright and fair.” It is plain to see that she understands and believes every word.

Another dear old Karen saint says, “I hope when God calls me home I shall be in church worshiping him.” There is no place so dear to her, and it is from there she wishes to go straight to heaven.

A young woman visiting the station asked, “Is this heaven?” when she heard the singing at prayers. The next day she returned to her jungle home, laden with a Testament and other books, to sow the precious seed among her heathen friends.

“We do not wish to be Christians,” said two women who were brought to the Bible Class. “But you will come to our meeting, and hear us pray and sing?” said the missionary. “We will not come,” they said in angry tones. But the first Sunday they came to the chapel steps and listened. The second Sunday they came to the door; the third they were seated side

by side with the Christians. Before the rainy season was over they were baptized, and it would be hard to find two happier women. To-day they are shining lights in their jungle village, bringing up their children in the fear of the Lord, and exerting a most beneficent influence over their neighbors.

By contrast. We see a Burman mother trying to force her small child to caress an idol. The idol may be a headless block of wood, and the child does not like it, and cries for another she thinks prettier, but the mother insists, and the child must yield, however she may struggle.

Everywhere our missionaries meet with sights that pain them to the heart. Here, it may be, in the bazaar, a woman with her tiny child seated beside her on a high stool. A crowd has gathered around them. The mother stoops often and whispers into the child's ears, and the baby voice with broken utterance calls with the words his mother has said to him. The listening crowd laughs, and throws the baby bits of money to show its approbation. What has the little child said to excite such merriment. Alas for the infant mind, so early taught to earn money by repeating words too vile to be mentioned here.

Farther on it may be a heathen funeral that is approaching, with the clashing of cymbals, the beating of tom-toms and the shrieking of wind instruments. Professional dancers lead the procession followed by the band. This, added to the above-mentioned instruments, consists of wooden clappers, a wagon loaded with perhaps twenty drums, chanting by the priests and gongs. Then comes the tiny coffin of a baby, covered with purple plush, and surrounded by strips of vari-colored silks for offerings. The poor mother follows with her hands resting on the coffin, as if she would take back her child that death has claimed. The hopelessness and grief in her face would touch the hardest heart. Poor mother, without God and without hope in the world. Let us contrast this with a Christian funeral of a little child.

The friends quietly gather around the table where lies the coffin surrounded with fragrant lilies and roses. A sweet hymn is sung, a prayer offered, a few words spoken of the Christian's hope of the Resurrection—these translated into Burmese by the father of the child. Another hymn, and the benediction, then four young men, Christians, gently carry the coffin to the grave, followed by the silent procession of friends. With a prayer and a hymn of trust and hope the little form is laid away. There is pain and sorrow here, too, but with it is mingled the Christian's sweet hope and joy, the looking forward to a happy meeting in the glad hereafter.

The heathen, in their longing for peace, work hard for money to give to

the priests, make offerings to the idols, travel miles on foot to the large pagodas, give feasts, dig wells for the comfort of the wayfarer, often with only their poor crippled hands for tools. But, alas, the peace they seek is not for them until the "Jesus Christ teacher" comes, and tells them how to find it. "I gave my heart to the son of God," said Mah Yu, "and I found great peace. I am going to him before long."

IN TOUCH WITH CIRCASSIANS

BY MISS LILLIAN F. COLE

[We read frequently of the Circassians in Turkey, but our missionaries have little to do with them, and the letters seldom mention them. So we are the more glad to print this story by Miss Cole, who is a nurse in Sivas. After telling somewhat of Abdul, a bright little lad, who had been under her care in the hospital, she describes her trip to his home.—ED.]

I HAD been on a medical tour with Dr. Clark and our druggist. We had spent ten days at one of our out-stations, and were returning to Sivas. We had had a warm invitation to visit him, and we found we were only a day from his village, and I was very anxious to hear how he was, so we decided we would take it in on our way home, although it was a little off the regular road. Some Turks had come for Dr. Clark the morning we were to start, to take him to visit a patient in a village that lay in another direction. Planning to meet at noon in a certain village, Krekor Effendi and I, with the load, started off in one direction and Dr. Clark and his men in another. We found later in the morning that it would be impossible to reach the Circassian village that night if we stopped to meet the doctor, as we had planned, so we decided to go on, knowing that he would understand if he did not find us there.

We had very poor horses, and so were obliged to travel very slowly. About four that afternoon we reached a large Armenian town, and some of the people there tried to persuade us not to go on, as they said the road was very dangerous after dark, and we were still some hours from Chammurlu, but we felt we must push on, thinking that Dr. Clark might arrive before



CIRCASSIAN POLICE OFFICER

we did, and be worried if he did not find us there, as our day was said to be a short one. Our horses grew pretty tired, and went slower and slower, and then the sun went down, and we got off the road, and traveled on for some time before meeting anyone to direct us. Finally we met a shepherd boy, who told us the village was near by. A little later we found the road, and saw the lights of the village. We had no idea where the house was, but went up to one whose door was open, and inquired where Abdul Kader's father lived.

A small boy was sent to show us the way, but he took us to the wrong house. An old man came out, and was very angry with us when Krekor Effendi told him that we had been told that Osman Effendi lived there. He said he guessed he knew better than any small boy who lived in that house, and seemed to take it as a personal insult. I was rather alarmed at his manner, not knowing what he might do, and I knew that Circassians were always armed, so we went up to another house, and this time were taken to the right place. Our guide called in at the open window to Abdul's father, saying a guest had arrived from Sivas. It was very dark outside, and when he appeared I asked him if he knew me; he recognized my voice at once, and such a warm welcome as we had. He said Abdul was asking every day if he thought we would come. It seemed good to get to a place where people were glad to see us. Abdul was in bed, but sprang up when he heard us, and I do not think he was any more glad to see us than we were to see him. Dr. Clark had told me that we might not find him living. He said, "I have thought of the hospital every day since I left."

In a few minutes his mother and little sister, a girl of thirteen, came in, and embraced me most affectionately, and thanked me for the care we had given Abdul in the hospital. Meanwhile Krekor Effendi had been taken to the guest room reserved for men. Their manner of embracing is peculiar; first they embrace on the right and then on the left side, repeating this several times. They also shake hands, too, but do not shake the hand as we do, but hold it for about a minute or two in a very solemn manner.

After the family had all bid me welcome, they brought in a wool bed and put it on the divan and insisted upon my curling up upon it with pillows behind me. After this a glass of warm milk was brought me by the little sister, and later a most delicious supper. The mother and Abdul shared this with me. Before we began to eat I said to Abdul, "You know it is our custom to ask a blessing upon our food before we partake of it;" he said, "Yes, I know it, and it is a beautiful custom. We do not do it; I should like to, but the only prayer I know is 'Our Father which art in heaven,' which I learned in the hospital." Of course I told him it was not

necessary to have any set prayer, and he seemed relieved. Always after that he would ask me to ask the blessing before we ate.

After supper other members of the family came in to greet the guest, saying they had heard that Abdul's sister had arrived (they always called me this as did Abdul). I could not talk much directly to the women as their language was Circassian and they knew very little Turkish, but we sat and smiled at each other for awhile, and then they said I must be tired after my long journey and left. The father came in and asked me if I would have my own bed or one of theirs; I said as they pleased, and they decided that I would be more comfortable on my own bed, so I showed them how to set up my traveling bedstead, and they thought it was very wonderful. Abdul's father helped me make it. I thought then that it was the first time I had had a Circassian help me do that. All the family looked on and admired my bedding. Their beds and bedding were all piled up in a curtained closet in this room, as is the custom in this land; so after taking these out they bade me good night and left me.

Early in the morning they brought another glass of hot milk, and later we had a breakfast of hot bread, cheese, tea and delicious kaymak (a dish prepared from cream). After breakfast Abdul brought his Bible that we had given him in the hospital, and told me he read from it and prayed every day as he had said he would. We then read a little together. His father came in and sat and listened and when we finished said it was a good book and very helpful. Later in the morning some of the young girls of the village called, and they were so pretty and well-bred I was charmed with them. They had brought their sewing, and we sat and talked, Abdul acting as interpreter.

I asked them about their marriage customs, and they told me that until a girl married she was perfectly free and could talk with young men, but after marriage their customs were much more strict and a wife was only supposed to see her husband and her near male relatives. None of the women were veiled. When a young man becomes engaged he gives at least twenty pounds to the girl's father, and at the time of marriage a pair of oxen and a pair of sheep. The girls usually marry before twenty. They were surprised to hear that in America a man did not have to give anything for his wife.

The girls were tall and very graceful and wore dresses made with rather short waists and long skirts quite full. The women and girls were dressed very well, the children in old patched clothes. Most of the girls wore a kind of bodice made of silver or some kind of metal that answered the same purpose as a corset. I found they admired small waists and slender people very much, quite different from Turkish people.

Later in the morning they invited me to visit the farmyard where I saw many sheep. They all keep great flocks of sheep and herds of cattle and many horses, beautiful horses, but they were out at pasture and so I did not see them. We then went to visit the wife of the brother of our host; there they asked me if I would like to see some of the Circassian dances. Several of the brothers of the wife came in and a young unmarried sister played on an accordion, and danced with the different brothers, meanwhile playing the accordion. The music was wild and weird; the girl's part consisted in walking around very quickly and gracefully, the young man followed dancing around her looking at her attentively, but never touching her, and the effect was very pretty. They told me that married women never take part in any of these dances, and couples dance by turns.

At supper we all sat on the floor and ate from a little round table. Just about dusk Dr. Clark arrived, and in the evening he looked at some patients. A young married woman had consulted me in the morning, and I felt she ought to see the doctor. Her husband was not at home, and so it was very hard to get permission to take the doctor to see her. Finally, two of her brothers, both armed, stayed in the room, and when the doctor asked them if they would step outside they did so very reluctantly, and only after Abdul had used a good deal of persuasion. A number of young men came in to call later in the evening, all looking very picturesque with their full trousers, long coats full at the bottom and small at the waist and flowing sleeves. They also were armed with sword and pistols.

The Circassians in this country are usually rich farmers and have some of the best farming land in the country. Many of them are immigrating from Russia to this country, finding the conditions much easier here, and then it is said that special favor is shown them as they make loyal Turkish subjects. Their attitude toward women is quite different from that of the Turk, although they, too, are Mohammedans.

The Circassian women that I have seen seem happy and contented. I asked them here why they did not send their girls to school. They answered that they only knew Circassian and how could they learn in another language. (Circassian is not a written language.) I assured them if they would only send us some of their girls we would teach them without any trouble. Then they laughed and said, "Girls don't need to go to school; if they know music and housekeeping, that is enough." Their women do not work in the fields, only do their housework and sewing. This is always done by hand. I asked them why they did not use sewing machines. They said they had so much time with nothing to do they liked to sew by hand.

I found them quite different from uneducated Turkish women, who are

more like children. These women seemed to have a good deal of character, and are, I imagine, more like the Anglo-Saxon women before the days of education for women. They seemed very charming to me. They took a very feminine interest in my clothes and especially in my hat, but it was all done in a polite way.

We were up before daylight the next morning, and our host and hostess had a nice breakfast prepared for us. They had not only entertained us, but our drivers as well. Hospitality is one of the beautiful things about this country.

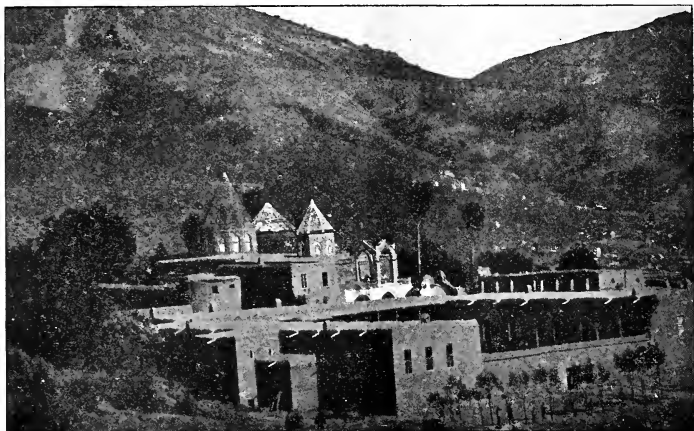
Then they bade us Godspeed, urging us to come again, and Abdul said if God willed he would be with us in a few weeks. We are waiting for him, and praying that his life may be spared, for we feel sure that he will, if he lives, be a great power for good in this land. When these Circassians accept Christ, as we believe they will some day, they are going to make strong Christians; quite different, I believe, from some other nations that bear that name.

HASMIG BAGDASARIAN—AN AUTOBIOGRAPHY

I WAS born in a small village, surrounded by beautiful mountains and hills, covered in the spring with lovely wild flowers of various kinds. In winter the ground in the village is covered with deep snow. Wolves and foxes find no food in the mountains, so they come down to the plain for dogs and sheep.

In the village where I was born there was no school. Nobody knew how to read, and there was no chance of learning. My eldest brother, who was twelve years old, was very anxious to learn. One day he ran away from home to a monastery one day's journey from the village. Both my father and mother went to bring him back, but he did not come. After some years he came back and opened a school for boys only, for it was not considered proper for the girls to read. It was a shame to see a book in a girl's hand. Yet I wanted to learn very much. It was not easy to find pen, ink and paper; I had to work very hard to provide them. I had to work secretly at first, using large, flat stones for paper, charcoal for ink, and an inkstand made of clay; for a pen I used a hemp stem. I was quite pleased with this discovery, but only for a little while; then I wanted something that I could carry with me in my pocket. I thought of using a white onion skin as paper. The leaves were very small. I used lampblack for ink and a bird's feather for pen. This, also, did not satisfy me for long, because as soon as the onion skin began to dry it got crushed in my pocket.

There was a castle in the village that belonged to a great Koord, and the windows had paper instead of glass. In spring they always tear them down. I was glad to get a few pieces which were better than what I had before, although I worked secretly, for the fear of being forbidden. My brother found out how hard I was working, gave me a book and tried to teach me, but I was not a quick learner. Whenever anybody came to the house I used to cover up the book with my apron. One day my father said he would like to move his family to the city, where the children would go to school and learn to read freely. So did he. I was taken as a nurse, and Mrs. Raynolds taught me how to read the Bible. After some time came Miss



ARMENIAN MONASTERY NEAR VAN

Johnson and Miss Kimball as teachers, and I wanted so much to go to school, but was not allowed to. I thought if I shut myself in a room, without eating, and always prayed, God would soften the heart of the one who did not let me go; and I promised God to work for him if he would arrange my going to school. So did he, and now I am working for him, although unworthily.

I have a mother and three brothers, with their families. One of the three is in America—a preacher. The younger brother is teaching in the same school where I am; he has the drawing and writing lessons. My third brother is a cook. He did not have a chance to go to school like the rest of

us, when my father and eldest brother died, leaving a family of nine members to be taken care of. (The brother was married and had children.) He was the eldest, and gave his time for us, sending us to school. Thus he humbled himself to help others. He remained ignorant for our sakes. From this deed of his I understand well how Jesus became poor for others, and how he humbled himself for others.

My work in the school has been kindergarten, Bible classes and embroidery. A box of Christmas presents, sent by Sunday-school children in America, has come to us. These American children have taught our little ones to do something for others to make them happy in Christmas Day. Sometimes they dress and feed two very poor ones; sometimes each class feed the poor that are among them. This winter I have a Sunday-school class of forty-four girls. These girls are going to do something in Christmas Day for the poor. I would like to tell you how they got their money. In a week they gave up one evening meal, in another week they gave up their noon meal. They did the same thing in other two weeks.

Out of school work I am on the evangelistic committee. The work of this committee is to visit all the villages where the gospel is preached. Besides this, we have a society, the members of which have done different things different years. In the last they bought the organ and three large lamps for the church. This winter they got some wood for the church, to keep it nice and warm for the people, and also some oil for the lamps.

(To be continued.)

GOING TO SCHOOL IN BURMA

SHORTLY after the native college was opened at Rangoon, the head, the Reverend Dr. Marks, says in the *Church Family Paper*, that the king of Burma came to him and asked if he would teach some of his sons. When he agreed, the king asked, "What ages do you like them at?"

"From twelve to fourteen."

The king turned to one of his assistants and commanded:—

"Bring all my sons between twelve and fourteen to me."

Nine princes came in.

Four came to school the next day, each riding on an elephant, and with two golden umbrellas. Each, also, was escorted by forty soldiers. Afterward the whole nine came. So there were nine princes, nine elephants, eighteen golden umbrellas and three hundred and sixty soldiers.

Unlike Mary's lamb, Dr. Marks says, the elephants stayed outside, but

when the princes came into the schoolroom all the other boys threw themselves flat down with their faces to the ground—it was forbidden for anyone to stand or sit in the presence of princes.

Dr. Marks found this state of things very inconvenient, and put the matter to the princes. They talked the situation over, and made up their minds what to do.

“You fellows may get up,” one of the princes said. “You need not be frightened.”

“After that,” says Dr. Marks, “we had very little difficulty on the score of etiquette. The king took the greatest interest in the education of his sons, and they were among the most diligent and affectionate pupils I ever had.”—*Youth's Companion*.

STRANGER THAN FICTION

THE strange experience of a manuscript belonging to Dr. Adoniram Judson may be worth recalling in connection with the study of missions in Burma.

At the time of the war between the English and the Burmese, it will be remembered that Dr. Judson with other foreigners suffered imprisonment at Ava, and endured most cruel treatment. When finally his wife, Mrs. Ann Hasseltine Judson, was allowed to see him and to converse with him in English, one of his first inquiries was for the manuscript translation of the New Testament which he had nearly completed at the time of his arrest. Mrs. Judson told her husband that she had buried it in the ground beneath the floor of her home, together with her silver and a few other treasures. Both realized that the manuscript would be liable to injury from damp and mould, as the rainy season was approaching. Various plans were proposed for its preservation; finally it was decided to sew up the sheets of paper in a small pillow so mean in appearance that no Burman would covet it. The pillow was brought to Dr. Judson to be used as a part of his bed furnishing, for by this time his wife had been allowed to supply a few such comforts for the prisoners. After several months the treatment of the captives grew more harsh. One night a band of ruffians burst in upon them, and snatched the bed covers and mattresses as well as much of their clothing; and these articles they carried away after taunting their victims with abusive words. Among the articles stolen was the little pillow. Later Mrs. Judson discovered that this was in the possession of the keeper of the prison, and she persuaded him to exchange it for a newer and better one. Doubtless he wondered at the taste of these Americans who were willing to give “new

lamps for old." This was not the last mishap to the precious cushion. When the prisoners, under sentence of death, were transferred to another Burmese town, one of their guard unrolled a mat that was wrapped around this pillow, and contemptuously tossed the contents aside into the jungle. A few hours after a native who loved the missionary found this sole relic of his friend and carried it to his home as a reminder of the past, and several months later it came again into the possession of the Judsons.

A BIRD'S MINISTRY

BY MRS. EMILY CHUBBUCK JUDSON (FANNY FORRESTER)

From his home in an Eastern bungalow
 In sight of the everlasting snow
 Of the grand Himalayas, row on row,
 Thus wrote my friend: "I had traveled far
 From the Afghan towers of Candahar,
 Through the sand-white plains of Sinda-Sagar;"
 And once when the daily march was o'er,
 As tired I sat in my tented door,
 Hope failed me, as never it failed before.
 In swarming city, at wayside fane,
 By the Indus' bank, on the scorching plain,
 I had taught, and my teaching all seemed vain.
 No glimmer of light," I sighed, "appears;
 The Moslem's 'fate' and the Buddhist's fears
 Have gloomed their worship this thousand years."
 "For Christ and his truth I stand alone
 In the midst of millions—a sand grain blown
 Against yon temple of ancient stone
 "As soon may level it." Faith forsook
 My soul, as I turned on the pile to look,
 Then rising, my saddened way I took
 To its lofty roof for the cooler air.
 I gazed and marveled; how crumbled were
 The walls I had deemed so firm and fair!
 For, wedged in a rift of the massive stone,
 Most plainly rent by its roots alone,
 A beautiful peepul tree had grown:
 Whose gradual stress would still expand
 The crevice, and topple upon the strand
 The temple, while o'er its wreck should stand
 The tree in its living verdure. Who
 Could compass the thought? The bird that flew
 Hitherward, dropping a seed that grew,
 Did more to shiver this ancient wall
 Than earthquake, war, simoom, or all
 The centuries in their lapse and fall.
 Then I knelt by the riven granite there,
 And my soul shook off its weight of care,
 As my voice rose clear on the tropic air:
 "The living seeds I have dropped remain
 In the cleft; Lord, quicken with dew and rain,
 Then temple and mosque shall be rent in twain."

CHEER AT OTARU, JAPAN

Mr. and Mrs. Bartlett are the only missionaries of the A. B. C. F. M. in this important station. The latter gives a vivid picture of some promising things in their field:—

WHEN you come, whether it is in June, October (or any time between, which ever way you count) you are liable to need rubber boots. You cannot imagine the ruts and stones in good weather and there is mud to swim in besides. The snow is our salvation, when it comes to getting about, and fortunately, we have it several months every year.

Our new church building has given a new zest to the regular services, and we have had over twenty baptisms this fall. The pastor went away in October, so that Mr. Bartlett and the Bible woman have been very busy. Mr. Bartlett has been greatly impressed with the way in which the deacons have looked after the new members, as he has crossed their trail repeatedly in his rounds of pastoral calls.

Some of the Christians are very enthusiastic over Bible classes, to which they invite their friends. Mr. Bartlett's latest one is for men connected with the railroad. One of the engineers arranged for it, and the station master and quite a number of employees seem much interested. The meetings are held in a railroad car, heated and lighted for the occasion. Last time there were eighteen men present.



GUARDIAN GOD IN JAPAN

My small Sunday school is quite a success, I think, though I have too many big boys to have it as cosy as it was when more little girls and their baby brothers came. I began with absolutely raw material, and the first Sunday's talk was largely a Japanese Fairy Tale with a moral hitched to a hymn. Gradually we have drawn in a few children from Christian homes, and worked around to the regular Sunday-school lessons. Last week most of the big boys were off on a rabbit hunt, but they made the littler chaps save their lesson papers because it would be a bore not to keep track of the

lesson so as to answer up on the review! The life of David, as they tell it, would surprise you, perhaps, but it is thrilling just the same. I have offered prizes for perfect recitations next week of the twenty-third psalm. I gave them their choice between a copy of Mrs. Nagasaka's little book of songs and an ordinary hymn book. They nearly all chose Snow Flakes (the smaller one), and then to my surprise one of the boys looked up the prices and announced them to the assembled multitude.

Our woman's society meets twice a month now. Once they have a talk on a Bible character at the church, and the other meeting is in a private house, with the leader chosen by the hostess. We had a most delightful meeting in October, when Miss Cozad came down to speak to us.

The luxury of many of the homes here is a contrast to most of the places I have known in the south, but how the poor people keep soul and body together is even more of a mystery here than there. There is plenty to do in Otaru, and all the churches seem to be busy and hopeful. We missionaries have all had Thanksgiving dinner together to-day. There are only two families and three single ladies, but I think we have not all been together since last Thanksgiving Day, and we had a very jolly time.

STUDYING MARATHI

AND here I should like to say a word about the Marathi language. It is, according to Navalkar (who wrote the grammar we have to study), a language every form of which is "instinct with life and reason." To quote him again, "The Marathi alphabet is most perfect, every letter being assigned in it the exact place it is entitled to, in harmony with the scientific laws of utterance." Yes, it is so perfect that for our twenty-six letters it has fifty-two! And not content with simple forms, there are one hundred and thirty-one compound forms to learn in addition as well as two forms of each of the vowels. We don't know how to make reading difficult in England! In Marathi there are four "d's," four "t's," two "l's," and so on, and to make the difference, one's tongue has to go through wonderful gymnastic feats. After this I do not need to add that it is at once "the most difficult, and the richest and most beautiful of the Sanscritic languages." At the end of three days' hard study I wrote the letters inside out and upside down, and the different "d's" and "t's," "n's" and "sh's," were in a hopeless wilderness in my mind! When you get to this point, your knowledge of Marathi has begun. Half the battle is to recognize the strength of one's opponent, and in which direction the pitfalls lie. To pass from pronunciation to the

next point, grammar. Everything is inflected, and instead of *pre*-positions there are *post*-positions, *i.e.*, instead of saying "for the sake of my child," in Marathi you say "my child for the sake of." The verbs are capable of all sorts of tenses and forms and constructions, and the genders are as complex as the "richest language," and one "instinct with life and reason" (Indian reason!) could desire! Point three to be considered is the idiom. You master the grammar so far that you can make a translation of an English sentence which is irreproachably accurate. The Pundit reads it, and says with a puzzled air, "What is it you wish to say?" You explain, and say anxiously, "Isn't that right?" He lets you down gently, "Well, it is correct, but—it is not Marathi." Idiom is a study for a life-time, and can only be learnt properly by mixing with the people. Perhaps you have got it in a measure, and go out to speak to the people. They look at you vacantly. You wonder what you have said wrong and think back. Perhaps it was a simple sentence, and you can find no fault with grammar or idiom or pronunciation—perhaps you have even used it in converse with the Pundit. But these people look as if you were speaking a foreign tongue.

What is wrong? The answer is not far to seek—accent and intonation. It makes all the difference to a village audience whether you speak with the same intonation and emphasis you would use in England, or with that of the people themselves. They think you are speaking English in the former case! But it is as hard to catch the accent as to get the idiom; and again the only way to get it is to mix with the people, to get saturated with it. The turn of the voice at the close of the sentence (and throughout) is a part, and an important part of language study in India, if you are to speak to the hearts of the people; but it is as fleeting and illusive as a half-remembered name. Yet every day rivets the bonds of attraction upon the Marathi student.—*Zenana*.

THE AWAKENING OF ASIA

BY J. M. HUBBARD

TO-DAY some Asiatic ports are among the leading ports of the world, and the value of the trade of Great Britain and the United States alone with Asia in 1906 was nearly one billion dollars. The Turkish government calls for contractors' estimates for an omnibus automobile route from Bagdad to Damascus, as these machines run over the vast deserts with wonderful ease and rapidity.

Railways from the coast to the coal mines in China, the largest and richest in the world, will probably be built in the near future.

But the mental awakening of Asia seems likely to exert an influence of far greater moment than its material production. The power of the Oriental memory is shown by the fact that hundreds of thousands of Chinese *literati* can repeat every sentence of the Confucian Classics, and even the children of peasants know and consider his maxims. How many English or American, old or young, can repeat the Bible, or even one book of it? Yet countless Moslems can repeat the whole of the Koran, which contains 77,639 words.

An idea of the extent of the literature of Persia is given by the fact that a volume, published in 1803, contains biographies and specimens of more than 3,000 Persian poets.

The primary and grammar schools in India enroll five million pupils, one fifth being girls, and 30,000 students are in the colleges. The printing press is active throughout the East, and in Japan, in 1906, 27,095 books were issued, and 1,775 periodicals, monthly, weekly and daily. In the capital of Persia are four great printing establishments and six daily papers.

In all Eastern countries the demand for governmental reform is accomplishing something, and will go on.

The Oriental mind differs from the Western. The latter deals more with facts, and gains a great variety of useful knowledge. The other is contemplative, with the habit of concentrating its powers on a single subject. We may expect from the Asiatic world entrancing contributions to poetry, drama and fiction, of which he is more fond than we. Especially may we look for remarkable elucidation of the truths taught in the Scriptures.

We find, also, a moral awakening, and the religion, whose fundamental commandments are to love God and one's neighbor, is being implanted in nearly every part of Asia, even in Tibet. Though missionaries may not enter that land hundreds of Tibetans cross the Himalayas every year to be treated at missionary hospitals, and go back to tell in their homes the simple truths of the Christian faith.

The position of woman is changing, and Christian homes are multiplying. Few of the million girls now in the schools of India will consent to lead the life of the harem or zenana. — *Condensed from the Youth's Companion.*

“PERHAPS God will let me stop off in America on my way to heaven,” said a little Karen boy to his teacher. Like many another he loves America for what his American Christian teacher has done for him.

MISSIONARY LETTERS

INDIA, MARATHI MISSION

This encouraging word, dated January 8, 1909, comes to us from Mrs. Winsor, of Sirur:—

Success still crowns all effort. During the Christmas holidays the masters of the Station School proposed to go on a preaching expedition with the blind boys' band. There were twelve in the group of preachers and workers, including singers and players on the instruments. They were most cordially received, were fairly feasted and paid some money for the concerts given. Think of it! Heathen, all castes, paying for the preaching and singing of gospel songs and hymns. I think you cannot ask for more, except for the conversion of the hearers.

WEST AFRICA

Miss Sarah Stimpson, who is now happily at work again after her recent furlough in America and Lisbon, feels the heavy burden of souls in darkness, and says:—

“I hope to go to the villages more. There are so many everywhere who do not hear the Word. It is so new and strange to them as I suppose it must necessarily be as strange as their words and doings are to us. We do pray that the Words of Life may be made plain to them. How much they need a Saviour! And how much we in civilized America ought to appreciate the blessings of Christianity. I'm sure that we ought to make much more advancement, having known the Word from our childhood. I am ashamed many times that I do not show forth his life more in everything; that I have not grown more like him. If only each one of his individual followers would let him work as he wishes in him what a power for good each one would be, and what an awakening there would be all over the world. My thoughts are with you at your Friday morning meetings. May each one who attends them be strengthened for his service. If I could only be there during the meeting, and then be dropped here.”

Miss Stimpson has just prepared a calendar in Umbundu for the use of the native Christians, with a Scripture text for each day, to be hung on the wall, like our Woman's Board calendar. The printing is very creditable, and the cord, twisted of red and white knitting cotton, gives a touch of color.

Mrs. William H. Sanders, of the same mission, tells a little of her work:—

We are now printing the Sunday-school Lessons for next year. Mr. Sanders is translating and preparing them. They are in First and Second Samuel. Those for the first six months will be stapled together in a booklet

by themselves, and the last six months in the same way. We have two young men in the printing room now, but I have to count the paper and oversee the work. Mr. Sanders helps me with proof reading and we also fold the sheets of each folio together. The boys take so long to do such work and make many mistakes, so that it is really easier in the end to do it ourselves.

For the past two weeks on Friday afternoon Miss Stimpson and I have gone to Okakoko—a village about an hour's walk from here—to invite the people to church on Sunday. There are quite a number of people at that village, but very few of them care for the words of God. All to whom we spoke promised to come, more yesterday than the previous Sunday.

At one house where we stopped last Friday, an old man came out to greet us. After we explained why we came, I asked him what a fetish, which was tied on a long stick near his door, was for. He said that it was what was used to cure the child of crying. It cried and cried all night, and would not nurse, so they doctored it with that, then it stopped crying and nursed, and they put the charm up on that stick. We would like very much to start a school at this village, but there is little use in forcing it on them. It seems better to wait until they ask for one, then they feel it is theirs and take more interest in it. Meanwhile we are trying to have them come on Sunday.

Last month Mr. Sanders was at Olutu, one of our out-stations, for almost two weeks. Every afternoon he preached at Olutu and every morning he preached at Kanyngombe, about twenty minutes' walk from Olutu. He had attentive audiences at both places, and the people came out in very good numbers. A new impetus was given to the work, and, with God's blessing, much permanent good done. Two weeks ago Miss Arnott went to Olutu to help in the schools for awhile, and she wrote that over sixty are in the morning school for children. A week ago Sunday over two hundred were at the morning service.

WESTERN TURKEY

Miss Dwight, of Cesarea, sends this word, and we hope the unknown donor, whose gift carried so much cheer, will read the extract:—

My main object in writing this letter is to thank you the unknown senders of a lovely box that came last week. I have no idea from where it is; it was sent to my name, and the money that was sent to cover the freight was sent "from the W. B. M.," so that is no clue. At any rate the gifts for the girls will certainly be appreciated, and I wish you could have seen the joy with which we hailed the thirty flannel petticoats. And as for the dainty collars and ties and scarf marked with my name, and the candy! You

cannot imagine how much we enjoy those things out here. Instead of keeping the candy for Christmas, as I had planned to do, I carried it on a sleighride we had the other night, and it was hailed with joy.

Mr. Fowle took seven of us on a moonlight sleighride, with sleighbells and tin horns and all. He said he thought it was the first time sleighbells had been heard in Cappadocia. It certainly seemed like America, though there were no other answering sleighbells. We get into such ruts here that anything like that does us a lot of good.



PROCESSION OF WAGONS GOING TO MEET NEW TEACHER

In a later letter Miss Dwight says :—

I think we shall be able to meet the increased expense of our own day schools without difficulty, for since we sent in the estimates, one or two schools have become self-supporting or have had to give up their teacher, and so are suspended. It always seems a dreadful thing to have a school stop where there has been one in a village, but sometimes there seems no other way. We have one unusual case this year. A large school at Bumú-Cushla, one of our small villages is, while a school wholly for girls, taught by a man. The village is such that a girl could not go there alone to teach; the man was there; and we felt that it was to be fairly included under the head of girls' schools. The school for boys is separate.



ONE OF THE JUNIOR CLASS, TALAS

On the day school closed we had our usual program of recitations and music by the primary and upper schools combined. At the close of the program we lighted the tiny tree we had borrowed of Mrs. Irwin, and distributed the presents. We had something for everyone this year. It was such a delight to have dolls enough for all the little girls, and workbags or pin or needle cases for the bigger ones. Six of our eight Turkish children were present; two had been taken out in accordance with a protest from some of their head men. To-day when school began there was only one little girl out of all the eight. I do hope the others will come back.

The entertainment last evening was given under the auspices of the Ready and Willing Club of our girls' school. Miss Oozoonian, one of our teachers, has charge of the club, and the little girls have been making fancy work all the fall at their weekly meetings. Inspired by the example of a play given at the boys' school for the benefit of the sufferers in Eastern Turkey, this club decided to get up an entertainment and hold a sale for the same purpose. The program was not a long one, almost entirely Armenian; the songs were truly Armenian and patriotic in character, while the dialogues all bore on the condition of the country. At the end came a conversation among the members of the club, telling of the work they had done, and especially of the purpose of the club. They brought in an imaginary poor child and presented her with food and clothing, after which twelve small angels appeared and chanted the words, "Come ye blessed of my Father," etc. After all this and some speeches by various gentlemen came an auction sale of the fancy work. I do not know how much they made, it is not all in yet, but it far exceeded our expectations. Miss Orvis and I had allowed it with fear and trembling, but we need not have feared. Everyone was pleased, and they gladly paid out money for their own countrymen. What especially has pleased us in this and other smaller events lately is the amount of initiative shown by our teachers. And it is the same way with the girls in the Christian Endeavor Society. They think of things themselves, and carry them out with only occasional help and suggestion from us.



HELPS FOR LEADERS

JUNIOR WORK IN THE SUNDAY SCHOOL

BY MISS LUCIA C. WITHERBY

THE Junior period in the Sunday school as well as in the day school is the time when the memory is most active. This is also the time when the most lasting habits are formed. Prayer and some systematic giving up for others can easily be made a habit now.

During waking hours the craze for collecting takes all the thought of the boy or girl out of school. Birds' eggs, postage stamps, coins and marbles

receive undivided attention at different times. The mother is almost distracted by the numbers of these precious collections, which are continually coming to light in unexpected places.

This change of interest gives the Sunday-school teacher an opportunity to help her scholars "to make things" for the "other boys and girls." Scrapbooks containing pictures to illustrate missionary lessons, which the teacher has studied with them, if exhibited at the end of the year, are great incentives to work.

The teacher's stories must now be about real people, and must be full of action. Boys and girls of this age are beginning to be hero worshipers. Customs and manners in nonchristian lands are interesting, and maps mean something, because children of this age are beginning to have an idea of distance. The sand tray is very useful in this work. Let your boys and girls build native houses, make sedan chairs and ancestral tablets and color pictures to make the story more true to life. The color will make the sand tray very attractive.

Tell them the stories of the great missionary heroes. Livingstone, Chalmers, Paton, Hamlin, Eliza Agnew, Mary Reed, the Ely sisters, in Bitlis, Turkey, and scores of others may become friends of your boys and girls. The influence of these God-fearing lives can help to keep them in the lines of greatest service. That, after all, is our aim in all this work.



PRAYER

"O THOU, who art the true Sun of the world, evermore rising, and never going down; who, by thy most wholesome and appearing sight, dost nourish and make joyful all things, as well that are in heaven as also that are on earth; we beseech thee mercifully and favorably to shine into our hearts, that the night and darkness of sin, and the mists of error on every side, being driven away, thou brightly shining within our hearts, we may all our life long go without any stumbling or offence, and may walk in the daytime, being pure and clean from the works of darkness, and abounding in all good works, which thou hast prepared for us to walk in. Amen."—*Erasmus, 1467-1536.*

THE EASTER SUNRISE

BY E. B. S.

“ON the first day of the week, at early dawn, they came unto the tomb.”

Let us, with these ministering friends of our Lord, watch the breaking of day on this most blessed morn of all the centuries. The flashing constellations of an Eastern sky spangled the dark vault of heaven. As the huge bulk of our earth rolled steadily eastward, a faint light appeared upon the horizon, rapidly growing into tender rose color as the stars faded and vanished. The shadows that had shrouded all nature gave place to greater clearness, until all the dim hollows were illuminated by the rising sun.

The shadows of doubt and disaster lay heavy upon the hearts of the little group who drew near to the tomb where the body of their Lord had been laid. Questionings as to the obstacle that might thwart their plan arose in each heart, as they said one to another, “Who shall roll us away the stone from the door of the tomb?” Yet it was not the heavy stone, so carefully sealed and guarded by Roman soldiers, that prevented their work. True, they returned to the city a little later with the spices and unguents still in their hands, but it was with a feeling of deep joy and gratitude because their mission had so blessedly miscarried. The Master had no need of the work of their hands, but he rewarded the devotion of their hearts by giving to them the earliest vision of the new day which was dawning upon the world.

As the daylight flooded all nature on that morning when our Lord rose from the dead, so shall the gospel light illuminate earth’s darkest shadows. We see its dawning only. We watch the growing outlines of beauty as one kingdom and then another catches the glow. But when the Sun of Righteousness shall be fully risen, no spot on earth shall be found so overhung by mountains of error, superstition or wickedness that it shall miss the glory of his shining upon it. Let us not only have patience to wait, but let us eagerly hail the advent which is so sure.

The poet tells us that “the morning stars sang together” once when they saw the miracle of a finished creation. It is our privilege to recognize an accomplished redemption, the swiftness of whose coming is like the beautiful feet of day’s messenger upon the mountain tops. And the day shall break, the shadows flee away.

“For, behold, darkness shall cover the earth and gross darkness the peoples; but Jehovah will arise upon thee and his glory shall be seen upon thee. Then thou shalt see and shalt be radiant, and thy heart shall thrill and be enlarged.”

EASTER THOUGHTS

“HE hath abolished death.” Death is not in itself an evil. To the tired one, it is rest. To the sufferer, it is relief. To the fettered soul, it is emancipation. To every believer in Christ, death is the gateway to bliss ineffable. It is the entrance into joys of which earth knows nothing. It is the vestibule of life.

The fear of death comes from its uncertainty. Its dread comes from the unknown darkness of the passageway. And more than all, the sting of death is sin. Christ’s achievement for the world is this: He has dealt a death blow to sin in the world. To the soul whose life is in Christ, death is robbed of its sting. Since Jesus rose from the grave, death hath no more dominion. . . .

Since the resurrection of Jesus the path to the grave is not downward but upward. Death is no longer the end but the beginning. Christ’s resurrection places a light in the window of the heavenly home, and the radiance of that light streams backward, flooding the dark valley of the shadow, so that multitudes of believing ones have come to the dark portal with a shout of victory. They have entered the unknown way with exultant confidence. Death for them has indeed been abolished, for it has become the entrance into life. . . .

He rose with a glorified body, and left for us the hope that after the river of death is crossed, God shall give to us such bodies as please him. Not bodies racked with pain and tormented with disease. No weak, distorted limbs, no blind eyes nor aching heads, no thorn in the flesh to buffet us, no physical infirmity to make life a burden and death a relief. Such are not the bodies “that please him.” . . . Christ’s glorified body seems not to have been subject to physical limitations. It was now on the road to Emmaus; now passing through closed doors in Jerusalem; now in Galilee; now rising from Mt. Olivet, through the clouds into heaven. It is in the power of God to give us such bodies as that, free from pain and infirmity, not hedged about by limitations of space and time. . . .

When Christ came forth from Joseph’s tomb he made men begin to know the power of an endless life. He set us free from all cramped conceptions of life, which shut us into the narrow bounds of three score years and ten. . . . Of this I am confident, the training I have given my body to enable it to do more efficient work here will not be lost there. The culture I have given my mind here will enable me there to grasp at once truths which otherwise I must wait long to apprehend. The nourishment I have given my soul here will make it strong for the spiritual work it has there to do.—
From Easter Visions, by Rev. C. A. Savage.

MRS. C. L. GOODELL

THIS name will recall an unusually attractive personality, and one who has added to the interest of many a missionary meeting, both home and foreign, by an illuminating Bible reading, such an expression of petitions in prayer as we are wont to call "gifted," or an address to which everyone would attentively listen.

Leaving her St. Louis home after the death of Dr. Goodell, Mrs. Goodell made her headquarters in Boston. She was for several years president of the Woman's Home Missionary Association, and during these same years and many more she was a director of the Woman's Board of Missions, always in her place when circumstances would allow, always ready by word or deed to do what she could to promote a cause dear to her heart.

She died in the home of her daughter, Mrs. Heald, in New Britain, Conn., February 18th, leaving a fragrant memory, fondly cherished by a host of friends.

E. H. S.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR APRIL

THE NEARER AND THE FARTHER EAST—CHAPTER VI

BURMA

First the map lesson, with sketch of climate and productions. Then characteristics of inhabitants, customs and religion. An article in the *Atlantic* for September, 1908, entitled the Province of Burma, gives valuable information.

Let some one impersonate Dr. Judson and tell of his heroic work. While another speaks for the wife who shared his labors with devotion and suffering even more heroic. Several articles in this magazine give helpful material.

Get the Baptist publications, Ford Building, Boston, for information of their important missions in Burma, with picturesque stories of individuals. Pictures 16-20 fit this lesson.

BOOK NOTICES

Internationalism. By W. F. Crafts, Ph.D. Published by the International Reform Bureau, Washington, D. C.

This *brochure* of eighty-six pages is a primer of the science of internationalism with special reference to university debates. Its underlying purpose is to get the great subjects of missions and morals before university students by placing them in their highest scientific connection to the supreme human science of internationalism.

Dr. Crafts has waged valiant war against alcohol and opium and narcotics generally, against gambling and Sunday desecration.

He is the superintendent and treasurer of the Reform Bureau with headquarters at Washington, D. C., with general officers, trustees and district secretaries, with councils in Great Britain, Australasia and Eastern Asia.

This book might be used in connection with mission study classes to good purpose.

The eyes of the world are now fixed on countries that have been cursed with opium and the effort to prohibit its use and cultivation. This legal prohibition was carried into effect in the Philippines March 1st, and a similar law to keep the drug out of Hawaii is now pending. Constant vigilance is necessary to keep American beer, cigarettes and opium pills from these easily tempted peoples.

Daybreak in Turkey. By James L. Barton, D.D., secretary of the American Board. Published by The Pilgrim Press. Pp. 294. Price, \$1.50 net.

Coming so soon after the new Ottoman Constitution of July 24th had surprised the world, and having this most suggestive and pertinent title, one naturally supposed that our ever-alert secretary, Dr. Barton, had issued this book to meet the psychological moment. But he tells us in the foreword that "all except the concluding chapter was prepared some time before the 24th of July, 1908, and the entire work was at that time nearly ready for the press." Nevertheless the book is most timely. It has appeared when all eyes are turned toward Turkey.

Even the most persistent optimist was obliged to admit that there was almost no prospect of reform while the present Sultan is in power. And yet this "bloodless revolution" has happened in the reign of Abdul Hamid II, whom Dr. Barton considers "the most phenomenal person sitting upon any throne to-day."

Dr. Barton's seven years' residence in the heart of the empire as missionary of the American Board; his practical knowledge of some of the languages of the people of the country; his wide travel by horseback and otherwise through the length and breadth of Turkey, and his official connection with the American Board, which has given him such a knowledge of international questions that he has again and again been to Washington to plead for American rights in Turkey before Cabinet ministers—all this splendid equipment has enabled him to treat the Turkish problem in a masterly manner. The quotations from specialists at the beginning of each chapter show wide reading, and are most strategic.

No one should fail to read this book at this critical time in the history of the Ottoman Empire. And the twenty-seventh and closing chapter treats of

Constitutional Government, and so brings the book down to the present moment.

The volume is dedicated "To the revered memory of that noble company of men and women of all races and creeds who have toiled and sacrificed and died that Turkey might be free."

Adventures With Four-footed Folk. By Belle M. Brain. Published by Revell Company. Pp. 200. Price, \$1.00.

In the foreword it is stated that "the primary purpose of this collection of missionary animal stories is to interest boys."

"A secondary purpose is to strengthen the faith of Christians, young and old, in the promises of God."

There are more than fifty stories, and fully half of them tell of deliverances from dangers as remarkable as those recorded in the Bible, and as manifestly due to divine interposition.

When we learn that in India alone in the year 1900, between three and four thousand persons were killed by tigers and other beasts of prey, and that nearly twenty-six thousand perished from snake bites, we realize something of the dangers of tropical countries. But in all this number not a missionary's name is found. During the construction of the Mombasa-Lake Victoria Railway in Africa scores of natives and some white men were carried off, many of them being boldly snatched from open cars standing on the tracks.

These stories have been taken from missionary books as far as possible and, although necessarily condensed, they are faithful to facts.

This is an admirable Christmas gift for a boy.

SIDELIGHTS FROM PERIODICALS

THE TURKISH EMPIRE.—*The Fortnightly Review* for February has three articles bearing on Turkey: "The Real History of the Near Eastern Crisis;" "Afloat on the Tigris;" and "Scutari, Albania and the Constitution." *The Geographical Magazine* for February also has three articles: "The Mountaineers of the Euphrates;" "A Thousand Miles of Railway built for Pilgrims and not for Dividends," being a description of the railway from Damascus to Mecca; and "Scenes in Asia Minor," a collection of thirty-six illustrations of Turkish and Armenian life, mostly from the camera of Mr. Harry Wade Hicks. "The Balkan Crisis and the Macedonian Question," *Forum*, February. "What the Missionaries are doing in

Turkey," by Rev. Chas. T. Riggs, in *Missionary Review*, March. "Impressions of Islam in Constantinople," *Catholic World*, March.

AFRICA.—The *Review of Reviews* for March has three articles on Africa: "Africa in Transformation," "Problems in Africa," and "Bishop Hartzell and his Work in Africa." "The Noble Army of Martyrs in Madagascar," *Missionary Review*, March.

INDIA.—"Lord Morley's Indian Reforms," *Nineteenth Century*, February. "A Native Aspect of Indian Unrest," *Fortnightly Review*, February. "English Problems in India," *Yale Review*, February.

Articles of general interest are: "The World's Student Christian Federation in 1908," *The Intercollegian*, February; "Religion in Peru, Roman and Protestant," *Missionary Review*, March. F. V. E.

SEMI-ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

By invitation of the Franklin County Branch, our semi-annual meeting will be held in Greenfield, Mass., on Tuesday, May 18th—an all-day meeting beginning at half-past ten. This is a new neighborhood for this meeting and we shall look for a large representation, not only from Franklin County but from Hampshire, Berkshire, Springfield and New Haven Branches, as well as from the southern part of Vermont and New Hampshire, with a welcome to those who may take a longer journey. The program will include missionary addresses and other interesting exercises. Let the rallying cry of Semi-annual echo through the hills and valleys and along the banks of the Connecticut.

WOMAN'S BOARD OF MISSIONS

Receipts from January 18 to February 18, 1909.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Aux., 25; First Ch., Pledge Cards, 4; Bremen, Ladies of Cong. Ch., 3; Calais, 25; Camden, Ladies of First Ch., 22,

7900

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Coll. at Cumberland Co. Conf., Oct., 2.56, Jan., 3.84; Freeport, Aux., 10; Hallowell, Aux., In His Name, 5; Harpswell, C. E. Soc., 2; Hiram, East, C. E. Soc., 2; Portland, Semi-Annual Meeting

67.11, Bethel, Aux., Th. Off., 12, Dau. of Cov., 7.30, C. E. Soc., 25, High St. Ch., 98.76, Second Parish, Aux., Th. Off., 28.33, L. P. B., 25, State St., Aux., 57.50, Th. Off., add'l, 1; Westbrook, Cong. Ch., 18.86; Woodfords, Aux., 5.40. Less expenses, 10,

361 66

Total, 440 66

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St.,

Concord, Hanover, Aux., 65; Hebron, A Shut In, "A memorial of my precious mother and sisters," 10; Milford, Aux., 10; Portsmouth, Mrs. E. P. Kimball, 25, 110 00

VERMONT.

Orwell.—Mrs. E. E. Young, 25 00
Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford, Chelsea, C. E. Soc., 6; Dummerston, Prim. S. S., 4; Fairlee, Aux., 12.60; Irasburg, 1.10; Middlebury, Aux., 25; Milton, Aux., 5; Montpelier, Jr. C. E. Soc., 1; Rutland, Aux., 106.35, Rutland, West. Jr. C. E. Soc., 5; Saxton's River, C. E. Soc., 10; Shoreham, Aux., 9.20; Springfield, Aux., 27; St. Johnsbury, North Ch., Aux., 5.45, Missionary Round Table, 20; Waterville, C. E. Soc., 1; Woodstock, Aux., 33. Less expenses, 73.25 198 45

Total, 223 45

MASSACHUSETTS.

Friend. Through Miss C. R. Willard, Marsovan (Friends, 15, Amherst, Friend, 1, Boston, Mrs. Helen W. McElwain, 50; Dalton, Mrs. Louise F. Crane, 100, Mr. and Mrs. Zenas Crane, 100, Miss Clara L. Crane, 50; Northampton, Northampton School for Girls, 152, Friends, 15; Salem, Friend, 5), 458 00

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading, Andover, Seminary Ch., Aux., 6.25, South Ch., Aux., 25; Billerica, Aux., 2.50; Lawrence, Lawrence St., Aux., 6.50, South Ch., Aux., 9, Trinity Ch., Aux., 7.95, United Ch., Aux., 2.75; Linden, Ladies' Social Circle, 2.15; Lowell, Mrs. Kate Severy, 50, Eliot Ch., Aux., 22, High St. Ch., For. Miss. Dept., 50; Malden, Friend, 50, First Ch., Aux., 36; Melrose Highlands, Woman's League, 12.70; Methuen, Aux., 75 cts., Wakefield, Aux., 30, Mary Farham Bliss Soc., 14, 327 55

Berkshire Branch.—Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield, Lee, Senior Aux., Friend, 135, Friend, 165; Pittsfield, South Ch., Aux., 14.61; West Stockbridge, Aux., 15. Less expenses, 73 cts., 328 88

Essex South Branch.—Miss Sarah R. Safford, Treas., Hamilton, Lynnfield Centre, Aux., 15; Peabody, South Ch., Aux., 5; Salem, Tabernacle Ch., Aux., 10; Swampscott, Jr. C. E. Soc., 2, 32 00

Franklin Co. Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield, Greenfield, Aux. (to const. L. M. Mrs. Abigail Nims), 25; Montague, Aux., 10.05, Jr. C. E. Soc., 2.50, Orange, Aux., 9.40, Light Bearers, 2.83, C. E. Soc., 10; South Deerfield, Aux., 15.51; Sunderland, Prim. S. S., 6.22, 81 51

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton, Easthampton, Aux., 50.90; Northampton, Edwards Ch., Aux., 25.93; South Hadley, Work of 1909, 2, 78 83

Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro, Natick, Ladies' Aux., 20; South Fram-

ingham, Grace Ch., Aux., Th. Off., 20; Wellesley, Wellesley College, Y. W. C. A., 250, 290 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton, Abington, S. S., 10; Braintree, Brockton, 5.50; Braintree, South, Aux., 10; Brockton, First Ch., Aux., 5; Easton, Aux., Th. Off., 5; Halifax, Aux., 6; Hanover, Aux. (Th. Off., 2.25), 4.25; Hanson, Aux., 12; Marshfield, Aux., 5.52; Plympton, Aux. (Th. Off., add'l, 1), 2.50; Sharon, Aux. (Th. Off., 28.54), 29.73, C. R., 6.84, King's Dau., 8.43; So. Weymouth, Mrs. H. B. Reed, 25; Union Ch., Aux. (Th. Off., 31.29) (with prev. contri. to const. L. M.'s Mrs. Ellis J. Pitcher, Miss Ann E. Torrey), 35.29; Whitman, Aux., Th. Off., 22.25, Wollaston, Aux., 20, 213 31

North Middlesex Branch.—Miss Julia S. Couant, Treas., Littleton Common, Ashby, Ladies, 3, Aux., 40; Harvard, C. E. Soc., 5; Littleton, Aux., 4.50; Shirley, Aux., 4.50, So. Acton, Aux., 10, 67 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, Springfield, First Ch., Opportunity Seekers, 4, Hope Ch., Aux., 75, South Ch., Aux., 45.50, Miss Carrie Lyon King (to const. L. M. Miss Harriet S. Rowley), 25, 149 50

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge, Mrs. H. H. Leavitt, 20; Allston, Aux., 98.17; Auburndale, Aux., 125.45, Prim. S. S., 5; Boston, Mrs. Mary Clement Leavitt, 5, Central Ch., Miss. Study Cir., 228.75, Mt. Vernon Ch., Y. L. F. M. S., 50, Old South, Aux., 667.25, Shawmut Ch., Aux., 5, C. E. Soc., 5, Union Ch., Y. L. Aux., 15, Prim. S. S., 3; Brighton, Aux., 82.78, Pro Christo Club, 15; Brookline, Lyden Ch., For. Dept. Woman's Union, 94.80; Cambridge, Miss S. K. Sparrow, 5, First Ch., Aux., 16, Shepard Guild, 15; North Ave. Ch., Y. L. F. M. S., 1.75, Pilgrim Ch., Woman's Missy Soc., 24.26, Prim. Dept., S. S., 3.60; Chelsea, First Ch., Aux. (75 of wh. to const. L. M.'s Miss Annie H. Buck, Miss Mary S. Butler, Mrs. Caroline E. K. Davis), 78; Dedham, Aux., 7.66; Dorchester, Friend, 1; Harvard Ch., Prim. Dept., S. S., 2; Pilgrim Ch., Aux., 6, Prim. Dept., S. S., 5, Village Ch., Aux., 2, S. S., 5; Faneuil, Aux., 19.27; Foxboro, Aux., 55; Hyde Park, Mrs. John F. Eliot, 1, Aux., 60.02, Y. L. F. M. S., 65, C. R., 7.46, Prim. and Kinder. Depts., S. S., 14.02; Jamaica Plain, Central Ch., Aux., 23; Mansfield, Aux., 8; Medfield, 7.05, Neponset, Trinity Ch., Stone Aux., 7.50; Newton, Eliot Ch., For. Dept., Woman's Assoc., 200, S. S., 15; Newton Center, First Ch., Aux., 157.50, C. R., 8.25; Newton Highlands, Aux., 28.59; Newtonville, Aux. (12 in mem. Mrs. E. N. Greene), 34, Queens of Avilion, 25; Norwood, Aux., 100; Roxbury, Eliot Ch., Aux. (Th. Off., 38) (25 of wh. to const. L. M. Mrs. Catherine Wheeler), 64.50, Immanuel-Walnut Ave. For. Dept., 190.46, Roxbury, West, So. Evangelical Ch., Woman's Union, 10; Somerville, Broadway Ch., Aux. (Special Th. Off., 10), 63.75, Y. L. Soc., 40, Highland Ch., Women Workers, 10, Alden Mission Band and Jr. C. E. Soc.,

1, Winter Hill Ch., Miss'y Dept., 20; Waverley, Aux., 5, Wellesley Hills, Mrs. Beatrice Codwise, 3,	2,835 84
Worcester Co. Branch. —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Gardner, Aux., 52; Holden, Aux., 37, Hopdale, Mrs. J. C. Alden, 10; Leominster, Aux., 6; Northbridge, Rockdale, Aux., 5.50, Rutland, Aux., 2, Spencer, Kinder, Dept., S. S., 8; Upton, Aux. (to const. L. M. Mrs. Elizabeth Billings), 25; Westminster, Jr. M. C., 20; Whitinsville, Aux., 5, Extra-Cent-a-Day Band, 15.30; Winchendon, Aux., 51.62; Worcester, Central Ch., Aux., 83.85, Plymouth Ch., Aux., to const. L. M.'s Miss Lizzie S. Emerson, Mrs. John A. Tatman), 50, C. R., 6,	377 27
Total,	5,274 69

LEGACIES.

South Hanson. —Miss Lucia Hayward, by Mrs. Harriet E. Holmes, Extrx.,	311 98
Worcester. —Harriet Wheeler Damon, by Frank H. Wiggin, Trustee, add'l,	5 50
Total,	317 48

RHODE ISLAND.

Rhode Island Branch. —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Prim. Dept., S. S., 7.50, Central Falls, Jr. C. E. Soc., 5; Newport, United Ch., Aux., 252.75, S. S., 250; Pawtucket, Life Member, for 1909, 10, Park Place Ch., Pro Christo Soc., 5; Peacedale, Mrs. N. T. Bacon, 5; Providence, Mrs. H. J. Humphrey, 5, Pilgrim Ch., Aux., 5.85, Slatersville, C. E. Soc., 5.50; Woonsocket, Globe Ch., C. E. Soc., 5.50,	557 10
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CONNECTICUT.

Eastern Conn. Branch. —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Dayville, C. E. Soc., 1; Greenville, S. S., 12; New London, Second Ch., Prim. S. S. Class, 5; Norwich, Second Ch., Aux., 71.87, Pomfret, Searchlight M. C., 5, S. S., 7.62,	102 49
Hartford Branch. —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 412.50; Berlin, Aux., 90, Broad Brook, Prim. S. S., 2.50, Ellington, Aux., 46; Enfield, Ladies' Benev. Soc., 50, First Ch., S. S., 10; Granby, Aux., 30.20; Hartford, Asylum Hill Ch., Mrs. C. D. Davison, 50, Aux., 136.55, Farmington Ave. Ch., Aux., 171.45, Fourth Ch., C. R., 5, Park Ch., Aux., 12.50, Wethersfield Ave. Ch., Prim. S. S., 5; Manchester, Mrs. Dwight Spencer, 1,000; New Britain, First Ch., Aux. (25 of wh. from Mrs. H. S. Walter to const. L. M. Mrs. Henry W. Maier), 175, South Ch., Aux., 52.36; Rockville Aux. (Th. Off., 37), 50; South Manchester, Mrs. Reynold's S. S. Class, 11.70, Miss Vickerman's S. S. Class, 6.30; Vernon Center, Aux., 13; West Hartford, Aux., 7.98,	2,338 04
New Haven Branch. —Miss Edith Woolsey, Treas., 250 Church St., New Haven. For Work of 1909, 282; Bridgeport, Mrs.	

R. M. Faulkner, 1, Friend, 50; Black Rock, Aux., 16; Bridgeport, Union, 1, Olivet Ch., Aux., 42, Park St. Ch., Aux., 125; Canaan, Pilgrim Ch., Aux., 12.75; Cheshire, Jr. C. E. Soc., 5; Danbury, Aux., 5; Durham, Prim. S. S., 2; Goshen, Aux., 5, S. R., 15; Greenwich, Aux., 205.26; Kent, Aux. (25 of wh. to const. L. M. Miss May Chamberlin), 49; Ivoryton, Mission Helpers, 5; Middletown, First Ch., Aux. (25 of wh. from Mrs. J. H. Bruce to const. L. M. Mrs. Maurice B. Bennett), 75.55; New Canaan, Jr. C. E. Soc., 5; New Haven, City Mission, Mothers' Aux., 18, United Ch., Women's League, Aux., 95, Yale College Chapel, Aux., 25; Norfolk, Aux., 112.50; Norwalk, Aux., 5, S. S., 50; Plymouth, Aux., 10; Redding, Morning Star M. C. (with prev. contri. to const. L. M. Miss Fannie B. Gorham), 21, C. R., 4.50; Salisbury, Aux., 8.25; Stamford, 25; Waterbury, First Ch., Dau. of Cov., 10; Westport, 10; Winsted, Second Golden Chain, 10; Woodbridge, C. E. Soc., 10,	1,360 81
Total,	3,801 34

NEW YORK.

Brooklyn. —Friend,	5 00
New York City. —K. W. D.,	100 00
New York State Branch. —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, Brooklyn, Park Ch., C. E. Soc., 25; Fairport, Prim. S. S., 10; New York, Miss Susan L. Griggs, 5,	40 00
Total,	145 00

LEGACY.

New York. —Olive M. Leland, by Thomas Irving Crowell, Trustee,	575 06
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PENNSYLVANIA.

Pottsville. —Mrs. Francis M. Quick,	40
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CALIFORNIA.

Ceres. —Friends, through Miss Hoppin (Miss Caroline Snow, 10, Mr. Fred Snow, 10; Mich., South Haven, Deer- lick S. S., 5; Calif., Oakland, First Ch., Miss'y Soc., 25),	50 00
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TURKEY.

Aintab. —Miss Elizabeth Trowbridge,	4 40
Donations,	8,236 73
Buildings,	585 00
Work of 1909,	1,760 31
Specials,	25 00
Legacies,	892 54
Total,	\$11,499 58

TOTAL FROM OCT. 18, 1908 TO FEB. 18, 1909.

Donations,	29,986 54
Buildings,	935 65
Work of 1909,	11,028 91
Specials,	536 64
Legacies,	7,489 31
Total,	\$50,037 05

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WORK IN KUSAIE

BY MISS JESSIE R. HOPPIN

MICRONESIA'S Needs and Miss Wilson's Work is the subject on which I am asked to write. Micronesia has so many needs that for the present it will be sufficient to speak of those connected directly with Miss Wilson's work. We will reverse the subject, too, and speak first of the "work."

Dr. Pease used to say so often, "What the natives need is not your work, but daily contact with a Christ-filled life." The wisdom of his words was certainly proved by his own daily walk with the native men whose lives touched his in the quiet, training school days on Kusaie. "They took knowledge of him that he had been with Christ." No one could be long with such men as Jeremaia, and Laiwa, and Lejlarik without being impressed with the fact that they have had a vision of Christ that had transformed their lives. It was just such a company of trained, Christ-filled men as this that changed the work in the Marshalls from a local to a general work for the whole group. Not perfect saints, you know, but very human beings, making mistakes like the rest of us, and yet after all putting Christ first.

Now it is just this inexpressible something that I would like to say about Miss Wilson's work. It is just her presence in the islands and in the girls' training school that counts most. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal till it was all leavened." Given the leaven and the meal, there need be no hurry nor any fear for future results. It means much for the future of the islands that forty girls at least are coming daily and hourly into contact with a life so "Christ filled" as Miss Wilson's life, and in such a normal, work-a-day way. There are cut toes and fingers to tie up, hearts to be comforted and mothered, clothes to be mended, lessons to be taught in the class room, and Sunday-school lessons to be heard, gardens to be planted and cared for, yes, and a cow to be milked.

Here are some extracts from the girls' letters: "We are mostly busy with our schoolroom work these days, but after seven days more comes vacation. Monday we went to Lenmwot with Mother Wilson and James and Pakun to dig taro. We dug enough for about ten meals. On the way home Mother Wilson went with the boys to get some preserved breadfruit for our food. When we reached home it was nearly night. Do you remember the place below the pineapple garden? Well, we are making a banana garden there. Mother Wilson went with us and helped us plant the bananas. Do you know about Mother Wilson? Oh, she is very much in earnest about making gardens. She has another large banana garden back in the woods. This evening we went and carried in some bunches of bananas for our food."

Another girl writes: "On Saturday we went to fish in that deep water on the reef near Yella. Mother Wilson and the two boys went with us on a canoe. We started at five in the morning. We arose and went in haste. We waited on our canoes in the river until the tide went out. Oh, this is such a good way to fish! The fish are stupefied by the poison (a narcotic plant) and lie about, and know not where to go. Oh, that you might have a little taste of our fish, for you know we caught a great multitude of them—so many that we had some to give away to some men who came here to-day! Oh, we are so happy to-day! Mother Wilson just sat still on the canoe and watched us fish. We reached home again about noon."

Gentle little Terana writes: "Mother Wilson teaches me to play the organ. I am rejoiced over it. It is as if it helped me to be more faithful in all my other studies. I will try so much harder to become a girl pure in heart and beautiful in her life.

"There is one thought that greatly helped me in one prayer meeting with Mother Wilson—that Jesus is always near to me. It helps me to gain the victory in the things that come to me."

Raera writes in her own English: "I will tell you this time about Mother Wilson's birthday. We thought we shall surprise her with a song. On Thursday Mother Wilson went down the hill and was gone all the afternoon, so we sang our song. Mother Olin excused us from sewing class, so we spent all the afternoon with ferns and wreaths we are going to give Mother Wilson. That evening our ferns and wreaths are all ready and we put them on the grass to be wet by the night's dew.

"Very early in the morning, many of us awoke. At last the rising bell did ring, and we dress and comb our hair and say our morning prayers. After that we came down and take our flowers and stand in line, and marching on while three girls played. Mother Wilson greeted us 'Good morning' and then we start our song: 'God be with thee, God be with thee.' I remember I started it and then my voice lost, my heart beat fast and my eyes dim with tears. I don't know why I feel so, for I am sure it was meant joy for me. When our song finished we went up and gave her our presents."

Miss Wilson writes of the two young men who work for the girls' school and go to school there: "Pakun went to Lellu this morning to attend Christian Endeavor meeting. James did not care to go. He said he would not

have his lessons ready for Monday if he went. They are getting along nicely and I am sure we could not ask for better conduct when they are with the girls. When we were all around at Lellu at Easter time, I did not know but what they would feel ashamed to stand up and sing with all our girls, but they were not at all so and the people were so pleased, their voices rang out strong and clear. Palikun said, 'Where did James get his voice? He could not sing at all when he lived at Lellu.'

"We have all been sick with a regular gripe. We did not have it nearly so hard as the Kusaiens, because we had medicine with which to fight it. The king and several more had it very hard. I felt so sorry for the old man in his pain. This is the first chance I have had to talk with him since I came back from the Gilberts. I do not think he is as hardened as people think he is. I talked with him about becoming a Christian. I said: 'You used to be so happy and you know you are not happy now.' His eyes filled with tears, as he said, 'No, I am not happy now.' I told him how I believed he would come back and he said he'd try. They need to feel that some one cares for them. Markoelun was here the other morning and said they were going to have a feast at Lellu. I asked him about the king. He said, 'He is all right, all he needs is some one to talk with him.' I told him I had talked with him some but that he was so sick I did not stay long. He said, 'At Christmas time he sat there and wept during the singing. I tell you he will come out all right.' I sincerely hope he will, and will try to inspire him to try when I see him again."

I would like to tell you of the many, many letters Miss Wilson and Miss Olin write to the teachers and especially to the graduates of our school scattered through the Marshall and Gilbert groups. Even just a written word of cheer and sympathy goes far in giving our workers renewed courage for battle.

And yet we need to reach the girls and women of the thirty low islands for which our school works in a more satisfactory way than by letter. This brings us to the "needs" of Miss Wilson's work and ours. It is for at least two more consecrated women to work in the girls' training school. In the first place Miss Wilson should come home for a complete rest and change. She has grown so dear to Micronesian hearts, and is too greatly needed in the islands to be allowed to stay on without a rest, until she is too much broken in health ever to return to the work again. The school is two schools in one, speaking two languages. It is too much for one woman to be left alone in such a position, and so Miss Wilson waits for help to come.

The Kusaie girls' school is to have a new building soon. The whole question of future success of the school depends now on whether we can find a sufficient number of teachers to make it a success. The same problem would confront us even if the school were divided and carried on as two schools within the respective groups from which our pupils come.

Miss Wilson has been absent from the girls' school about two months since she and Miss Olin were left alone on Kusaie. She visited during that time four islands in the group for which we work. She returned to Kusaie encouraged and believing more firmly than ever, that with a sufficient number of consecrated women, we could carry on the training school

work at Kusaie and at the same time reach out and do hand-to-hand work in the low coral islands, with the means of transportation at hand. "Pray ye, therefore, the Lord of the harvest that he may send forth laborers into his vineyard."

MESSAGE FROM PAO-TING-FU, NORTH CHINA

Meng Chi Tseng of the Pao-ting-fu Christian Church to the Christian Endeavor Society, of Riverside, Cal. :—

BROTHERS and sisters, through the grace of our Lord may you have Peace. Though we have never met in the flesh and held conversation, yet for the past thirty years I have known foreign pastors and their wives, and also the single ladies teachers, and I know that because of the love of Christ they left their relatives and friends, crossing mountains and seas to come to this dark land. Two and twenty-three have died the martyr's death here in China, with twenty of whom I was acquainted, yet I know they died gladly for the Truth. I also know that in their home land are many relatives and friends who pray constantly for the work here and also give their money even as the widow whom Jesus observed giving her mite (little, but given heartily) until many places have been changed from a living hell to a "little Heaven."

My parents, now deceased, were the first to believe (in our village), and realized that their neighbors on the "earth ball that side" did sympathize with us. (This thought is from the story of the man who said he had loved his neighbor as himself when he had done his duty by those who joined his farm, but came to realize a duty to the heathen when asked "but how about those who join lands with you on the other side of the earth?")

Because of the sympathy we knew you felt ever since I was in the theological seminary twenty years ago we students used to plan how to get the church in China to be self-supporting.

It is only in the last few years that the church here in Pao-ting-fu has begun to show "eyebrows and eyes" (to begin to have the appearance of what was planned). At present we have the church and city chapel. In the city chapel there come four or five men daily to preach giving their services free. Those who come to hear are sixty, seventy and sometimes over eighty in number. We also started a home missionary society which put seven workers in the field besides paying the pastor of this local church. To build our church we had to borrow \$3,000 (gold \$1,500 by mortgage on property received as indemnity for lives of church members). We also hope to enlarge our city chapel and add an inquirers' room.

In all this self-support we are very much like a little child that still looks to its father or teacher to be helped over places (where it cannot walk alone). Therefore in the past half year some of the women and girls of the church as well as some from outside have made some little playthings, while from Shansi and Peking others have been bought and are now on their way to America, where we hope they will sell for something to help on in our work.

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MAHABLESHWAR—THE HEALTH RETREAT FOR THE MARATHI MISSION

BY MRS. MARY MOULTON FAIRBANKS

VERY few of our people see Mahableshwar when it is at its best, which is just after the rains. Usually we go there in April and May when it is looking its worst. Our mission owns four houses—all too few—at Mahableshwar. It is four thousand seven hundred feet above sea level, and is in the Satara District, twenty miles from Wai; forty miles to the west is the sea, and on a clear day after a rainstorm, one can sometimes see a broad expanse of it. In October and November it is an everyday sight, and one can plainly see the steamers, sailboats and smaller fishing crafts on the glittering water. The hill is covered with trees, and in one place these are of very good size. Winding in and out are well-made and well-kept roads, leading to various places of interest, from which good views of the surrounding valleys and neighboring hills can be obtained. What are even more enjoyable to the pedestrian are the many bridle paths and footpaths along the hillsides.

Going along these quietly, the bird lover has a treat in store for him. The bulbul, white-winged ground thrush, honeysucker, whistling schoolboy, scimitar babbler, barbet, Indian robin, magpie robin and wren warbler are a few birds that can not only be heard but seen on most of these walks. The Paradise fly catcher, with its two long white feathers, can sometimes be seen floating from tree to tree, and so graceful is he that one hardly notices the black-headed, reddish-brown bird near by, which after its two years of probation will become changed like its companion. Down the hillsides can be heard the spur fowl, and, if it is a very early walk on an unfrequented path, one may see the jungle cock in all his glorious plumage. The hen is

more quietly dressed. If she detects the observer, it is wonderful how quickly and quietly she and her brood can escape into the underbrush. A rustle and a loud scurry in the branches of a neighboring tree may be your first consciousness of the presence of monkeys, or it may be that you will first see a long, gray, snake-like monkey's tail hanging down from the tree just ahead of you. The monkeys never stay for close inspection, but it is always interesting to watch them as they swing from one tree top to another, down the steep cliffs, or as they play a game of tag as they rest in some retired place.

Occasionally the footprints of a panther or a tiger may be seen in the dirt of paths or roads some distance off from the bungalows, and then hunting parties are formed among the English gentlemen, and efforts are made to bag the game. In certain places may be found the trees in which the hunters sit while watching well-known tiger haunts.

The footpaths are beautiful also. They wind up and down, in and out, occasionally crossing a stream, or where a stream is in the rainy season. About the middle of May the beautiful, sweet-smelling orchids are in blossom on the trees. The trunks are covered with moss, and a rain brings out these in their beauty. With the moss, too, unfolds the different kinds of ferns that live in them. A great many vines and scandent scrubs add to the picturesqueness of the scene. Underneath by the path are various kinds of ferns. In the hot season these give only a suggestion of their beauty during the rains. Then numerous begonias and ground orchids add to the picture.

The last mile on the way to Mahableshwar one follows a small stream, on either side of which are the strawberry and vegetable gardens which supply the Europeans during the season. The head of the stream is an artificial lake where the *dhobies* (washermen) ply their trade.

At the highest place on the hill an attempt was made many years ago to have a lake which would supply water to the people in the bungalows. But the rock is laterite and so porous that the attempt had to be given up. The rock is very soft when first uncovered, but it hardens by exposure. From the iron in the rock comes the greatest drawback to Mahableshwar, for the soil is red and the abundant dust is penetrating and persistent.

From ten to twenty-five miles about Mahableshwar are numerous hill forts of Shivaji, a former celebrated Marathi king, and one of the pleasures of a season at Mahableshwar is sometimes to extend one's walk to visit some of these historic places.

The bungalows are in very pleasant compounds, and from the verandas one oftentimes has beautiful views of hills and valleys. On clear nights the stars are never so clear and bright elsewhere for us in India, as they are

seen from these hills. Later in the season when the evening mists come up, one can watch the mist nestle in the valley or flowing like a waterfall over some near hill or massing itself like a snowbank on the hillside or coming up and surrounding one till he almost gasps for breath. It is all wonderful. So, too, are the sunsets. Whether the sun sets in the sea or behind a cloud the reflections and distortions are endless in their variety and interest.

But I must not forget to mention the flowers. The jasmine is everywhere and all the season long. The ironwood tree has a beautiful fire-opal blossom that startles one by its beauty. The gambal tree is sweet in its blossoms and full of honey bees. Usually the monkey lime is in fruit at this season, but when in blossom its delicate fragrance is enjoyed. The *Ixora vigricans* is a large white ball, much used in decorating the English church. If there is rain during the season the abundance of *Brugmansia candida* comes out, which is very showy. As hedges, a wild double pink rose is much used, and if not covered with dust these are beautiful. There are over twenty orchids to be found in Mahableswhar, though most people know but four or five. One dainty little ground orchid comes late in the season, and looks like a dainty old lady's white cap with its long strings. About the same time come three kinds of lilies, and if one knows where to go for them the ground is white with them. But the fall, in October and November, is the time for the flowers, or better still in the rains when it is like a great conservatory.

But no small part of the interest of Mahableswhar is the meeting the missionaries from our own and other missions. Tennis, teas, picnics and at-homes are very jolly and pleasant occasions when it does one good to forget responsibilities. On Wednesday and Sunday evenings are held in the chapel in the bazaar prayer meetings and church services, and these are most helpful occasions. Usually these are the times when the leader gives something that has been of especial help to him during the year, and that is what reaches and helps others.

LETTERS FROM OUR MISSIONARIES

Miss Virginia Billings writes from Hadjin, June, 1908:—

The famine condition in Hadjin was not without its effect on our school although most of the school supplies are obtained the year in advance. We could not get the usual variety of food and the girls' table has had rather a monotonous round of *pilav* (boiled rice or wheat) and *soulou* (stew), but the girls have been very good and we have not heard any complaints.

Indeed, they have been so anxious to help the sufferers in the city that they have gone without one meal a week ever since last December. It has amounted to over seven liras.

Last year money was sent to put up a small house for our steward just outside the gate. In order to give work to the poor we started the digging for the foundations and had women bringing stones, although we had not intended to build until a missionary was at hand to oversee the work.

At one time from one hundred to one hundred and fifty men and women were at work there, and special services were held for them at noon in the schoolhouse. Everyone, even the Moslems, seemed to enjoy it very much and were very grateful for them and also for the work, and as they passed out the door, they would call down all kinds of blessings upon us. One old Moslem woman gave the best wish she knew when she said, "May you dress in green and marry a rich husband."

The Bible women say they never have known a time when the houses of the Gregorians have been so easy to enter. The relief work has made them feel friendly. One of the Bible women said, "If they see me coming at a distance down the street they give the word to all the neighbors, and if I enter into a house, in four or five minutes there will be twenty or thirty people crowded about to listen while I read the Bible and explain it. They ask many questions and are very anxious to learn how to be Christians. Wherever I go it is the same provided it is a Gregorian neighborhood.

Miss Kate E. Ainslie writes from Marash, Turkey, December 17, 1908, to a friend in Oak Park:—

When you spoke at Oak Park, telling me and the others what wonderful events were now coming to pass in Turkey we could not think ahead even as far as this. While I am writing the cannon is being fired one hundred times and all the bells in the city are being rung, for word has just been received that Turkey's parliament is in session.

This morning processions of men and boys came up to the barracks with banners and songs and bands playing. Each large group, too, had a large banner of the new Turkey party, carried by a man or men dancing. Just a little after noon some men mounted the platform, which is decorated with flags, and began to speak. Just in the midst of their speeches word came that parliament is really in session. Before the cannon had finished booming the principal men of the city led off and a procession of hundreds of men and boys is now going through the city.

All the fezes and colored clothes made the scene very pretty indeed. Indeed it is beautiful in many ways. As the Armenian boys came up from their schools to-day they sang their Armenian songs, and then as they

reached the entrance to the barracks they and the Turkish boys together sang a song in honor of the Sultan. Then the speeches, too, emphasized the idea of unity. As the processions came up to-day I saw many different flags and asked if any were Armenian. One of the teachers standing near me said, "No, we are all united now, there is no use for an Armenian flag, we have the Turkish flag." Even the Jews carried their most sacred symbols to show that they too are one with the rest of the Turks.

The Governor of this district ordered all Moslem and common schools closed to-day, and sent word to all the other schools asking that they too join. Our school has a half holiday, but most have had a whole holiday.

The people have not yet all learned what liberty is. Some think the word a synonym for the processions and illuminations that there were at the time liberty was proclaimed. One woman we heard of came in from a village a long ways off hunting for liberty. She said he had done her a great kindness, for while other years she had had a great deal of trouble with tax gatherers, this year they had not been so hard on her. People told her liberty wouldn't allow her to be troubled, so she had come to thank liberty in person for all his kindness to her.

Wouldn't it be glorious if this new government could be started in times of prosperity instead of amid such dire and awful need. Work that has been keeping scores of women here from starvation is now discontinued, for hard times have come in England and there is no sale for Marash work. The matron of the Orphanage here has been giving the women this work, and the other day when she said, "Now I have given out the last bit of work I have, when the women finish and bring back this what shall I do, what shall they do?" she was so near tears she could hardly finish her sentence. Indeed, wheat has been up to almost starvation prices, but now for some reason is gradually becoming cheaper. The missionaries say that never before has there been such a call for help. People are willing to work but there is none. We don't know what will happen before the winter is over if there is such need at the very beginning. Much of this want is the effect of the bad government for all these years, but some of it seems to be a part of the general cry for work and food that we hear from all parts of the world.

The lines have certainly fallen to me in pleasant places. My associates are very pleasant people indeed, so it is a privilege to work with them. Then I have two sunny pretty rooms. This makes a great difference in my happiness this year, as I stay in them nearly all day studying Turkish. I have the American flag up where I look at it many times a day, and remember my country and all the good friends I have there.

A HOUSEBOAT TRIP

ON THE GRAND CANAL, EN ROUTE TO LINTSINGCHOU, CHINA,
SEPTEMBER 2, 1908

DEAR FRIENDS: This is a new and interesting experience for me—a houseboat trip—not in the houseboat on the Styx, but on the Grand Canal of China. And my companions are not the people of Shakespeare's time, but Mr. McCann, who goes to Lintsingchou to have charge of the plans for rebuilding, his wife and three dear children, and Dr. Susan B. Tallmon of the Lintsingchou Station. And the boatman is not Charon, but six yellow attendants, who walk along the bank and tow the boat. The first day, the men had a fairly good time, for a favorable wind was blowing, and sails could be used to good advantage. The next day it rained and the wind took the boat asailing at a pace that made our books, paper and pencils seasick, and the men had a chance to ride. This morning an adverse wind makes the boatmen disgusted with the weather, though I am sure their calm faces and musical boat cries show no resentment against an unkind Providence. We walked along the bank for about two miles, then found that we were far ahead of the boat, so we turned and walked back to meet the tired men straining and tugging at the ropes, trying to make progress against wind and current. Soon they anchored to eat their coarse fare of millet mush, corn meal bread and some salted turnips, having made about five miles the six hours previous. The average rate is about twenty-five miles a day, and the boatman's day begins at about three o'clock in the morning and continues until dark, with two short intervals for refreshments.

I think that I should consider the houseboat trip the best part of Hades, if houseboats are at all alike. Dr. Tallmon and I have one of approved Chinese style, with four rooms, the largest about six by eight. A nice Chinese woman, with a dear little girl who has picked up a good deal of English from being with the foreign children, has the back room. The next room is our bedroom—it contains a wooden "kang" (a stationary bed built into the room), which with our springs and mattress is made very comfortable, though we realize every morning, that we have had uninvited guests upon whom sleeping bags, insect powder, and mosquito nets have made no impression. The next room is our study and, with two chairs and a table piled high with our books and papers, there is still room for us to pass through the room single file.

The front room is occupied by the good old Chinese cook, who is an artist in the culinary department, and produces the most delicious dishes with his charcoal stove, chopsticks and various other articles that he has picked up by

the way. Who would desire a Pullman which speeds over the ground in a manner most prohibitory to careful scrutiny? Traveling by houseboat, we can get off and walk along the bank and examine to our heart's content the old shrines, the queer methods of farming where a cow and a mule are considered the "proper match" team, and the new and interesting crops. For these vegetables and grains seem to consider the soil and sunshine of China as good as the soil and sunshine of any other country. And the color of the water at sunset, the reflection of the trees in the still river, the green banks and the green sky are none the less beautiful because they are found in a land of mud houses, ruined temples, and half-clad yellow laborers.

I must not forget to tell you of the month that I spent at Peitaho. At first we studied and took an examination in Chinese history, then we rested in earnest. Dr. Tallmon says that I am "violently enthusiastic" over sea bathing, and I am, and I have the same sort of feeling about the sea beach with its wonderful treasures of ocean and the beautiful rocks and hills that make me close my eyes and wonder if I have crossed the Styx to the Elysian fields or am in China still.

We met many missionaries from other missions, rare and good people they are. We became very well acquainted with some of the Scotch and Irish missionaries of Manchuria. One lady came out as a bride five years ago. Since that time she has seen, besides the Chinese, only her husband, the doctor and his wife. Their station is in an inaccessible region of the North, and one of their out-stations is fifteen days' journey from the central station. Her little boy is as shy as a little fawn. Of the same mission, a young lady physician told of being left with another young lady to carry on the work after she had been here but four months. When I think of myself being lonesome here, I shall hide my head in shame as I recall those in still lonelier places.

One day we went with Dr. and Mrs. A. H. Smith for a picnic—such a pleasant day it was. After eating our lunch, we explored some of the ruins left by the Boxers and visited the lighthouse where only an ordinary kerosene lamp lights the sailors. Then we were bold enough to visit the gardens of the Greek Catholic summer house, where there is a Russian mine that was washed ashore after the Russo-Japanese War. It has now been unloaded and is less fascinating as well as less dangerous, than it was a few years ago.

One day we saw some United States cruisers, whose errand, we learned later, was to exchange the new troops for those who had been the guard of our legation in Peking. We felt that we had seen a part of our fleet, and anything that is "ours" seems mighty good to us here in China. On

another day we saw a waterspout. It had been a day of changing lights on ocean and mountain. About noon we noticed a little roughing of the water and a cloud of mist above it. The mist soon shaped itself into a column that grew into the air to meet the rising cone reaching down to receive it. The slender column, moving along its path, parallel to the shore, gradually grew broader, and gave off mist as the portion midway between sky and sea became vapor and melted away; the lower part sank into the foaming water at its base, the upper part was drawn up to become a part of the twisting gray cloud. In all it lasted four or five minutes, but the impression of the grandeur of sky and sea will remain.

These days at the coast were shadowed by the illness of some of our dear friends there. Dr. Ament, of our own Mission at Peking, lay for weeks in a most critical condition. We held daily meetings for prayer for his recovery each of the days that I spent at Peitaho, and our prayers are being answered. Mrs. Stanley, with whom I made my home at Hsiku last year, was taken very ill September 5th. Her suffering was very great. I was permitted to help care for her until her death. Dear Mrs. Stanley! How we shall miss her. The grief of both foreigners and Chinese was pathetic to witness. Forty-six years ago she came to China with her husband and within a year she started the first girls' school in North China. During almost half a century her life has counted for righteousness in this country and for the uplifting of many of China's heathen children.

THE longest artificial waterway in the world is the Bengal Canal, nine hundred miles in length.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JANUARY 10 TO FEBRUARY 10, 1909

ILLINOIS	2,789 45	MISCELLANEOUS	152 00
IOWA	414 57	Receipts for the month	\$6,884 27
KANSAS	179 46	Previously acknowledged	10,553 99
MICHIGAN	546 70	Total since October, 1908	\$17,438 26
MINNESOTA	1,629 53		
MISSOURI	228 15		
NEBRASKA	161 58		
OHIO	459 09		
NORTH DAKOTA	25 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
SOUTH DAKOTA	44 80	Receipts for the month	\$85 00
WISCONSIN	176 14	Previously acknowledged	164 75
MASSACHUSETTS	59 05	Total since October, 1908	\$249 75
TEXAS	10 00		
JAPAN	8 75		

MISS FLORA STARR, Ass't Treas.



KOREAN FAMILY READING THE SCRIPTURES.

Life and Light

Vol. XXXIX

MAY, 1909

No. 5

Miss Emma J. Redick, W. B. M. I., called on us recently just before sailing for her post in West Africa *via* Liverpool and Lisbon. One admires the **MISSIONARY** simple courage with which our young women start forth on **PERSONALS.** their long lonely way, intent only on their mission of making known the gospel. We grieve to learn that delicate health has compelled Miss Helen Meserve, who went last summer to teach in the girls' school at Chihuahua, to leave her work temporarily and go to friends in California. She was most enthusiastic in her service and hopes to resume her place at the beginning of the next school year. A private letter from Miss Ilse C. Pohl, who left her post in the Collegiate Institute at Smyrna a few months ago in great weariness, tells us that she has gained much, and now, in the Upper Engadin, is building up strength rapidly. She expects to go back ere long, leaving all her "nerves" behind.

All those in America, and they are many, who know and love Miss Alice P. Adams, and her blessed work in a slum of Okayama, will be glad when **HONOR TO WHOM** they read this word in a recent letter from her: "I know **HONOR IS DUE.** you will rejoice with me. Yesterday I had two letters from Japan, telling me that on February 11th, a letter came from Baron Hirata, of the Home Department of the Central Government in Tokyo, sending us 300 *yen* (\$150) as the beginning of an endowment fund for our medical work in Hanabatake. The letter was a very appreciative one. We are glad of the money but this public recognition by the Central Government, which is next to the Emperor, is a thing not often given to any work started by a missionary. It shows their confidence in us and appreciation of our work. I am especially glad it came in my absence, as the workers will feel that the government has confidence in them. It will make the hard things in the work easy, for public recognition like this means so much to the Japanese. It is fine to have the Japanese help their own work in this way.

"We have all been praying much, but the Lord helped us by means we never thought of. It makes me very quiet and humble before him."

This is a new name devised for a new departure which the officers of the Board ask of auxiliary officers. The league is planned in order to reach a larger number of women in our churches and attach them to us in interest and prayer. There is in every community a number of women who might consider membership in our auxiliaries if it were not that they are always unable to attend the meetings. They are women who are aged, infirm, invalids, occupied in business, pressed with home cares. Many of these have joined our ranks and are valued members. Others have felt out of place on the roll.

Could we not now form a roll specifically for just these classes, and take aggressive measures to invite membership into the Home League, as we might call it? Will you, each and all, dear fellow-workers, take hold of the plan heartily, select a leader, let her work it up in your auxiliary, and then let us compare notes at the Board's annual meeting in November to discover what progress has been made. Suggestions have been printed and it is intended that each auxiliary president receive a copy. M. L. D.

The call sounds from the open door of to-day's opportunity. It pleads in the scantiness of our resources both as to money and recruits. It thrills

A CALL TO through all God's invitations to us to call upon him for help.

PRAYER. The officers of the Board desire to place fresh emphasis upon prayer in all our work, and in this desire they feel sure of the sympathy and co-operation of the Branch and auxiliary leaders. Let us plan programs so as to leave time for more than one prayer—for a chain of prayer, always so heart-warming, so stimulating to faith. Pray for: (a) Your own local society; (b) The Board, that it may meet its vast opportunity; (c) The Executive Committee in session the first and third Mondays of each month; (d) Our missionaries; (e) The Moslem World; (f) That the Holy Spirit may be active and convincing in all our mission fields.

A rising tide of prayer throughout all our constituency will prove "effective" according to the promises. M. L. D.

We need to ask forgiveness for sins of omission as humbly as for those of commission. Who of us would willfully cause a heartache to one of our

WHICH OF US faithful missionaries; one who has left so much to go, DOES SHE MEAN? partly as our proxy, to some distant, darkened land. Yet read this from one of our beloved veterans: "I write a great many letters or notes, but I get a response to few of them. It gives me many a heartache. Probably many are lost on the way, but I never know. Sometimes ladies write us to describe our work for some missionary meeting. We do our best to interest the friends at home, and then we never hear

whether the letter reached them or not. I know that the workers at home are busy, and excuse them; but they little know how much the missionary longs for letters from the home land, especially after one has outlived one's family friends in America." One might add to this that many times the workers at the Board rooms spend hours in looking up answers to questions, or gathering material for meetings. Do not think that because these young women live in a missionary atmosphere that they can always furnish facts with no research. They give it gladly, and in a way it is part of their proper work, yet a word of appreciation when the help comes would lighten the labor and cheer the heart. "A word in due season, how good is it!"

We must receive \$120,000 in contributions from the Branches in the year ending October 18th, that our present work may go on. Five months **OUR** should evidently bring us \$50,000, especially these first five **TREASURY.** months, when meetings are more regularly and fully attended. The actual receipts have been \$37,938.61. Of this sum \$7,952.07 came in between February 18th and March 18th.

In most, perhaps all, of our mission schools girls are studying who will make excellent use of an education, but who are not at all able to pay their **BREAD UPON** own expenses. To such promising pupils help is given **THE WATERS.** from the school funds in greater or lesser measure. Recently the teachers in our school at Chihuahua, Mexico, were gladdened by a letter from one pupil inclosing \$50 (Mexican) as a partial return for the help given her years ago. Later another fifty has come from the same girl with words of warm gratitude and appreciation. Such a gift from one whose earnings are small means as much, in sacrifice, as one a hundredfold larger might to one of us, and the cheer it has brought to the missionaries is not to be put in words.

The Annual Meeting of the American Ramabai Association was held in Trinity Church Chapel, March 29th at 3.30 P. M., the newly elected **RAMABAI'S** president, Rev. Prof. Harlan P. Beach, presiding. The report **WORK.** from Ramabai, read by Miss Butler, Chairman of the Executive Committee, showed the continued activities of this indefatigable worker and her generalship in the employment of her co-laborers. Ramabai also furnished some timely and suggestive comments on the present unrest in India, and her observation on the forces that led to it could come only from one who had well studied the character of her countrymen.

Professor Beach gave an earnest and appreciative tribute to Ramabai as one of those silent but powerful influences in the land where God has placed her.

All visiting physicians need a horse, or an automobile. Certainly our Dr. Parker in the Madura Mission must have one. A delicate woman, so
THREE SPECIAL NEEDS: devoted to her work that she almost forgets to take
A HORSE. care of herself, she ought never to make visits under that tropical sun without suitable conveyance. Here is what Dr. Van Allen says of the matter: "Her horse, which she has used now for more than ten years for driving about to see her patients, is simply worn out. A few evenings ago the horse fell down from sheer weakness and old age, and Dr. Parker had to hire a horse with which to get home. The horse has fallen down several times. I write you this because I know that you will be interested to know it. I am afraid that Dr. Parker will take to using a bicycle, which, during the middle of the day, will not be good for her." The horse so much needed will cost \$125, or thereabout. Who will see that he is given to Dr. Parker?

Mrs. Reynolds, of Van, in Eastern Turkey, has had the entire care of many orphan girls, and has arranged suitable marriages, and provided
A SEWING MACHINE. *trousseaux* for scores. Read this extract from a recent letter, and think of making nine wedding outfits by hand. Does not some one want to send her a sewing machine? "As I write three of the nine girls are sitting on the floor near me, making a shirt and two dresses for two girls that are to be married during the next ten days. They must be married before the long fast begins, two weeks from yesterday. In the case of one girl, she was only engaged four days ago, and her wardrobe was scanty to begin with, and much remains to be done. The wedding dress, of merino, and the outside long coat I have given to our orphan tailor to make, while the girls and I make the rest. This I do because the girls ought to learn how to do this work, and there is no one who can teach them as well as I can. Then, too, we have not money to pay for having this work done outside. When the orphanages were divided there fell to us a New Home machine, which, though nearly new, had been so injured by the boys in their attempts to learn to sew, that neither I nor the machinists here have been able to get it into good running order. So most of our work has to be done by hand, which is good for the girls, but it takes time. I expect to be in this kind of work much of the time until Easter, as I am planning to get these nine girls ready to be married, so that I can give them at short notice. We have in all twenty-eight orphan girls, but the others are in the girls' school, and the one dress they are given every year at Easter, of gingham, made here, is made in the dressmaking class of the school. I am hoping we can send out all these nine girls soon, as I want to be free to give more time to house-to-house visitation."

Miss Webb, *directora* of the Normal and Preparatory School in Madrid, tells us that their business course is growing wonderfully, and that they are in great need of another typewriter. Cannot some one send a typewriter, and so help to equip these bright Spanish girls to earn their livelihood?

The sixth session of the Summer School for Women's Foreign Missionary Societies will be held in East Northfield, Mass., July 22-29, beginning on Thursday this year instead of Tuesday as heretofore. The new text-book, *The Gospel in Latin Lands*, treats of Protestant missions in Italy, Austria, France, Spain, Portugal, Mexico, Central America and South America. The mere mention of the authors, Dr. and Mrs. Francis E. Clark, assures an interesting study, and those who know of their exceptional opportunities in these lands will readily believe that a rich-feast is in store. Their presence is expected during some part of the school. Mrs. Helen Barrett Montgomery will give lectures upon the six chapters. She will be warmly welcomed by all the old friends, and will make new friends of the newcomers. The book for the children's societies, *The Golden Key*, by Mrs. Angell, following the same line of study as the book for the seniors, will fascinate all the workers with children. Other plans in connection with women's meetings, discussion of methods, Bible study, missionary rally, etc., promise a week full of interest and profit. Any young woman or any older woman who can possibly spend that week in East Northfield will find much to make her glad she could come. Miss Stanwood, at the rooms of the Woman's Board of Missions, will be glad to give further information in behalf of the committee.

The Twenty-sixth Annual Conference of the International Missionary Union will meet at Clifton Springs, N. Y., June 8 to 14, 1909. It is anticipated that there will be over one hundred missionaries present, representing all denominations and nearly every mission field, in conference with reference to the problems and progress of missionary enterprises. None but missionaries can become members of the Union, but the sessions, which are intensely interesting, are open to the public, and the board of control extends an earnest invitation to all interested in missions to attend the conference this year. No other missionary gathering offers equal opportunity to meet representatives of so many missionary societies from the various fields throughout the world as does the Missionary Union Conference, and the privilege of listening to their discussions on present missionary problems is a rare treat, and of inestimable value to students of missions. The Sanitarium entertains the members of

the Union free of expense, and others wishing to attend can secure accommodations at the Sanitarium or at private boarding places in the village. Missionaries and others who contemplate attending the conference will confer a favor if they will notify the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

Most cordial salutations to *The American Missionary*, the new and attractive monthly which will henceforth represent the work of the six home-land societies. To turn over its pages impresses one anew with THE NEW MAGAZINE. the great need of missionary work in our own country, and with thankfulness that so many earnest Christian men and women are trying to meet that need. The line between home and foreign missions grows blurred as we think of the many races who now live under our flag, and those who are busiest abroad are quick to bid Godspeed to the work at home.

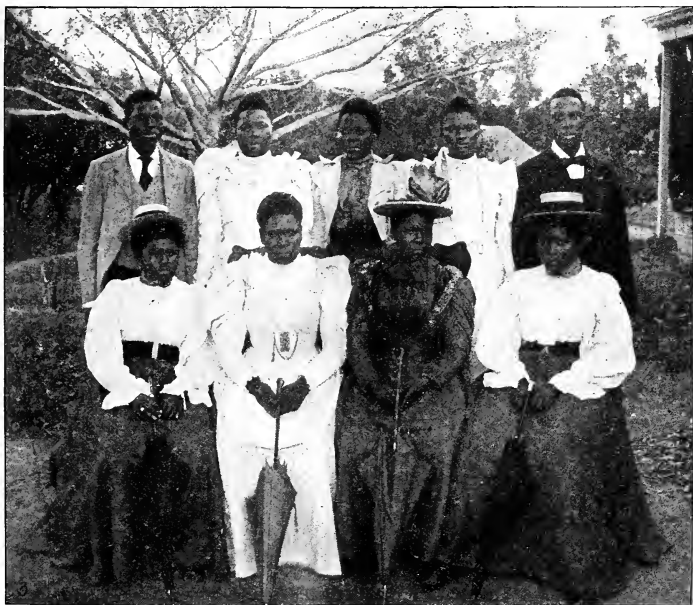
WE have received a notice of a new way to learn missionary facts in *Picture Puzzles with a Purpose*. Taking advantage of a present fad these pictures tell stories and illustrate needs in convincing fashion, good for individuals, mission bands and study classes. Price, twenty cents each or two dollars a dozen. Send to Bible Calendar and Publishing Company, 156 Fifth Avenue, New York.

THE NEW NORMAL SCHOOL AT AMANZIMTOTE

BY MISS CAROLINE E. FROST, OF UMZUMBE

WHEN the scheme for a co-educational normal school at Adams was proposed I was not in favor of it, but my opinions have changed until now I am bubbling over with enthusiasm. The government is willing to support a normal school where these young men and women who are going out to teach in the station schools may have a far better training than they are getting at present, inasmuch as there are a number of schools doing a little at it. Now our mission stands at the head in educational matters of all the societies in Natal and we desire to stay at the head, and now was the time to strike, for the iron was hot. After talking it over and over in committee meetings, it was finally agreed to bring the two normal classes, that is, the two highest classes from all three of our boarding schools, together at Amanzimtote. There were boys and girls in the sixth and seventh standards or grades, working for first or second class teachers' certificates. By taking Miss Clark from Inanda and me from Umzumbe, there would thus be a faculty made up from the three schools.

Then came the question of housing the maidens. A few days after I arrived in Durban, in April (1908), I went to Amanzimtote to a committee meeting on the same matter. One afternoon the entire committee, including myself as a visitor, went over to a little collection of houses, small brick cottages built for the accommodation of families of theologues, which on account of the closing of the theological school had been vacant for some

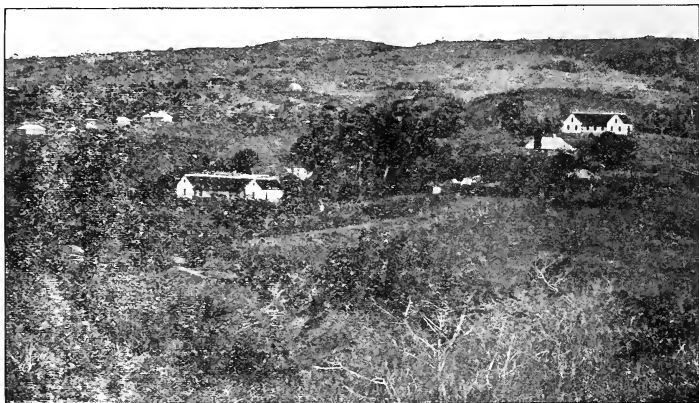


YOUNG PEOPLE AT AMANZIMTOTE

months. To me it looked hopeless—they were so tiny, so low, so dark, and a collection, not one big house; but all the rest saw them enlarged, whitewashed, big windows inserted, a wood and iron dining room built, and long rows of happy faces pouring over their books.

Miss Smith and I went back to Umzumbe and the rest returned to their various duties, and the matter nearly dropped till—October, I think it was—

there came a combination of circumstances which set Mr. Le Roy, the hustler, to vigorous thinking again. Just then came in the offer for sale of a huge wood and iron mission chapel—offered for a mere song, less than one tenth what it cost, I believe less than one thirteenth. He bought it, took it to pieces, loaded it on a truck, got it to Adams, and behold! there it stands at “Eslaveleni,” a dining hall, study room and reading room ready for the girls. As to these four or five cottages, three have been raised a foot, ceiled, refloored, painted, papered or whitewashed, large windows in place of the tiny ones; a fourth cottage has been left as it was for a kitchen for the girls, and the fifth torn down, as the bricks were needed for other



MISSION STATION AT AMANZIMTOTE

buildings and cement walks. Another little house is to serve as a bathroom and possibly lockers. Water is to be laid on from the spring at the top of the hill whence comes water for the other houses on the glebe; trees have been cut down and high weeds cut off. A fence is to be put around the place to enclose us, and one gate only allowed. So we shall be protected like a cage full of rare birds.

I am invited to go for six months, or possibly a year, to help get things started, so as soon as school was out I packed up all my possessions and got away as soon as possible, that I might have a day or two at Adams with Mr. Le Roy, talking over matters and seeing for myself just how things were. I got there Saturday afternoon, and after dinner we all, that is, Mrs.

Le Roy, the two children, a Miss Edgecombe and Mr. Le Roy and I, went "to view the prospect o'er." No doubt in the two weeks since I was there great strides have been made, for not only does Mr. Le Roy have a good carpenter and several good boys to help him, but he lays to and with his own hands does any amount of work. I am glad indeed at the prospect of working with him, he is so active, sensible, good-tempered and trusted by the boys. Mr. Hall, the young man sent out in July to teach, has had regular normal training, which none of the rest of us have, so altogether I think we shall get on famously; we are so different in our make up and so at one in our desires to help the Zulu youth.

I have had such a nice lot of girls to teach that I can truly say I never enjoyed teaching as I have the past six months.

Just now I am enjoying myself quietly at Inanda, resting as much as ever I like day and night, pleasant little talks at table with Mrs. Edwards, Misses Phelps, Pixley, Ireland, Bigelow, and reading in the evening to Mrs. Edwards. Yesterday Miss Pixley invited me to a donkey ride with her. We walked most of the way as we were not sure how they would canter or trot, but it was exercise which rested me wonderfully. Some of my old girls are here, and it has been good to see how nicely they are getting on. People sometimes ask me if I have a real affection for the black girls—yes, I love them very much. I am sorry oftentimes that it does not seem wise to show this affection as to white girls. They cannot understand an outward display of endearment as our own girls do. You see I am laying in as much reserve strength as I possibly can against the expected strain and stress of next term. Five months is a long term and we keep at it from February 3d to June 19th; I do not yet know the date for closing but it is usually about then. As we are to have no native teacher for the girls, Miss Clark and I shall have all we can do "from early morn to dewy eve."

FACTORY GIRLS' HOME

BY MISS H. FRANCES PARMELEE, MATSUYAMA, JAPAN

I HAVE never been connected with any work that seemed to me so far reaching and visible in its effects as the Factory Girls' Home, or so alone of its kind. It is a school and a home family for girls of the lowest class of society, who but for this are totally unreached by any visible uplifting influence. By keeping in touch with all who have ever been in the school from the first, by means of papers and letters, the influence of the Home grows wider and wider. The letters constantly received from the girls touchingly show their appreciation of the work done for them, and their desire to return to us.

The factory officials show every possible appreciation of the Home and its work by trying to have us take all their girls; by sending us their most unruly girls; by trying, as we had room for no more, to have Mr. Omoto spend some part of each day in taking charge of their boarding house; in giving us a small contribution monthly, and in giving us permission to go with the magic lantern and organ to hold meetings twice a week, if we could compass so much work, into all the other boarding houses for their girls—three besides our own. This work, however, has been much interrupted, first by an eye trouble to Mr. Omoto; then he had the gripe, I



MEMBERS OF FACTORY GIRLS' HOME, MATSUYAMA

myself following suit; and, we hope lastly, by the measles among his own children. In that work we have constantly had a surprising welcome even from the boarding houses, who were bitterly opposed to us, and persecuted us at the first. All the girls in the factory have, I believe, heard uplifting talks, and are learning clean songs. In all this work my helper, Miss Hayakana, has given great assistance.

The night school for the poor of the town, in connection with our Home school, which we undertook at the request of the city authorities year before

last, continued for about six months. It was rendered unnecessary, as the city opened a night school of its own in a near-by common schoolhouse.

The winter and spring has brought fifty or sixty applicants for admission to our Home, whom we were obliged to turn away, as we had no room for them, every nook and cranny of our house being filled. This has been excruciating, because we might with more room just as well be helping two or three hundred girls as thirty-two, and they need our help, too. Those refused admittance, or their parents (sometimes a parent has sent a telegram saying his girl was coming, so we had to take her) have urged very hard that we take them. It is their appeal, that reaching out after a larger, better life, for an uplift, for they know what we stand for.

The Komachi church is rebuilding its church elsewhere. We are to buy the old church building, which is on our land, which will give us a new schoolroom, chapel and sewing room much needed; but though this will free some of our present house for dormitory use, it will be so small that it will not materially change our dormitory capacity. We greatly need to enlarge our dormitory.

There are sometimes girls in the factory so bad that the officials will not keep them in its employ, and some whose health suffers by the factory work, so that they are obliged to stop it. Such girls either go back to their homes, to their old environment, or to the bad. Mr. Omoto says he cannot and will not give up such girls. He is sure that by staying in the Home they can be helped to better things; so we opened a weaving department with a few looms, where such girls can take in weaving, though we find that they cannot earn enough to fully support themselves. Mr. Omoto says he will pay their deficiency of five sen per day out of his own pocket, rather than send them away to be lost. Altogether there have been seven girls in this department. One girl in our Home has bought herself clothes and saved 100 yen, but her health is broken by the hard factory work. She could scarcely more than write her name when she came; now she has done the equivalent of six years' school work. She has a drunken father, who, if she returns home, will take all her money. Mr. Omoto now proposes to save the girl and her money too, by letting her weave on our looms and stay in the Home.

One of our teachers in the school, who was formerly our evangelist, said he wondered before he came to the Home why there were not conversions and baptisms in the Factory Girls' Home, but since being in it he had discovered that for a girl to be in the Home was to be saved. The object is to save the girls, and not to add to the count of conversions or baptisms. With this Home environment it would seldom be wise to baptize a girl who would be isolated from all good.—*From Mission Studies.*

JAPANESE CHRISTIANS IN KOREA

BY MRS. FRANCES H. DAVIS, OF KYOTO, JAPAN

SOME months ago Mr. Davis and I had a new and unique experience, which was exceedingly interesting. The Japanese Kumi-ai Home Missionary Society have become impressed with the need of Christian workers among the thousands of their countrymen who have gone over to Korea. The society asked our mission if we could not send over a missionary at intervals to work for a few weeks at a time for the Japanese there, and it asked Mr. Davis to be the first one to go.

From Shimonoseki it was only a ten-hour trip on a comfortable steamer across to Fusan, and then it seemed strange indeed to have a railroad ride

of only ten hours up to Seoul. The country is mountainous, and would be beautiful if it were not so denuded of trees. The very roots of the trees have been dug up and carried off for firewood.

The cemeteries on the hillsides interested me. The wealthy have figures sometimes, and often stone slabs for offerings in front of the mounds, but common people clear off a circular space and have a mound on it much resembling a haystack. How



A DOCTOR'S BUGGY IN KOREA

anyone can remember surely which one of all the mounds belongs to his family I don't see, as they all seem to be exactly alike, and there are no paths between and no designation at any of them. The people do keep track of those belonging to them for three years at least, they tell me.

Riding in a jinrikisha through part of Seoul, I could hardly persuade myself that I was not in Kobe, and after a short walk in the Korean district I thought the Japanese quarter of the town was immaculate. The Korean streets were narrow and filthy to the last degree, the houses low, dark, dirty, and huddled close together. You do not wonder at dirty working people; you only wonder that you see so many people in clean, white or light-colored clothes. A missionary said to me that she could only wonder how people with so much intellect could come from such homes.

I was surprised at the number of effeminate looking young men I saw, and, indeed, I thought at first that many of them were young women. They wear their hair parted in the middle and hanging down in a braid behind. It is not till after marriage that custom allows them to make that braid into a topknot. In the Christian schools quite a number of the young men have cut their hair short. Married men wear their hats in the house as well as out of it, and you are tempted to inquire if they sleep in them.

The place that interested me most was Pyeng Yang, ten hours by rail north of Seoul. We stayed in the home of Dr. Moffett, the pioneer missionary in that city. I went with Mrs. Moffett one morning when she had a class of women in Psalms, and again to the girls' school to a Bible class, and it was good to see these Korean women and girls so intent on the message she brought them.

Wednesday evening we went to the weekly prayer meeting at the Centre Church, which is a large L-shaped building, erected with money raised by the people themselves. The platform and pulpit is in the angle of the L, so it commands both arms, which are of equal length. Men filled one side and women the other, and there must have been 1,200 present. Mr. Davis was asked to speak to them, and he had an inspiring audience. Two or three offshoots have been formed from this church, taking away three or four hundred members at a time.

The church cannot hold the congregation on Sundays, so the women have Bible classes and a service in the morning and the men hold theirs in the afternoon. The building which will hold fifteen hundred is about full at both sessions. I was much interested in seeing and hearing Pastor Kil, once a very wicked man. Years ago, when he knew only heathenism, he was so anxious for light that he once decided he would torture himself by not going to sleep for one hundred days and nights. He went off to a monastery. At first he put a book on his head and when it fell off it would wake him. He would sometimes prop his eyes open with little sticks. Sometimes he would go out and pour ice-cold water over his body till it turned black. This treatment injured his eyes. He lost entirely the sight of one and almost of the other. After he became a Christian, a missionary physician operated successfully on the remaining eye. While they were preparing for the operation the church members met to pray for its success.

At the service I attended, he told the women they must pray for all the Christian schools which were just opening. He believed in prayer. It was owing to their prayers that he could see now, and they must continue to pray for him. If his work succeeded it would be because of their prayers, and the responsibility of his work was on them in this way. At the close

of the sermon, by another Korean, he spoke again, telling them they must keep their houses clean, they must boil their water and recook any food which had been standing uncovered from one meal to another. Cholera had come to the city and neglect of these rules might cause the dreadful disease to come into their homes and they would be responsible for it. This was one of the most impressive services I ever attended.

These Koreans are taught that it is their duty and privilege to spread the gospel story and they do it faithfully. The Christians very keenly feel their political situation with regard to Japan, but they realize that they must be quiet. Because of the strong influence of Christians who went out personally into the country in North Korea, there was no general uprising against Japan when the Emperor was forced to abdicate in favor of his son and the Korean army was disbanded.

There is a great contrast between the Korean people and the Japanese in that country. I do believe that the Japanese who are high in authority are trying honestly to be fair to the Koreans and to help them up, but the soldiery cannot be controlled by the civil authorities and there are many Japanese of a low class who have gone over there to make money and they have no sympathy for poor Koreans. Naturally there are many cases of injustice, but on the whole, things are improving and Christianity and civilization are coming together in that land.

The saddest thing that impressed and surprised me was that there were so few Japanese Christians who show their colors over there. One man told us that he was a Christian and that he took Christian papers at his house, but if he went to church and openly affiliated with Christians, it would hurt his business. The Kumi-ai (Congregational) body have two pastors in the whole country, and their audiences are very small. There is great room for work among them.

KOREAN SNAPSHOTS

BY MISS ALICE S. BROWNE

JUST a handful of snapshots, taken hurriedly by a passerby and without the accuracy or value of time exposures, but will you glance at them a moment? The headpiece, so to speak, is a rather reckless bit of color of an Oriental vividness. A wonderful mass of rose sunset flames behind the softly green hills that rim the beautiful Chemulpo harbor—the twinkling lights of the city climb hill after hill toward their sisters, the stars—and across the dark blue water some fishing boats with deep burnt orange sails flap lazily homeward in the evening breeze.

Then this from the train to Seoul: two towering mountains joining hands to shelter a little child valley on whose terraces the brilliant green of the young tender rice shimmers in the sun. Hugging the side of the mountain is a little village whose one-story houses are crowned with thatched roofs that have been tinted by the weather to a soft gray, with silvery lights glinting in the sun. And there is Mr. Korea with his huge conical straw hat (or did he don his house roof by mistake this morning?) up to his knees in muddy water as he hoes his rice paddy, while the smoke curling up from the tiny hut betrays Mrs. Korea's occupation.

Then Seoul, silver-gray roofed, quaint and altogether fascinating. Strange



HATS IN KOREA

bare mountains shoulder down to it on one side, that bit of glistening white road between two of them being the famous old Peking Pass, over which for centuries the Korean ambassadors set out in stately fashion with their gifts for the Emperor of the Middle Kingdom. But the mountains leave room beyond the city for the quiet curves of a broad river, and beyond that ranges upon ranges of deep-hued mountains. The old, old battlemented city wall of granite, hung here and there with ivy, makes a pathetic effort to draw the city close into its arms, but the little houses have overflowed its shelter in places, especially at the gates, while on some mountains the poor old wall finds itself quite alone, without even one little gray hut to

cherish. . . . So few are the temples that the yellow curves of the roof at the Altar of Heaven stand out conspicuously. So do the pillars of the new palace, while to one side yawn the three openings to the tall old gate of the deserted palace where the ill-fated queen met her doom.

My pictures of the people who are so fortunate as to live in Seoul are composite ones. His honor, my lord of creation, one would recognize anywhere. The stiff black gauze hat is the inevitable covering of his tight-twisted topknot of black hair. Equally inevitable are the white stockings and loose trousers, the hemp sandals or cloth shoes, also the crisply starched, white grasscloth dress, tied with long white streamers at one side, as in the latest fashion, only in front at Seoul, in Paris at the back. If he be of the élite, his wife and daughters are seldom seen on the street, but rustle their voluminous stiff white or pink or green skirts about at home. To be sure, there is the great bronze bell in the center of the city, which in years ago used to be sounded at nine o'clock each evening, whereupon all mere men retired within their houses, and the feminine part of the city ventured forth for a breath of air and a shadowy walk.

You cannot fail to notice the odd outer garment the women of the middle classes wear on the street. It is a long coat of bright green silk, drawn over the head and tied under the chin with cerise streamers, while on either side the empty sleeves dangle gaily in the breeze. Smile at the superfluousness of the sleeves if you will, but worn by the women of Seoul they have been for generations, and worn they will be; you may as well try to smile away your appendix—pray, of what use is it? And soft green silk has undoubtedly greater artistic possibilities. Besides, there is a delightful story that has been handed down to account for the singular wrap. Once upon a time, when the city was at war with fierce enemies, the men were all outside the city at work in their rice fields miles away. Suddenly came a breathless courier to the city telling of the forced march the enemy was making to surprise and seize the city that very day. There was no time to summon the men, and the brave women held a council behind the barred gates of the city. If the enemy learned that the city was empty of men, the granite walls and ironbound gates would not defend it long. Then it was that some valiant Joan of Arc devised a scheme. Back to their houses they ran, hastily unpacked the long green silk coats their husbands had left at home on going to their work, and soon the city walls were alive with striding figures shrouded in green cloaks that fluttered in the wind. What could the enemy do in the face of such evident preparation but withdraw? And so the flapping green silk coat has adorned the head of my lady of Seoul from that day until now. Behold the waving sleeves, and doubt the story at your peril.

Among my most cherished pictures are those of the homes I saw. The sympathetic and unstinted hospitality of the missionaries is only to be compared with the graciousness of one's Korean hosts and hostesses. One can but reflect their manners, and tread their polished dark wood floors in great politeness and stocking feet. In one wealthy home the men's apartments are littered with papers and books, photographs and newspapers, and a venerable pedagogue is forcibly instilling a knowledge of the Chinese character into the youthful masculine minds of the family. On the women's side the big guest room is bordered with polished wooden stands and cabinets with gleaming brass ornaments and handles. Out of their mysterious depths are deftly extracted unknown ingredients by the smiling serving women, and some honey water with nuts and fruit are gracefully offered on little red lacquered tables to the foreign guests. Then pretty bowls containing a favorite kind of food is prepared with much cheerful bustling of the maids—will the foreign ladies deign to taste Korean food? They will and do, not only to gratify the desire to give pleasure that shines in the cordial eyes of the hostess, but who could resist dipping silver chopsticks into a dish whose very color scheme of white and green and red is appetizing?

But the picture I look at oftenest and longest shows the interior of a big, simple church, only one of the many that have grown up so wonderfully in Korea in the past few years. The lamps shine down upon an earnest audience gathered closely together on the mats, for there is neither room nor need for chairs. The preacher stands before the hundreds of upturned faces solemnly, and the burning words well up from his heart and pass his lips. So he speaks, and so they listen, till the final words of peace-giving bring all to their feet, and their hearts, Korean or American, together to the throne of the Father of us all.

THE CHURCH OF CHRIST IN KOREA

A LESSON FOR US

No one can read the story of the triumphs of the Cross in the Land of the Morning Calm without feeling that one of the most wonderful chapters in the history of Christian missions is there recorded.

Twenty years ago, five years after the first missionaries from America began work, there were perhaps one hundred converts scattered throughout the empire; to-day there are at least thirty thousand communicants with a Christian community numbering not less than one hundred and fifty thousand. In America the average addition to the church membership on con-

fession of faith is about seven per cent annually; in Korea no mission station reports less than fifty per cent gain, and some of the churches have practically doubled their membership each year for the past two or three years.

The brotherly spirit which from the first has been evinced by the missionaries of the different denominations accounts in great measure for the growth of the work. The union of the various bodies at work in the empire presents perhaps the most marked illustration of the answering of Christ's prayer, "That they all may be one; that the world may believe that thou hast sent me," to be found in the history of modern missions—Presbyterians, Methodists, the Church of England and all other agencies agreeing from the first that their chief thought and care should be the establishing of the "Church of Jesus" in Korea. This unity was early shown in the work of translating the New Testament into "idiomatic, every-day Korean," a language hitherto despised by the scholars of the land. This enterprise was pushed forward by a committee representing the different boards, aided always by the hearty co-operation of the Bible Societies. As soon as this task was completed, some native Christians who had learned the Jesus way while in China were employed to go far and wide selling simple tracts and Scripture portions. These men met with an immediate and overwhelming success, many poor laborers not hesitating to part with one half their weekly wage in order to possess the "Jesus book," so that when a second edition of twenty thousand copies was ordered it was sold out before it was printed. This wide spread seed-sowing resulted in an early ingathering of hundreds of Bible reading and Bible loving converts, making it true to-day that in any casual company of "one hundred Korean Christians, ninety will have their Bibles tucked away in some part of their clothing."

With the inadequate missionary force on the ground—not more than eighty men having the oversight of more than a thousand churches—it has been manifestly impossible to establish suitable schools or train many native pastors.

One of the great features however is the steadily enlarging work of personal evangelism. Bible classes were early started in all the missions. Those who first became Christians in any village gathered about them a little band which quickly came to number hundreds. These the humble leaders instructed to the limit of their ability. Classes for leaders were in turn started, and when a man seemed unusually skilled in teaching and familiar with the Scriptures he was chosen as the superintendent of a group of classes, and the district became responsible for his support. Little financial help was given by the missions; the uniform policy being "self-support."

In the Bible classes or conferences held under this system in 1907 the Pres-

byterian mission reported in one station alone an attendance of ten thousand persons gathered into one hundred and ninety-one local classes. In one instance the class for men numbered one thousand and the class for women five hundred and sixty.

As each Korean confesses Christ he is told that to be a Christian means to be a witness for Christ, and that before he is received into church membership he is expected to bring some one else to Jesus. As a result of this teaching we find hundreds of men and women in these Bible conferences pledging the number of days they will devote to evangelistic work, saving the money to meet their expenses meantime from their meagre daily wage. This method, ordinarily known as the "Nevius plan," adopted early by common consent of all the boards at work in Korea, has shown some remarkable results. At a recent class in Seoul, attended by only two or three hundred, enough days were pledged by individuals to sum up a total of six years' work for one man.

Out of this love for the Word and this habit of individual witnessing have been born two mighty forces for the further evangelizing of the 12,880,000 Koreans yet to be reached:—

First, the power of intercessory prayer. A recent traveler in Korea tells of a prayer meeting attended by twelve hundred—not an unusual number—where the audible prayer ebbed and flowed like the waves of the sea, and where each white-robed worshiper, with his face bowed to the ground, seemed utterly unconscious of anything save his own soul and his all-sufficient God. These wonderful tides of prayer seem to warrant the name given by the Koreans to their own country, "Chosen Land of Supernatural Tides."

Hand in hand with this power in prayer goes a spirit of self-sacrifice in giving hard to parallel in the history of any church. The usual wage of a Korean working man is from fifteen to twenty cents a day. This must be borne in mind in order to appreciate the standard of giving maintained by these disciples. It is stated that there are whole villages of Christians where the spotlessly clean little huts are bare of everything save absolute necessities, and where the Sunday dinner, instead of being a feast, is entirely omitted, the cost being added to the already generous contribution for the support of the beloved church.

Not long ago some Korean men were striving to save funds to erect a chapel, and were about to give up the plan in despair as they were absolutely unable to do more than pay for the building materials. The cost of the site, 60 yen, \$30 in gold, seemed utterly unattainable. But the women said, "We will buy the land." So they brought their moneys, their jewels, their brass cooking utensils, their treasured dowry stuffs until at last they had made up

the sum and bought the coveted lot. The narrator of this story adds, "That amount meant to this impoverished little company just about what \$30,000 would mean to the average thriving church in America."

More than one thousand churches are entirely independent of missionary support, and the total amount contributed by the Korean Christians in 1907 was \$80,000 in gold, about \$2.66 *per capita*. It will be remembered that it was stated in a recent inspiring address on foreign missions that the Congregational Christians of the United States are contributing less than two thirds of the value of a postage stamp per week each for the cause of Christ abroad. It would be interesting to know the proportion between the total value of property held by the Christians of America and that in the hands of these generous Koreans. One could then better understand the meaning of the trenchant words of the author of "The Famine and the Bread"—"We do not know self-denial as compared with the experiences of thousands of Christians in Asia. Fidelity in stewardship demands the dividing line between our needs and our wants. The Koreans have found that line."

In the face of facts like these, one can but contrast the three centuries and more of religious training behind the children of the Pilgrim Fathers with the one generation of Korean Christianity, and ask very humbly, wherein lies the reason for the difference between the Church of Jesus in Korea and the Church of Jesus in America?

Why should a pastor in one of our leading churches need to plead with his people to consider a proportion at least of their Friday evenings sacred to the prayer meeting?

Why should any great series of revival services, like the Chapman meetings, be regarded as an unusual, even extreme exhibition of the evangelistic spirit?

Why should a gift of money, not greater than the amount spent by the donor every year for a summer outing, be heralded abroad as a "munificent offering for missions?"

What would be the effect upon our national life and upon the wide world in the conquest of the church for its Lord and Leader, if for a single year, there should be shown the same ardor in prayer, the same zeal in Bible study, the same single-hearted endeavor to win neighbors and friends to Christ, the same unstinted pouring out of material things, as that evinced by these earnest-hearted Koreans.

Cannot the church in America find in the church in Korea both example and inspiration?

KOREAN CLIPPINGS

KOREA RIPE FOR THE GOSPEL.—Korea is a ripe harvest field to-day. The entire land is open for the preaching of the gospel. Not only are people ready to hear, but they are so anxious that the churches are crowded with earnest worshipers, and groups of believers are constantly springing up and asking the missionaries to come and teach them. So rapidly is the work growing that the missionary seldom has time to preach to the heathen directly, his time being largely consumed in caring for the Christians, visiting the churches for the purpose of administering the sacraments, strengthening and directing them, overseeing native agents, instructing helpers and students for the ministry, and supervising the work.—*Ex.*

THERE are hundreds of boys and girls in Korea who, because of their intense desire for an education, burn not only the "midnight oil," but the all night oil. The missionaries are overworked, overwhelmed and smothered by the people pressing upon them from all sides for instruction. As many as two thousand people meet at a time to study the Bible. It is a common sight to see as many as five hundred people at a week night prayer meeting.—*Ex.*

KEEPING SUNDAY IN KOREA.—In Korea every fifth day is market day. On that day every farmer, merchant, mechanic, everyone is accustomed to come and bring what he has to sell. A man generally makes more money on market day than on the other four days doubled. Of course every few weeks market day comes on the Sabbath. The Korean Christians have to endure the sneers and jeers of their ungodly neighbors when they keep the ordinary Sabbath day, but when Sunday is market day they suffer considerable financial loss by staying away from the market. Yet we are told that on a recent Sabbath market day in Chunju more than one thousand men and boys were counted in Sabbath school. This is heroic faith, and is worthy of the highest commendation. Would that the home Church kept the Sabbath as bravely!—*Christian Observer.*

THE readiness with which the aged accept Jesus in heathen countries, as contrasted with the same class in Christian lands, has been remarked upon. To the former the gospel story comes as new and fresh as to the child. I have been particularly impressed with this class of believers in my work in Korea, and have come to believe that it is granted to many in this land to live to an age quite beyond the ordinary, as a reward of faithful living, just to see and find their Saviour before passing into voiceless night.—*The Missionary.*

THE KOREAN ALPHABET.—The Korean alphabet has twenty-five letters — eleven vowels and fourteen consonants. We are told that these letters are “made with easy strokes, in which straight lines, circles, and dots or whirls only are used,” and that it is “the simplest of all alphabets.” Korea is the only one of the countries of the East that has an alphabet.

GIRL BRIDES IN KOREA.—At a period when girls in Christian lands are in school, the Korean girls are married women; for they usually marry between the ages of fourteen and eighteen years. There is no fixed age for the marriage of either boys or girls, except that they should marry as early as possible. Boys will marry as early as nine years of age, though the rule is for a later age, from twelve to twenty. It is usual for the bride to be older than her husband.

All Korean girls get married; for to them wedding is destiny. There are no old maids in the land.

For the auspicious event of marriage the bride is dressed as she never was before, and never will be again. Her hair and eyebrows, that grew unmolested until this day, are dressed and put up in a new fashion. Her face is covered with rice powder until it is quite white, relieved by a circular red spot on each cheek and on her forehead. Her skirt is flaming red in color, and her jacket green or yellow. Her hands are wrapped in a red napkin, and on her head is placed the crown of nobility. It is not unusual that her eyelids are glued together for the ceremony; so that she does not behold her husband until after she becomes his wife.

The bridegroom appears in court costume, consisting of a robe of dark green silk worn by officials, palace boots and a court hat with wings of horsehair net, a hoop belt of tortoise shell about his waist, and the stock-embroidered squares of silk worn by officials on his back and chest. He rides on a white horse, among his attendants being one who carries a wild goose, the symbol of faithfulness.

On arriving at the bride's house, the bride and groom are brought into each other's presence, and the bridegroom beholds the bride for the first time. The bride will see him later.—*Rev. George Heber Jones.*

PECULIAR CUSTOMS IN KOREA.—The first thing that one observes on coming in contact with the Koreans is that all of them, both men and women, are dressed in white cotton. This white dress is a badge of national mourning. In former years, when any member of the royal family died, the nation was required to wear white for twelve months. In later and more troublous times the occasion for the white dress came so often, and the expense and trouble of changing to it was so burdensome, that they adopted

it as the permanent national costume, so as to be in readiness for the emergency as it might arise.

When any member of a family dies, the family is expected to go into mourning from one to three years, according to the nearness of the relationship. The badge of this family mourning for the men is an enormous bamboo hat, of conical shape, coming down over the face and shoulders like an umbrella, and signifying that "heaven is angry with the mourner, and does not wish to look upon his face."—*Rev. S. H. Chester in Children's Missionary.*

Protestant Christianity entered Korea in 1883 by means of a Chinese soldier who had been not long before converted to that faith. He had received from one of the missionaries in China a number of Christian tracts and also copies of the Gospels. On arriving in Seoul he began to distribute this literature and to teach the truths of Christianity wherever he had opportunity. He was soon discovered and arrested by government spies. After a long and painful imprisonment he was finally released through the intervention of General Yuen, who became a believer in the doctrines of Protestant Christianity.—*The Little Worker.*

In Korea the people sit and sleep on the floor, which in summer time is like sitting and sleeping on top of the kitchen stove. Shoes are removed at the door, as the rooms are entered in stocking feet. Etiquette requires a visitor to take off his shoes and keep on his hat.—*Ibid.*

The houses of the poorer classes are destitute of all furniture or utensils except those absolutely necessary for eating and drinking. Earthenware is used at meals by the poor and Chinese porcelain by the rich. Chopsticks and spoons are common to all. Jars large enough to hold a man, used for storing rice, barley or water, are found in all the kitchens.—*Ibid.*

The rich people possess tables, chairs, Chinese scrolls and pottery, but regard them as decorations. Floor coverings range from matting and dog skins to richly colored tiger skins. If the walls are decorated, a colored plaster or elegant paper of native manufacture is used. In the houses of the rich meals are served on little low tables highly polished and covered with glazed paper, resembling silk.—*Ibid.*

The Korean language is very difficult to acquire. The main verb, "to do," has about nine hundred different forms. There are various forms of speech to be used according to the age of the person addressed. In our school work in Korea one of the greatest difficulties experienced is the lack of text-books in the Korean language. Instruction is usually given in the native language, the lessons being translated before they are used.—*The Little Worker.*

THE APPROACH TO MOSLEMS

BY DR. JOHN E. MERRILL, PRESIDENT OF CENTRAL TURKEY COLLEGE

I N these days, when the possibility of carrying the gospel to the Moslem world is taking fresh hold on missionary thought, we need to understand clearly the principles which should control in such an enterprise. The work to be done is fundamentally spiritual, and cannot be accomplished by any human power. The new birth into spiritual life and the divine fellowship, which is to occur in each Moslem heart, must be from God, or it will never come. We may distribute Bibles and other literature and may converse with people about Christianity, but unless the truth is made effective in men's minds and hearts by the Holy Spirit, all is to no purpose so far as regards the end we have in view. In prayer, however, we can help toward securing the longed-for result. A praying man is a fact, different from a man who does not pray. A praying church is a fact, different from a single individual who prays. God acts in view of facts. He will act in view of these facts of prayer, when they appear. And what is more, we know that God has conditioned the success of the missionary enterprise on the fact of a praying church. Therefore, in work for Moslems, a fundamental necessity is the prayer of the church for them.

The evident need of the Moslem for the gospel should be understood. If it were a question of convincing him that our religious thought is true, he would be ready to debate. If it were a question of persuading him to accept our standards of morality, again he might object. The Moslem has already theology and morality of his own. But when it becomes a matter of telling him of the divine forgiveness which we have received, of fellowship which we hourly enjoy, of strength given us to overcome temptation, of guidance in thought and life; in short, when we bring a testimony to conscious reality in our Christian experience, then he has nothing to oppose to it. Our message has no equivalent in his life, only a corresponding void, and a need of which he can be made conscious by the story of what Christ is doing in our lives.

The spirit of this new "crusade" must be very different from that of the crusades of old. We do not go to conquer. We do not go as soldiers, though the work may require all the endurance that they need. Our ambition is not defeat for others, or victory for ourselves. We go as friends and brothers. We go to help men and women who lack what we have. Our purpose is "not to judge the world, but to save the world," using our Master's words. We must be filled with sympathy for the heart needs of those who are utterly without that inner divine companionship which for

us has made life worth living. The spirit of missions is the spirit of love, and it is in this overflowing spirit that we are privileged to bring to the Orient the message of the satisfying, abounding, eternal life. If the Moslems can only be able to appreciate missionary endeavor from this point of view, we can be sure that they will look to the Christian world with desire, and will accept also the Christian message, because it offers satisfaction to their need.

MISSIONARY LETTERS

MICRONESIA

A PRECIOUS "MITE."—Miss Jenny Olin, teacher in the girls' school at Kusaie says: "I am sending to the Woman's Board, a check for seven dollars, the contribution of the Kusaie church for the rebuilding of the girls' school. It is their first contribution to any outside work since the cyclone laid waste their church, but I think it is only the beginning. They send their love with their gift and wish it could have been larger.

"Just now the people here are not feeling very rich as they have had a misunderstanding with the trader and have decided to sell nothing to him till the matter is straightened out. As he is the only one to whom they can sell their goods for money they are hard up for cash."

Miss Elizabeth Baldwin, who with her sister, is working on Truk in association with German missionaries, sends pleasant word:—

Christmas passed very pleasantly. It was our eleventh Christmas on Truk, yet the holiday season never seems quite natural here, with no snow or cold weather. We left our Christmas tree standing with all of its decorations until to-day, so that many who were not able to be with us on the evening of the entertainment, have been able to enjoy its beauty. The room was also adorned with bright-colored paper rings and brilliant foliage plants, and had quite a festive appearance when the lamps were lighted. One little boy who accompanied one of our teachers who came to the entertainment, said afterwards that he thought that he had seen Heaven. This can scarcely be wondered at when we remember the low-thatched houses of the natives with nothing about them that is bright or attractive, and lighted in the evenings only with the smoking log which serves for heating and cooking purposes. The day after Christmas several of our native teachers came in from the villages where they are located, bringing gifts of food to our schools, so that we have more than we want.

We are also planning to rearrange all of the classes in our school before

the next term opens, and this involves much work for us. We need to do considerable translating work in preparation for some of the classes, but as the days speed quickly by, we fear that it will be as it generally is, that the term opens before we feel half prepared for it.

Our girls have been busy helping with the house-cleaning in the mornings and in the afternoons we have given them a little work in arithmetic, as they are very fond of working on their slates.

Last night one of the boys at Kinamwe died, and the last day of the old year is saddened by a funeral service. He was a Ngatik boy, one of the government's prisoners, whom we are caring for here. Some months ago the new resident governor of these islands went to visit Ngatik, and asked the people to let him take two of their boys with him to put them in school at Ponape. They were unwilling to grant his request so he visited them in October on the man-of-war and took twenty-one away as prisoners, including the teacher and his family and thirteen single boys. The governor intended to separate them, putting part of them on one island and part on another, banishing them from their home for a year, but Mr. Wiese, of Ponape, pleaded that they might all be sent here, and his request was finally granted. The day Mr. Wiese arrived bringing twenty-one persons with him, it seemed as if a heavy load had been dropped on the mission, but we trust that God is going to overrule it for great good to these people. Dysentery is something of an epidemic on Truk, and it was this disease which resulted in the death of one of the Ngatik boys.

INDIA—MADURA

Miss Gertrude Chandler, the missionary of the young ladies in Suffolk Branch, who went to the field in November, sends Christmas greetings:—

We had a splendid service at the East Gate church on Christmas morning. One of the most attractive parts was an English song, by a group of young fellows. The pastor's son plays the organ quite well, and he had trained this group and played for them. In contrast to that we had some pure Tamil music with all their own instruments, cymbals, drums, and an odd sort of wind bag.

On Christmas Day I went with guests to see the big Hindu temple. I went there often as a child, but the horrible side of that worship did not impress me so deeply then. Just now a very great *gooroo* (religious teacher) is abiding in the temple, and many people come to see and hear him. He is called the world *gooroo*.

The native people are greatly distressed by the lack of rain, but we know some has fallen in other parts of the district, so we hope that will ward off some of the danger of high prices and hard times.

I have just seen a horrible funeral procession. The body was exposed in a sitting position, all trimmed with wreaths and decorations and then carried in a very fantastic palanquin. A band accompanied it and the rabble that went along were rough and noisy.

I begin to see results from my Tamil study, and have begun reading in servants' prayers, but the matter of conversation is a long bridge to cross.

EUROPEAN TURKEY

Mrs. Margaret B. Haskell, of Philippopolis, Bulgaria, says:—

My heart goes out in loving gratitude to the dear women whose faith and zeal have made it possible to go on with our work without restriction. May God reward them richly for all their labors and sacrifices. How it cheers us to feel that we have the sympathy and support of our sisters in the home land. I am happy to say that we think the sum set apart for us will cover the needs of the present year.

The letters I am receiving from our workers speak of happy Christmas times and well-attended women's meetings. Last week we had the pleasure of sending to Adrianople one of our Christian Endeavor girls who we hope will be a real missionary in that city. Since so many of our Protestant young men have gone to America it is quite a problem to find suitable husbands for the girls. I have observed, however, that where the parents are true to their convictions and faithful in prayer, or where the young woman firmly resolves not to marry a Provoslav Christian, the Lord provides a good husband. So in this case one of the leaders in the Greek Evangelical church in Adrianople came up here to seek a wife of true Christian character, and he was led to a wise choice. Although the day was stormy our church was filled with people who came to witness the marriage ceremony. There was no attempt at display, but a pretty wool gown of soft color and a simple tulle veil (a veil is considered indispensable here) with two clusters of orange blossoms set off the happy, fresh face of the bride. Our pastor's marriage ceremony was most satisfactory. It is the custom to give a good deal of advice to the young couple, and the audience, among which were many of the "better class," who had never entered our church before, listened breathlessly. It must have seemed strange to many to hear the words to the groom, so contrary to Bulgarian ideas and traditions, "You are not taking a wife to be a servant, to mix and wash and mend for you, but to be a helpmeet and companion, to walk by your side, to advise with you and to help you in building up a Christian home." There was much more in regard to his responsibility to care for and make happy this "bird that he was carrying away from the home nest." I was told that

one man said later to his wife, "I never knew that the Bible said a man must leave father and mother and cleave to his wife—I'm going to buy a Bible and see what there is in it anyway." Many prayers follow our dear Mr. and Mrs. Apostleoff to their new home, and we hope they may prove apostles indeed.

We are troubled that the rumblings of war are again quite loud on our borders. Reserves are being called out and it is most pitiful to hear of families, who at best can only get bread from day to day, being left, and the father hurried away in this cold season. God grant the cloud may soon pass. Neither Turkey nor Bulgaria can afford to have war, and it seems strange that the powers find no way to amicably adjust the difficulties between them. Especially do I feel indignant that there is so little sympathy with Bulgaria. People forget all she has suffered in five hundred years and would like to see her still tributary to the Turk. But only God can help. May He in some way give religious as well as civil freedom to Turkey.

CENTRAL TURKEY

In a letter written in early winter, Miss Lucie Borel, teacher in the girls' school at Adana, shows us some of their joys and trials :—

We are very happy over the addition to our small circle. Miss Peck, our new associate, is very charming and we like her very much indeed. For the present she is studying Turkish hard, for which I do envy her for I have never been able to do much at it having the best of my time and strength go to the work from the first. This year they wish me to take my regular turn at opening prayers in the morning. Fancy, if you can, facing a redoubtable audience of one hundred and fifty girls and teachers and giving a short address in Turkish when I feel as if every word must be wrong. For one who dreads to address a crowd even in her own tongue—much as I may enjoy giving a message or an appeal in a small circle of girls—the attempt to hold the attention of rather careless and inattentive children with a strongly defective language is nothing short of a trial. It is a trial of faith, and I would not dare risk it did I not feel upheld by my friends' prayers.

Our Greek department is rather weak this year. At the beginning of the term, besides the Greek-speaking girls and the Turkish-speaking Greeks, we had two little Turkish girls, a Jewess, two Bohemians, an Arab and an English. Once in a class of French beginners we found that to satisfy the claims of nationality we had to use the expression in Turkish, Armenian, Greek, English, German, French and Spanish. You can imagine what

mental gymnastics it is to hunt up a word in four or five languages to have it convey its meaning. However, in spite of drawbacks of that kind and others, things have gone well thus far.

In Miss Webb's absence touring, I assumed superintendence of the Sunday school. She would like me to go on with that work, but to leave Miss Kyriakides with her Greek children of all ages and speaking different languages seems to weaken more the Greek department. Miss Webb planned to superintend another Sunday school started in a different part of the city, but one does not like to open new work at the expense of that already started. God will certainly show us what is best to do.

The cold weather is here and it means that the great tribulation has begun. A large building like the school, though too small for the classes, is too large to be kept warm without quite a little expense, and consequently, whether or no, everybody is bound to freeze part or most of the time. Ever since school opened this term, two and more classes are being heard in the open yard, and now that the chilly damp weather has come on—the bitter cold on certain days—it is a problem to know how to keep teachers and pupils from shivering. When, oh when, will the money be given to enlarge our school accommodations and relieve the situation?

EASTERN TURKEY

Miss Mary L. Daniels, head of the girls' department of Euphrates College, tells us something of the religious life in that school:—

The school is progressing successfully. At first, our girls had not just the right idea of freedom. They felt that they should be free from all restraints and rules. But we talked with them, and I think now they understand, and are trying very hard. There has been a great improvement in the behavior of the girls of late. There really are many encouraging features in the school. Quite a number of girls who have taught have returned to the school. These girls have seen the needs of the girls and women in the villages, and have come back with greater longings for a blessing to rest on the school. Many of these girls are earnest in working for others, and in the little prayer circles that have been formed. Our Christian Association has increased in numbers, and not only in numbers but in influence. This week is the week of prayer in the association, and we have special though not extra services, and there seems to be a deep desire for more of Christ's love. I have especially noticed a difference during these days of examination. The regular school work is dropped, only the girls who have written examinations attending. The day pupils are free to remain at home and come just for examinations. Those who come from

the other quarter of the city and the boarders have study hour in one of the large rooms. Until this time there has been more or less confusion as the girls left the examinations, talking in the halls and in the yards, but this time it has been noticeably quiet, and it has been a great encouragement to me to feel that the girls are trying in their everyday life to obey Christ, and to show forth his love.

HASMIG BAGDASARIAN—AN AUTOBIOGRAPHY

PART II

RESIGNATION PRESENTED TO THE MISSIONARIES

Most Beloved Friends in Christ: Since 1899 I have longed to go to a school where I could take a three years' course in Bible study. About this I spoke to you, but I was not encouraged on account of having no money to use for that purpose. So I applied to the Germans for the money, and now God has opened a door for me in Germany. But this does not make me give up or forget the American missionaries who have taken care of me for 25 years; it only makes me think more of you and love you more. How can I give up or forget those friends who took so much pains for me, like which no one has done to anyone yet. It would be quite easy for anyone to take some one in his house or work who is educated, polite and brought up carefully, more than to take in a person like me who was born in a wild Koordish village, deprived of every good thing except being troublesome and tiresome and self-willed. It is worth a hundred times more to get an already prepared and polished diamond instead of a rough stone to spend so much time upon. But you missionaries chose the rough stone and worked on hard. How can I forget or give up friends like this who loved me when I was good for nothing.

I shall always remember how hard and patiently Mrs. Raynolds tried and worked to teach me how to read and made me fit to a class much higher than me, working for me even in her summer vacation. How much do I owe to that dear old mother. I remember again after the massacre when most of my friends were gone, how from disappointment and discouragement I got tired of everything and everybody, and began to hate to work or see anybody, how she took me and prayed with me until the vacation was over, also the bitter feelings were gone, and I was again able to work with a peaceful heart. I remember how some of you promised to teach me how to read English and put me in a new life, and let me use your books as my own. This promise was fulfilled, word by word, though the one did not see the fruit herself. Only God knows what a blessing have

those books been to me. How can I forget how I was carried away by anger, hate, revenge, rushing down to loss like a drifting ship, driven by violent storm toward rocks unseen, how God used some of you to bring me to sense, who read and prayed and worked hard with me for a long time until one blessed evening when the icy heart was melted, and strong, stony will was crushed under a friend's kiss, and by a drop of tear in another friend's eyes was washed away the angry and hateful feelings. Again how can I forget another winter evening by the open fire how when one of you opened her grieved and sorrowful heart to me, that trusting evening made some more changes in my life. There silently I made a vow to not grieve her myself. By doing this I was helped myself, being careful for her sake toward herself and others. It was some of you who made me understand how firm and unchangeable God's love was, by showing her own firm love. How often I have been helped in things like this through you missionaries. Although it took many years and hard pains to train me, still none of you got discouraged or gave up the tiresome work. When I think of the grief, the pain and the trouble I caused some of you, I feel quite ashamed of myself. Though my aim was to help you and make your burdens lighter, but alas! did not succeed after all, except to whom was forgiven much, the same loveth much.

I thank you very much for the work you have given to me during now. Thank you for the friendship, patience, love and sympathy you have shown to me. It was very kind of you. I shall always look on you and thank you, and look on you as on my own family and home. How I would love to have you look on me in the same way. I love to be with you and work with you, as what I am, I am by the grace of God and your labors. I hope that his grace and your labors on me will not be in vain. During last twenty-five years if you did not do anything else it was enough for you, the work you did for me. I cannot express myself here. Do not forget the rough stone you labored on so much.

Yours ever faithfully and gratefully,

HASMIG BAGDASARIAN.

P. S. As far as I see everything is ready for my journey, but in contrary of these things if I be sure that it is not God's will for me to go, with a calm and quiet heart with Jesus will I say, "Not my will but thine be done." And also if I be sure that my staying another year will be any help or comfort to you missionaries in any way, I shall sacrifice every preparation and arrangement that have been done during now. I will be glad to stay, will be glad to go, willing to go, willing to stay, because now is the right time in which you need friends, helps, comfort. Now while others

are demanding, I like to sacrifice, while you are having hard time, wounded, sorry, grieved, if God would help me to be a help, comfort, healer, friend, easier and everything to you in your hard time, I will do as gladly as ever putting me in your place. I like to do you the same thing which I would like to have you for me.



HELPS FOR LEADERS

WHAT PLANS ARE YOU MAKING?

BY MISS L. C. WITHERBY

WHAT are your plans for next year? Has your work gone as well as you could wish during the past months? Do you know just who is going to help you with your mission-band work next September? Are there young women who are clamoring for an opportunity to help plan programs for your young women's society next fall and winter? If you cannot answer these questions in the affirmative, is it not time that you began to be worried and look around to see what help you can find?

Each society is going to take forward steps next year, you know, and the question is simply how great the advance is to be. It is none too early now to find your weakest points and bend every energy to strengthening your forces of offense.

We would like to be able to say that we have all tried just as hard as we know how to use all the forces at our command during the past months. But whether we can say this or not, it is certain that now we need some help. The summer conferences are coming and are going to bring more splendid suggestions and intelligent help than ever before. We can be held guiltless no longer for work done blindly.

Think of the task from which none of us can or would escape! We must help the young people at home to gain a fuller realization of the deeper meaning of life through sympathetic service, and the young people farther away to learn the meaning of life for the first time. Do you dare to try to enter upon the new work with last year's inspiration? Is it not treating too lightly the great and joyful privilege that God has given you?

Does the place of meeting seem far away? Northfield is really very near for New England people, and Silver Bay is in New York State and very near Vermont and New Hampshire.

Is the giving of time what is keeping us away? Ten days would not seem to us too long to spend in getting material for a whole year's work in any other direction.

The money is a question, I confess; but I am sure that there is money

enough in your church and the circle where you work to send the right person to one of these conferences. We may be bold in presenting this need; because it is for God's work, not our own. Let us be careful that if we say "it cannot be this year" we do not mean that we do not want it this year.

The Northfield Summer School begins July 22d and closes July 29th; the Silver Bay conference begins July 23d and closes August 1st. I shall be glad to give you any information that I can concerning these gatherings.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR MAY

THE NEARER AND THE FARTHER EAST—CHAPTER VII

KOREA

The story of the gospel in Korea reads like a new chapter of the Acts. It should be presented so as to prove a stimulus to faith, an inspiration to service and an example of devotion. There is so much of vital interest in the story and life of the Korean church that only so much time should be given to the consideration of the country and its people as will serve as a setting for the story.

A suggested program is as follows: (1) Korea and its People; (2) Romantic Beginnings of Missionary Work; (3) Rapid Progress; (4) Reasons for Success. At least one third of the time should be given to the last topic, and it could well be subdivided, and occupy one half the time.

As the American Board has no missions in Korea, one should send for helps to the Presbyterian and Methodist Episcopal Missionary Board in New York. Charts showing the rapid progress of the gospel in Korea and contrasts with the growth of Christianity in the United States can be easily made, and add much to the interest of the program.

C. L. B.

SIDELIGHTS FROM PERIODICALS

AFRICA.—The March issue of the *National Geographical Magazine* is an African number, and contains the following articles, fully illustrated: "Amid the Snow Peaks of the Equator," "Natal," "Where Roosevelt will Hunt," and "The French in North Africa."

The April *Missionary Review* has a sketch of the life of David Livingstone. The April *North American Review* treats of "The Congo Question."

INDIA.—The April *Missionary Review* has three articles on India: "Women's Work for Women," by Jacob Chamberlain, M.D., D.D.; "Growth of Self-Extension in the Church in India," and "A visit to Ramabai's Home at Mukti." "Proposed Reforms in India," *Fortnightly Review*, March. "The Future of India," *North American Review*, April. "Disturbances in Bengal," *Westminster Review*, March. "India Revisited," *Nineteenth Century*, March.

CHINA.—"The New Ruler of China," *The Century*, April. "The New Education in China," *The Atlantic*, April. "Christianity in China," *Hibbert Journal*, April.

JAPAN.—“Does Japanese Trade Endanger the Peace of Europe?” *World's Work*, April.

Articles of general interest are “Secular Forces as a Missionary Asset,” and “Bishop Dompas, an Apostle of the North,” both in *Missionary Review*, April, and “The Lepers in Molokai,” *Contemporary Review*, March.

F. V. E.

SEMI-ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

WE repeat the announcement made in our April number of the semi-annual meeting in Greenfield, Mass., on Tuesday, May 18th—an all-day meeting beginning at half-past ten. A basket luncheon between the sessions. We already hear of plans for a large attendance, not only from Franklin County Branch, but from neighboring branches. A part of the program will consist of addresses by Mrs. Gates of India, Miss Price of Africa, Mrs. Stelle of China, Miss Adams of Japan and Miss Gleason of Mexico.

WOMAN'S BOARD OF MISSIONS

Receipts from February 18 to March 18, 1909

MISS SARAH LOUISE DAY, TREASURER.

MAINE.			
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bar Harbor, Aux., 15; Calais, Aux., 81.50; Orland, 13; Rockland, Golden Sands, M. B., 5.	114 50		
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Lunch at Miss'y Rally, 12.25; Cape Elizabeth, Spurwink, Aux., 2; Farmington, Aux., 45.55, Opportunity Band, 5; Limerick, Mrs. E. D. J. Mills, 5; Portland, Bethel Ch., Ocean Pebbles, 5, High St. Ch., Aux., Th. Off., 77.20, State St. Ch., Aux., 36.65; Windham Hills, Miss Varney, 5. Less expenses, 7.74,	185 91		
Total,	300 41		
NEW HAMPSHIRE.			
<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, Concord, Aux., 20; Derry, Central Ch., Aux., 30.50; Exeter, Aux., 36, Mrs. F. E. Delzell, 1; Hampton, Whatsoever M. B., 5; Laconia, Friend, 3; Manchester, Franklin St. Ch., Aux., 21 50; Milford, Heralds of the King, 6, S. S., 5; Nashua, Aux., 20, Pilgrim Ch., Y. L. M. S., 10; New Boston, Ladies of the Presb'y Ch., 8; Pembroke, Ladies, 2; Salem, Aux., 2; Marsh, Turkey, Miss Ellen M. Blakely, 10,	180 00		
VERMONT.			
<i>Vermont Branch.</i> —Miss May E. Manley, Treas., Box 13, Pittsford, Barre, Aux., 6; Bethel, C. E. Soc., 5; Brattleboro, Aux., Th. Off., 34.10; Burlington, First Ch., Aux., 20; Leicester, Prim. S. S., 60 cts.; Ludlow, C. E. Soc., 10; Montpelier, Aux., 13.85; Peacham, Aux., 25; Royal-			
ton, C. E. Soc., 5; Royalton, South, C. E. Soc., 2; St. Johnsbury, North Ch., Aux., 11.07; Sudbury, Aux., Th. Off., 2; Wallingford, Aux., 23; Waitsfield, C. E. Soc., 3,	160 62		
MASSACHUSETTS.			
Through Miss C. R. Willard, Marsovan. Brookline, Friend,	10 00		
<i>Andover and Woburn Branch.</i> —Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Seminary Ch., Aux., 6.25; Billerica, Aux., 2.50; Lawrence, Lawrence St. Ch., Aux., 6.50, South Ch., Aux., 2, Trinity Ch., Aux., 7.95, United Ch., Aux., 2.75; Lowell, Eliot Ch., For. Miss. Soc., 5, Kirk St. Ch., Woman's Assoc., 60; Melrose, Aux., 30, Jr. C. E. Soc., 5; Methuen, 75 cts.; North Woburn, North Ch., C. E. Soc., 10; Reading, Aux., 22; Wakefield, Mary Farnham Bliss Soc., 20,	180 70		
<i>Berkshire Branch.</i> —Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield. Hinsdale, Aux., 16.45; Housatonic, Aux., 16; Lenox, Dau. of Cov., 9.03; Pittsfield, First Ch., Aux., 35.63. Less expenses, 3.83,	73 28		
<i>Boston.</i> —Friend, 25, Friend, 5, Friend, 15, Mrs. Pauline A. Durant, 50, Mr. H. W. Hicks, 5,	100 00		
<i>Essex North Branch.</i> —Mrs. Wallace L. Kumball, Treas., 16 Salem St., Bradford. Haverhill, Riverside Guild, 12, Union Ch., Aux., 10; Ipswich, Aux., 19.11; Newburyport, Aux., 100, Tyler M. C., 15, Belleville Ch., Aux., 125, Bankers (25 of wh. to const. L. M. Miss Josephine Coffin), 28.10, Girls' Travel Club, 7.50; West Newbury, First Ch., Aux., 4, Second Ch., Prim. S. S., 5,	325 71		
<i>Essex South Branch.</i> —Miss Sarah R. Saf-			

ford, Treas., Hamilton. Gloucester, Trinity Ch., C. E. Soc.,	20 00	165, Helpers' Division, Jr. C. E. Soc., 19.50; Newton Highlands, Aux., 20.41; Roxbury, Imm.-Walnut Ave., For. Dept., 12; Somerville, Broadway Ch., C. R., 5; Winter Hill Ch., Dau. of Cov., 15.	532 91
<i>Franklin County Branch.</i> —Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield, Greenfield, Aux., 16; Northfield, Jr. Aux., 5, Mrs. M. J. Hamlin, 10,	31 00	<i>Wellesley Farms.</i> —Friends,	25 00
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton, Amherst, Aux., 45; Amherst, North, Aux., 5; Beichertown, Aux. (25 of wh. to const. L. M. Mrs. Sarah Allen), 35; Enfield (prev. contri. const. L. M. Miss Frances W. Chandler); Hatfield, Wide Awakes, 10; Northampton, Edwards Ch., Gordon Hall Baud, 25,	120 00	<i>Worcester Co. Branch.</i> —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester, Dana, C. E. Soc., 2; Lancaster, C. E. Soc., 2.75, Jr. Dept. S. S., 1; Peter-sham, Ladies' Union, 41.35, A. D. M., 200; Southbridge, Aux., 12.18; Spencer, Aux., 20, Warren, Aux., 25; Worcester, Central Ch., S. S., 16, Old South, Aux. (100 of wh. to const. L. M's Mrs. Granby A. Bridges, Mrs. George Dainon, Mrs. Frank S. Morrill, Mrs. Walter S. Pratt), 105, Park Ch., Aux., 5, Plymouth Ch., Aux. (to const. L. M. Miss Cecile F. Houghton), 25,	455 28
<i>Melrose Highlands.</i> —Friend,	5 00	Total,	2,977 78
<i>Middlesex Branch.</i> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Natick, Aux., 19.35; So. Framingham, Grace Ch., Pro Christo Guild, 15, Jr. M. C., 5; Wellesley, Friend, 55, Aux., 36,	130 35	RHODE ISLAND.	
<i>Newtonville.</i> —Mrs. Emily L. McLaughlin,	25 00	<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence, Chepachet, Prim. S. S., 3; Pawtucket, Pawtucket Ch., Inter. Dept., S. S., 3; Providence, Highland Chapel, The Sunbeams, 5, Plymouth Ch., Prim. S. S. (Birthday Off.), 3; Slatersville, Aux., 12,	26 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton, Brockton, Porter Ch., Aux., 50; Plymouth, Prim. S. S. Class and C. R., 10; Quincy, Bethany Ch., Aux., 30; South Hanover, Miss Angie M. Gage, 40 cts.; Weymouth Heights, Aux., 32; Weymouth, So., Old South Ch., Aux. (Len. Off., 6.55), 10, Union Ch., Aux. 57,	189 40	CONNECTICUT.	
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. For work of 1909, 208.80; Assonet, Aux., 25, C. E. Soc., 5; Attleboro Falls, Aux., 35; Berkley, Aux., 3.60, C. E. Soc., 1; Edgartown, Aux., 4 50, C. E. Soc., 5; Fall River, Fowler Ch., C. E. Soc., 2.78; Marion, Aux., 21; Middleboro, Sunshine Girls, 5; New Bedford, Trinity Ch., C. R., 25; North Middleboro, C. E. Soc., 10; Rochester, C. E. Soc., 10; Somerset, Pomegranate Baud, 6; Taunton, Conf. Off., 10.14, Winslow, C. E. Soc., 10, Y. L. Guild, 15; Westport, Aux., 4 50,	407 32	<i>Eastern Conn. Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Montville, C. E. Soc., 3; New London, First Ch., Aux., 12.65, First and Second Chs., Dan of Cov., 7.31; Norwich, Second Ch., S. S., Kinder-garten, 6.55, Park Ch., Aux., Mrs. George Coit, 30,	59 51
<i>South Hadley.</i> —Mt. Holyoké College, Y. W. C. A.,	49 00	<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 400; Grauby, C. E. Soc., 5; Hartford, Miss Caroline E. Bartlett, 5; The Misses Nelson, 17.20, Park Ch., Aux., 8.50, Windsor Ave. Ch., Aux., 47.35; Manchester, Second Ch., C. E. Soc., 20, Jr. C. E. Soc., 17.50; Suffield, L. F. M. S., 5.21, Prim. S. S., 2.33; Terryville, M. C., 10; West Willington, Aux., 8; Windsor, C. E. Soc., 1.10; Windsor Locks, Mrs. Julia S. Coffin, 100, Aux., 220,	867 19
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Blandford, Aux., 2; Chicopee, Thrd Ch., Aux., 5; Holyoke, Second Ch., Aux. (Th. Off., 98.88), 108.33; Indian Orchard, Little Women, 10; Ludlow, Aux., 20; Mitteneague, Ladies' Benev. Soc., 18, S. S. Brigade, 20; South Hadley Falls, Aux. (25 of wh. to const. L. M. Mrs. Henry E. Gaylord), 30; Springfield, Hope Ch., Aux., 75, Cheerful Workers, 5; West Springfield, First Ch., Aux., 4.50,	297 83	<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Bethany, Aux., 1.50; Bridgeport, King's Highway Chapel, Aux., 10; Bridge-water, C. E. Soc., 14.52; Cornwall, C. E. Soc., 5; Cromwell, Earnest Workers, 20; Darien, Aux., 30; Deep River, C. E. Soc., 5; Durham, C. E. Soc., 10; East Haddam, C. E. Soc., 12; Fairfield, County Meeting Coll., 25.34; Haddam, Aux. (with prev. contri. to const. L. M. Mrs. E. P. Arnold), 3; Higganum, Aux., 22.36; Kent, C. E. Soc., 10; Litchfield, Daisy Chain, 90.70, C. E. Soc., 12.68; Middletown, First Ch. (25 of wh. by Friend to const. L. M. Miss Marion Hunting Bradley), 72.51; Milford, First Ch., Aux., 10; Naugatuck, Aux., 50; New Hartford, Aux., 3.30; New Haven, Center Ch., Aux., 267.50, Church of the Redeemer, S. S., 16.21, Yale College	
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge, Boston, Old South Ch., Aux., 17, Old South Guild, 50, Park St. Ch., Woman's Guild, 15; Brighton, S. S., 10; Brookline, Harvard Ch., Y. L. F. M. S., 100, Leyden Ch., Woman's Union, 30; Cambridge, Prospect St. Ch., C. E. Soc., 5, Wood Memorial Ch., C. E. Soc., 5; Dorchester, Pilgrim Ch., Aux., 4, Romsey Ch., C. E. Soc., 5, Jr. C. E. Soc., 5, Second Ch., Y. L. M. S., 40; Faneuil, Aux. (prev. contri. const. L. M. Mrs. Edmund J. Watts); Franklin, Y. L. F. M. S., 10; Newton, Eliot Ch., Eliot Guild,			

Chapel, Aux., 40; Newtowne, Aux., 8.68; North Haven, C. E. Soc., 11.75; Saybrook, Aux., 31.68; Seymour, C. E. Soc., 8.10; Winsted, Second Ch., Golden Chain M. C., 2,

793 83

Total, 1,720 53

LEGACY.

Old Lyme.—Mrs. Harriet H. Matson, by Charles A. Terry, Extr., add'l,

70 00

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Aux., 44; Baiting Hollow, Aux., 25; Brooklyn, Atlantic Ave. Ch., Friend, 10, Christian League, 1, Bethesda Ch., Aux., 15, Bushwick Ave. Ch., Aux., 35, Brooklyn Hills, Aux., 10, Central Ch., Aux., 166.68, Church of the Evangel, Bible School, 6, Immanuel Ch., Aux., 35, Lewis Ave. Ch., Earnest Workers, 20, Park Ave. Branch, Prim. Dept., S. S., 7, Parkville Ch., S. S., 18.60, Jr. C. E. Soc., 3, Plymouth Ch., Aux., 35, Roxana Circle, 10, Puritan Ch., Aux., 50, Richmond Hill, C. E. Soc., 15, S. S., 15.91, C. R., 5, South Ch., Aux., 5, Tompkins Ave. Ch., Aux., 100; Buffalo, First Ch., Willing Helpers, 5; Canandaigua, Aux. (25 of wh. to const. L. M. Mrs. William Gorham), 335; Candor, C. E. Soc., 5; Carthage, Aux., 15; Churchville, Jr. C. E. Soc., 5; Elmira, Park Ch., Aux., 25; Fulton, Oswego Falls, Aux., 10; Flushing, Aux., 35.80; Gasport, Aux., 10; Gloversville, Aux., 115; Green, Aux., 5; Groton City, Aux., 5; Hamilton, Aux., 27.50; Ithaca, Aux., 50; Lockport, East Ave. Ch., Aux. (25 of wh. to const. L. M. Mrs. George A. Brock), 30, C. E. Soc. and Miss Turner's Class, 20; Madison (to const. L. M. Miss Jennie M. Rice), 25; Middletown, First Ch., Aux. (25 of wh. to const. L. M. Mrs. Charles J. Schwartz), 41.86; Munsville, "In memory of loved ones," 15; New Haven, Ch., Aux., 20; New York, Broadway Tabernacle, Aux. (200 of wh. to const. L. M. Mrs. C. Arthur Baynon, Mrs. Uberto C. Crosby, Mrs. William R. Fearn, Mrs. Walter L. Hart, Mrs. Mortimer E. Joiner, Mrs. Thomas P. Kingsley, Mrs. William A. Kirkwood, Mrs. Mary H. Stickney), 450, C. E. Soc., 55, S. S., 125, Manhattan Ch., Guild, 44, North N. Y. Ch., C. E., 12, Pilgrim Ch., Aux., 45; Norwich, Aux., 23.75; Ogdensburg, Aux., 5; Ontario, Earnest Workers, 6; Oswego Falls, Prim. Dept., S. S., 4; Patchogue, Aux., 11.50; Poughkeepsie, Aux., 25; Pulaski, M. B., 5; Rocky Point, Mrs. M. S. Hallock, 30; Riverhead, First Ch., Aux. (50 of wh. to const. L. M. Mrs. Willard P. Harmon, Mrs. Arthur Tuthill), 58, S. S., 15.45; Rodman, Aux., 20; Rutland, Aux., 9.36; Saratoga Springs, Aux., 50; Sayville, Aux., 20, C. E. Soc., 10, Jr. C. E. Soc., 80 cts.; Scarsdale, Aux., 10; Sherburne, Aux. (with prev. contri. to const. L. M. Mrs. Andrus Davis, Mrs. Ellen Squires), 40; South Hartford, Aux., 40; Spencerport, Aux., 3; Syracuse, Geddes Ch., Aux., 38.96, C. E. Soc., 1.75, Willing Workers, 4, Plymouth Ch., Aux., 185.25,

South Ch., Aux., 5, Young People's Rally, 2.58; Utica, Plymouth Ch., C. E. Soc., 5; Wadhams, Aux., 10; West Winfield, S. S., 30; White Plains, Aux., 40. Less expenses 214.60,

2,658 15

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Fla., Jacksonville, Aux., 5; Md., Baltimore, Associate Ch., Aux., 10; N. J., Glen Ridge, Aux., 15; Jersey City, First Ch., Aux., 30; Montclair, Aux., 15; Orange Valley, Aux., 15; Plainfield, Aux., 30.63; Upper Montclair, S. S., 10; Verona, Aux., 2; Westfield, S. S., 51.50; Pa., Germantown, Neesima Guild, 5. Less expenses, 53,

136 13

FLORIDA.

W. H. M. U. of Florida, by Mrs. Alice E. Guild, Treas., Winter Park,

27 65

OHIO.

Oberlin.—Oberlin Miss. Soc.,

2 00

ILLINOIS.

Rockford.—Second Ch., Miss Mary C. Townsend,

5 00

MISSOURI.

LEGACY.

Neosho.—Caroline P. Dale, by E. K. Herrriott, Extr.,

1,062 17

CALIFORNIA.

Ceres.—Friends, through Miss Hoppin (Calif., Berkeley, Hon. C. R. Bishop, 20, Oakland, Rev. Walter Frear, 5; T. H., Honolulu, Judge Charles F. Hart, 25, Mrs. Henry Waterhouse, 25; Kawai, Mrs. Gay, 25, Mother Rice, 50),

150 00

CANADA.

Canada Cong. W. B. M., Miss Emily Thompson, Treas., Toronto,

928 95

MICRONESIA.

Kusaie.—Kusaie Ch.,

7 00

GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

Vermont.—Burlington, Mrs. G. G. Benedict, 25, Mrs. Robert Roberts, 10,

35 00

Rhode Island.—Kingston, Mrs. Emily P. Wells,

10 00

Connecticut.—Miss Fannie E. Thompson (Melrose) and Mrs. Alice T. Rice (Pittsfield, Mass.), in mem. of their mother, Mrs. Mabel C. Thompson,

100 00

Total, 145 00

Buildings, 7,952 07

Work of 1909, 409 00

Specials, 473 65

Legacies, 590 50

1,132 17

Total, \$10,557 39

TOTAL FROM OCT. 18, 1908 TO MARCH 18, 1909.

Donations, 37,938 61

Buildings, 1,404 65

Work of 1909, 11,502 56

Specials, 1,127 14

Legacies, 8,621 48

Total, \$60,594 44

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PICTURES FROM KUSAIE

BY MISS LOUISE E. WILSON

IT is hard to convince our girls—we have thirty-nine now, and two boys—that rainy Kusaie is not like their dry, sandy islands and if they sit on the damp grass or keep on damp clothes they will suffer with rheumatism. One of the girls in writing to her home says, “We have not been sick” (real sick she means) “since the doctor left us, for now the Lord takes care of us.” This sounds as if she thought He did not while the doctor was here. But although we are without a doctor we are not without medicines, and in this part of the world we are out of the way of contagious diseases. The only vessel which comes here now is the mail steamer, for a few hours once in two months, but even that brings in influenza and fevers sometimes. We are so much better off than the islands where trading vessels are continually calling. They have to contend with all kinds of sickness.

Everything is very flourishing on our island just now. We have an abundance of food; in fact we have much more than we can find time to take care of. The cocóanut trees are loaded with nuts and we have more than the girls and chickens can eat. We never let the girls eat the hard cocóanut because it is so indigestible. They grate it, add a little water to it, which makes quite a thick milk, when squeezed out, and this is mixed with their food and cooked. When they have rice or beans, they mix plenty of this milk with them and then draw it off and use it as soup. It quite takes the place of meat to them as there is plenty of oil in it. They are very fond of the young nuts before they become hard, and they are very strengthening then. We keep planting bananas as they eat great quantities of them and we do not think them at all unhealthy. We have about five hundred new plants. We do this work ourselves, but some of the cleaning of taro patches,

cocoanut trees, etc., we have to hire done, for with our school duties, sewing and other things, it is impossible for us to do all the farm work.

We have two splendid Kusaien boys who attend school with the girls in the morning and in the afternoon work where they are most needed. They do this for their schooling and clothes. They are so very quiet, if we do not see them we do not know they are around. The Kusaiens are the only Micronesian people I know who are so very quiet, and so very polite. I do not see where they get it from, for they have had very little teaching. It just comes natural to them. The other evening I started to go into a room at the same time our James started out. He stepped back and waited for me to go in, but knowing he was in a hurry, I said, "You come first." He bowed as he passed me and said, "Thank you." Now not many living together so would have thought of adding that "Thank you," even in our home land.

While on the subject of Kusaiens I want to tell you about a little namesake of mine. Her mother was in our school for ten years and in more ways than one was very capable, and a great help to us. Since her marriage she has lived in a village ten miles away, but enjoys bringing little Louise and coming to stay with us for a few weeks at a time. A few weeks ago we sent for her husband to come and do some work for us. Rebecca was not well and could not come, but knowing we would be glad to see the baby, he brought her with him. She was very happy until some way she hurt her arm and she cried herself to sleep on account of the pain. The arm pained her as much as ever when she woke up, but as it seemed to relieve her when we held it tight in one of our hands, we did it up in light splints and she felt better. Her father and our two boys did not get the work done until prayer time, and as they had not yet had any dinner, I told them I would excuse them from prayers, and I remained with them to see that their wants were attended to. The baby was with us and when she heard the girls singing she stopped eating and listened, and then looked up and said, "Prayers?" They told her "yes," but for her to eat her supper. But the dear little thing's mind was not at rest. She kept asking about "prayers?" So after being sure that they did not need me longer, I said, "Come, we will go to prayers." She sat perfectly still on my lap and during the prayer covered her eyes with her left hand, as her right was disabled. I wonder how many other twenty-months'-old babies would have felt restless because they were staying away from prayers. She certainly showed her bringing up. We think she is a wonderful baby. She began humming tunes when she was fifteen months old, and now she hums any song she hears and always sings when the others do. Her mother both plays and sings, so this is probably where she gets it from.

Many people pity Miss Olin and myself because we are here "without a man." But really we get along very well without one. I have been writing to a friend and told her I could drive a nail straight if I was not too tired, and saw a board in two if the saw was sharp enough. And as we never have to cultivate the land, our farming is simple, but takes time. We have the two boys to climb trees and there are always handy natives we can hire to do the things we cannot do. Plenty of work keeps us from getting lonesome or homesick. I must admit though that when Sunday comes I often long to hear a good sermon. We have a regular church service Sunday morning, which is conducted either by one of the older girls or Miss Olin or myself. In the afternoon Miss Olin and I have a service in English. We read a sermon and so get the benefit of some of the very best sermons preached at home. Yet reading one is not like hearing one delivered. At this service a few of the girls come in to help with the singing. They are very fond of singing in English and do very well at it. At 6.30 in the evening we have a prayer meeting in native, the different ones taking part in their own language.

REPORT OF THE ARUPPUKOTTAI STATION FOR THE YEAR 1908

THE year did not open very prosperously, as another season of insufficient rains had reduced the prospect of harvest by at least one third, there had been no increase of appropriations for prosecuting the work, and the missionary was suddenly stricken down with an illness which caused an absence from the station for several months during the most important and critical time of the year. There were dismal prophecies of a great falling off in the receipts from harvest festivals on account of the absence of the missionary, a lessening of the monthly contributions on account of the poor crops, and of a general disintegration of the work because of inability to seize and improve opportunities that were opening before us. But God was better to us than all our fears and graciously answered the many prayers that were offered for the workers in this station, so that this year has been one of the most prosperous years that Arupukottai Station has ever experienced.

The statistics for the year have just been made up and we find to our joy that the congregations have given 4,498 rupees, which is one thousand more than they gave last year, that the net increase to the number of adherents is 514, and that the roll of communicants is 145 greater than in 1907. This is largely due to the faithful and efficient work of the pastors and helpers of the station, who determined that there should be no backward step. They

therefore made special and systematic efforts to increase the contributions at the harvest festivals by going to each member of the different congregations several weeks before the time of the festival and obtaining a promise of a gift of a certain sum when the harvest festival should take place. The result of all this was that several congregations gave twice as much as in 1907 and nearly all gave more than in the previous year. This all is most encouraging, for aside from the inspiration given by the fact of the increase all along the line, as the work has been this year so peculiarly the result of the Indian workers' labor, it gives promise that the day is not so remote when the foreign worker may be withdrawn and the Indian church be officered by India's children.

BOARDING SCHOOL

We have some very wild little creatures brought to us from the villages, truly the rawest of material, and it is a God-given privilege to be allowed to have the training of these little ones during the impressionable and formative years from six to twelve. We have wished that we were skilled in the use of the camera that we might take their pictures as they come to us and when they leave us, and ask those who doubt the efficacy of the boarding school to look on this picture and then on that.

Yesterday two little girls were brought to us, one five and the other seven or eight years of age, who looked as thin, cadaverous and wretched as specimens of the great famine of 1878. Their mother had died and their father, a drunkard, had beaten and starved them until the little one of five years had run away and was living on what she could pick up on the streets. When it was known that we were about to take them to the Mission compound, their father told them that if they ever came back to his house again he would beat them to death. It was pitiful to see how the hungry little creatures looked at the first full meal they had had for months or even years.

Of course many of the children are in better circumstances than the two above mentioned, but all, with very few exceptions, come from villages where moral life is at its lowest ebb and where they are surrounded by demoralizing influences. After a few years in the boarding school, those whose parents are able to send them, go on to the higher institutions at Pasumalai and Madura, others go back to their villages to take their places among the very few who can be said to have a little education. We endeavor to have two or three children out of each of the congregations of this station come to the boarding school, that they may, on their return to their villages, after a few years on the Mission compound, become powers for good in their several communities.

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THE STORY OF A DAY

BY EMILY R. BISSELL, AHMEDNAGAR, INDIA

PERHAPS the story of one of my days here will give as good a glimpse into my life and work as anything. Day before yesterday, Wednesday, September 30th, was a day when things "happened," and I shall choose that for my day.

The early morning went prosaically enough in planning details of a new gingham dress with a Mohammedan tailor who often does my work.

At eight o'clock I went over to the girls' school to find Miss Bruce, who had asked to accompany me to my city day schools for high-caste children. We proceeded to Zuna Bazaar, where the largest school is held, from eighty to ninety girls; and found the five teachers interested in the pupils, as usual, despite their numbers being few; one of the numerous Hindu festivals was on, one of those particularly vexatious ones, which different families observe different days, and lasts a week or ten days! Half a dozen came straggling in while we were there, serenely undisturbed over being an hour late. The primary classes sang several songs for Miss Bruce, among them one describing a sparrow seeing herself in a mirror, and flying into a rage with her shadow because she thought it must be "the other wife"—rather shocking from our point of view, but most natural from that of the children!

From there we drove through the city to Saliwada School, where the girls belong almost exclusively to the weaver caste, with an occasional

Parbhu ($a=u$ in fur; please roll the r !), who is as noticeable for neatness as a Brahman. The head teacher is enthusiastic though only four pupils are present; she tells me her two Parbhu pupils have been absent two months, they have been kept at home to take care of the brother's wife and little new baby—eleven-year-old girls (because a woman is ceremoniously unclean three months after a birth, no older woman can attend her). The sister-in-law died shortly ago, and twelve days must be observed before Rangu and Mangu will be free to attend their studies.

The next teacher seemed to be in want of some of the first one's enthusiasm, though she had twelve dear girls before her. The third teacher was struggling bravely with forty tiny ones, the fourth teacher being absent because her son, a lad of sixteen, an only child, had the earache.

Returning home, I copied from a cantata composed by one of the prominent Christians, Mr. Marayon Vaman Tilah, on the subject "The place of woman in God's Kingdom." I wish I could sing you a few of the exquisite airs to which some of the words are set. I will on my next furlough.

Breakfast at ten, alone (my brother was away at dedication of a new church and schoolhouse combined, sixty-four miles distant, and my sister and niece are on a short visit in Poona).

Then more copying, until an interruption came in the shape of Rambha, a young girl of seventeen, a famine waif, who begs my intercession with a young man who was to have been her betrothed, but whom she had offended, and now wishes to conciliate. Poor girl! I tell her I will see what can be done, and send a message to the lad to come and see me.

I go out on the veranda to see standing outside a woman of the lowest caste, two girls of four and eight years with her. Her husband rejected her four years ago and she has begged her food from door to door ever since. In these hard times people give scantily to beggars, and the children go hungry often. Recently some indecent women have won over her eight-year-old daughter by giving her good food and plenty of it, and have offered to buy her for two rupees and a half-worn garment. "But," the woman says, "I do not want her to go into that business, and as I cannot keep her away from them, I have brought her to you, and want to give her to you." I am taking care of too many waifs already, however; so I write and ask Mrs. Sibley of Wai if she could possibly take and provide for this Sita among her famine children. I hope to hear from her favorably on Sunday. Meanwhile, I hand the woman eight annas and charge her to supply Sita with all the food she needs until Monday when she is to come and see what response I receive from Wai.

I come in then for a rest and a change of apparel. Opening my door

again, I find waiting the young man whose suit Rambha too late desired to accept and have a talk with him.

Lunch and more writing until five, when I go to choir practice in the great new church Dr. Hume has been the means of building for this Christian community. As I left the church the head teacher of my "ragged school" (in the low-caste quarter) joined me and spoke of a girl for whom I have long been anxious. Not only of low caste, but of low morals, are her family. The whole community is entirely degraded and debased. How ever this graceful-mannered girl happened to come to attend school I do not know, but she did, and is now in the third grade. Such a bright face and expressive great eyes, one is drawn to her at once. I have several times spoken to her of leaving her mother and entering a boarding school, either in Sholapur or Wai, as her only salvation from a life as low as her mother's, but she always puts the mother forward as a reason for being helped at home. Now, however, this head teacher said Malon had expressed herself willing to go wherever I would send her. So here is another candidate for Wai, if there is a place for her there. God grant there be.

Dinner now, and then our weekly station prayer meeting at Mrs. Churchill's led by Mr. Burr, of Oberlin, whose wife is our bright, pretty, sweet Annie Harding. Among subjects for special prayer Mr. Clark mentions two Brahman lads who are attending one of his classes in the high school, boys deeply interested in the Christian truths they have been taught, and earnestly inquiring if public baptism is an essential test of the Christianity in their hearts and lives.

Is it not a privilege, to be allowed to help, guide, in experiences like the above? Pray that I may be helped, led and guided myself, and so be better prepared to meet this responsibility.

NEWS FROM OUR DEPUTATION

BY MRS. S. E. HURLBUT

LUCY PERRY NOBLE BIBLE SCHOOL, MADURA, INDIA.
Jan. 3, 1909.

ARRIVED Tuesday at 2.43. Mr. Zumbro, professor or head of college, met us at a station before we arrived. At the station here were Mr. and Mrs. Chandler, Dr. and Mrs. Van Allen, Miss Swift, Dr. Parker and a Mr. Miller. Miss Wingate and I came to Miss Swift's. Mrs. Baird and Mrs. Towle went to Mr. Chandler's. After tea at five o'clock, we visited Dr. Van Allen's hospital, met his patients, heard of their very high-caste Brahman, also very wealthy man. Mrs. Zumbro called on us after our return. A very sweet, pretty woman.

Wednesday, after breakfast we visited an out-station, where there is a Bible woman, but her hut was closed. We also went in to see the India Moslem women.

After afternoon tea we went to the temple. Mrs. Chandler took Mrs. Baird and Mrs. Towle, and Miss Swift, Miss Wingate and me. The temple is one of the seven very sacred places in India. It is an immense structure; has a large tub for people to bathe, and the gods are taken around on wooden horses, elephants, etc., at certain times.

From the temple we went to the American Board schoolhouse, which is within the temple gates. Then had a ride around the town going to Mr. Chandler's to dinner.

Thursday at 12.22 we went to Manamadura. Mr. and Mrs. Vaughan are the missionaries there. We arrived in the rain at 2 P. M., and it rained most of the day, but stopped long enough for us to visit the girls' boarding school. Girls' boarding schools in out-stations are rough affairs. One long room where they all sleep; eat on the porch; a room for their boxes, one for the teacher, and a kitchen; the bathroom outside—a wall around it—open to the sun. Their lessons are on Mr. Vaughan's porch, which was built wide for that purpose.

Friday was New Year's Day, and a memorable one. In the morning it rained so there were only a few callers. Here there is early tea—from 6 to 7 as you choose; at the Vaughan's at 7—and we went into the dining room for it. Breakfast at 10.30 or 11; Tiffin or afternoon tea from 3 to 4, and dinner at 7.30. After breakfast, about 12 or 1, we heard a great noise of drums, cymbals, horns, etc., and, looking out, there was a great procession of people. First there were the agents of the mission. They are the catechists, teachers, etc. (native); then the Bible women, then the children from the school, and native Christians of all kinds. I presume there were somewhere from three to five hundred people. The agents were few, and first one read an address of welcome to us. This was in very good English. They had a song composed for the occasion, but before this they put wreaths around our necks of yellow chrysanthemums. All of them passed by us and put limes in our hands, a native custom of welcome and good wishes. After this came the Bible women, in all about twelve. There were eighteen agents. They put wreaths around our necks, limes in our hands, an address of welcome. Then the children from the school and they had recitations and other exhibitions. Afterwards we all addressed them. Then when this ceremony was over, the bandy, a native two-wheeled vehicle drawn by bullocks, came to the door and we four were put into it—just filled it. Mr. and Mrs. Vaughan and all of this multitude walked before, behind and at our side to the church where there was quite an elaborate program (New Year's custom), addresses, songs, quartette, recitations, etc., after which we returned to the house. The people had come in from all parts of the mission station with their band on the compound. We drove around the compound and saw all the buildings. They had added a long, crooked horn to this band which made noise enough to ruin the walls of Jericho, but it was interesting.

There was a Brahman, a very wealthy and high-caste man, at the house

waiting to put wreaths on the foreign ladies and limes in their hands. His brother was one of the high judges of the English government and knighted by the king. Following him were other officials of the town, the collector, the person in charge of the postal service, and others, these all Hindus, not Christians. All placed limes in our hands. Then came the Bible women by themselves and some others. We did not have afternoon tea until six. After that there was a church presentation and people coming until the doors were closed for us to have dinner at 7.30. After dinner we returned to the church for service and communion service. This lasted until about ten. After our return, the orphans from the boarding school were brought to see us. I must have had more than one hundred limes put into my hands, and somewhere like eight wreaths put around our necks. Next morning we took the 8.20 train for Madura. We were glad to be there for their New Year's festivities. If it had not rained and kept the people from coming in, we probably would have seen twice as many people as we did.

Saturday afternoon at 3.30 there was a woman's meeting at the "West Gate" church arranged for us at which we were wreathed, had limes placed in our hands and we addressed them. From there we went to the Mangalapuram Girls' Boarding School. It is a beautiful building, or rather two. I hope some one will write about it for *Mission Studies*.

Sunday was also a memorable day. In the morning church at East Gate; then Sunday school rally for all of the Protestant Sunday schools in Madura. Six o'clock, English service in the West Gate church. It was good to hear a service and sermon in English. In the evening, dinner after our return.

Monday we visited the beautiful old places here. From there went to the Woman's Hospital under Dr. Parker (W. B. M.); had breakfast there at 11 o'clock, and at 3.30 started for Melur. Mr. Chandler took us in his carriage the first five miles. Miss Swift had sent a horse to take us up there and take us on five miles further, then Mr. Holton's horse from Melur was there to meet us and take us the last eight miles. It was market day in Melur. The street is a mile long and it was swarming with natives from the villages that had come to market. Multitudes of them. Their garment usually only a loin cloth, some with a turban. It was good to get to the Mission compound and find a man and a woman just like ourselves, and everything as beautiful and quiet as though we were making a visit to a farmhouse in America.

Around the mission house are the schoolhouse—the girls' boarding school—pastor's house, Bible women's house and house for the servants. Mr. and Mrs. Holton are the missionaries there. They have one little boy and two little girls.

Melur was as memorable as Manamadura. We stayed over Tuesday and came back to-day getting here a little before eleven; had breakfast with Dr. and Mrs. Van Allen at 11.15. Went to the college this P. M.

Your letter of December 4th awaited me. I have received two before at this place. Was glad to get one after you had heard from me. We are all well. Our time is occupied. It is hard to get time to write. If anyone could see the natives here, the contrast between them and the native Christian, the gratitude of the Christians and what it all means, our missionary

work would not be supported at such a poor dying rate. It is marvelous what more money would do and what a refined, beautiful force we have here. May God open the purses in America.

SOUTH AFRICA

Mr. Frederick Bridgman writes from Durban, South Africa, October 9, 1908:—

DEAR FRIENDS: A few days since I received a letter which you may enjoy reading. While neither a pastor nor teacher, the writer is one of our fairly well-educated Zulus. As head flower gardener he has charge of the beautiful grounds and conservatories belonging to one of Durban's merchant princes. The letter is very neatly written, and the following is an exact copy.

Dear father in God. May the peace of our Lord Jesus Christ which has appeared in South Africa strengthen and establish you for the great Kingdom to come! It is my duty to thank the Almighty God through Jesus Christ our Mediator and Redeemer for what he has done for me and for all Native friends to hear that our young children school is under your care, as we had the children school at Windmill Road, but it was just like the seeds which fell upon stony places, they sprung up because they had no deepness (of earth) and when the sun was up, they were scorched. I wish the school would be like the seeds which fell into good ground, to-day. It troubles us to take our Native children to the Indian Schools. I again learn the lesson that God hears and answers prayer. I wish God would recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. I again thank Mrs. Bridgman for her kindness to take much interest in the New school. Please permit me to remain with 600 bags of compliments and cart loads of prayers to you and family.

Your Affectionate Servant.

The occasion of this gratitude, expressed in such apostolic phraseology, needs further explanation perhaps. During the last school term Mr. Mtetwa secured a teacher for his own children, but so many others flocked in that the demand for a school could not be ignored. While having no funds for the purpose, we decided to at least make a start. For reasons which I need not explain here no one of our chapels was available for this purpose. So we rented quarters, cramped and miserable, at \$6.25 a month, got boxes and planks for benches, and secured a splendid teacher, an earnest, Christian woman, who in this service is receiving less than half pay but gladly works for love of the children. In the two months since school opened the enrollment has grown to sixty, and most of the pupils have been brought into Sunday school through the beautiful influence of the teacher. Just after starting this enterprise aid came from a very unexpected quarter, in the nick of time to help us over first difficulties. The Board's Mission in Japan sent us \$12.50, the collection taken at their Annual Meeting, which was promptly invested in this school. We are hoping for means to place the school on a better and permanent basis. It is the only school for Zulu children in Durban.

" I WAS IN PRISON "

For more than a year now, whenever at home (about half the time), I have been holding a service at nine Sunday morning for the native prisoners at the jail. These usually number some three hundred and fifty and about half attend the service. There is no congregation to which I enjoy preaching more than to these prisoners. Certainly no company of saints could be more devout in their participation in public worship. The way in which they all reverently kneel during prayer on the stone pavement of the long corridor which serves as a chapel, and the manner in which they thunder their "amens," makes one hesitate whether to cry, laugh or administer a rebuke for hypocrisy. The volume of song in the singing of familiar hymns would put to shame most congregational singing in America. The eagerness of the prisoners for literature of some kind is surprising. After every service thirty or forty crowd about me begging for primers, catechisms, testaments or hymn books. This is another striking indication of the desire for knowledge which is now possessing our Zulus.

While not presuming to estimate the results of these meetings three points may be mentioned. (1) There is no question about the services being appreciated. (2) At almost every meeting there are some who, without urging, express a desire to accept Christ. (3) This ministry brings blessing to the missionary, if for no other reason than the words, "I was in prison and ye came unto me."

" ON HIS MAJESTY'S SERVICE "

It is not likely that I shall ever again enjoy this distinction, so bear with me if I tell something about it. A most interesting experience came to me recently when I was sent by the Natal government on a trip of investigation to a neighboring colony. Another effort is being made to settle the old land question connected with mission reserves, and government deputed two of our intelligent natives and myself to visit parts of the Cape Colony and report on the land tenure and local self-government systems instituted in a Kafir territory known as the Transkei. As this trip occupied a full month I can only hint at what we saw. You know the popular cry in these parts that South Africa is a "white man's country," although blacks outnumber whites eight to one. It was a rather novel experience then to find that the Transkei was recognized even by whites to be a black man's country. Without going into the technicalities of land tenure, let me say that every facility is afforded natives, civilized or savage, to secure individual holdings. To appreciate what this means, one must realize that in the other colonies every obstacle is placed in the way of natives owning land, while in some parts it is actually illegal for a native to hold land in his own name.

A KAFIR PARLIAMENT

Even more remarkable is the Cape Colony policy of according natives participation in local self-government, to say nothing of the fact that they may qualify for the general franchise on practically the same terms as whites. Our visit was timed so that we might attend the annual session

of the Transkeian General Council, or "Native Parliament." This body is composed of the chief magistrate who acts as presiding officer, fifteen magistrates from as many districts, and forty-five native councilors representing about half a million Kafirs. In this land of strong racial prejudices it was a wonderful sight to see white officials sitting with black men and conferring together for two weeks about native interests! A wide range of subjects was considered, embracing some sixty topics under such heads as agriculture, stock raising, native education, native customs as related to morals, etc.

It was a surprise to learn the scope of the financial operations of the native parliament, which is responsible for the collection and disbursement of \$250,000 annually. This means little until we understand two facts: (1) The vast majority of tax-payers are heathen, raw, red, or blanket Kafirs, as they are variously termed. (2) This tax is self-imposed. Just think of these red-ochred, beer-soaked, polygamous savages, with but a sprinkling of civilized blacks, being willing to pay a rate of \$2.50 per adult male for the support of civilizing agencies! This achievement speaks volumes for the officials concerned.

And how is the money spent? For the construction of roads, now totaling 3,000 miles, the planting of forests, the establishment of agricultural and industrial schools, hospitals, etc. Primary education is being aided to the extent of \$75,000 a year. This is only illustrative of what the Kafirs (inferior to the Zulus), guided by wise and sympathetic officials, are being led to do for themselves. I left the Transkei thankful to know of one place where the African, even in the land of his fathers, is so justly and generously treated. On returning to Natal we submitted a full report, which seems to have been favorably received by both government and public. But I regret to say that a measure introduced into the Natal parliament providing for native administration along the lines of the Cape-Transkeian policy has been dropped.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1909

COLORADO	224 38	Previously acknowledged . . .	17,438 26
ILLINOIS	1,770 87	Total since October, 1908 . . .	\$22,546 43
INDIANA	25 60		
IOWA	445 87		
KANSAS	90 05		
MICHIGAN	834 39		
MINNESOTA	483 07		
MISSOURI	125 29		
NEBRASKA	156 79		
NORTH DAKOTA	8 00		
OHIO	388 46		
SOUTH DAKOTA	63 00		
WISCONSIN	464 00		
WYOMING	6 08		
KENTUCKY	10 00		
MICRONESIA	9 52		
MISCELLANEOUS	2 00		
Receipts for the month	\$5,108 17		
		FOR BUILDING FUND.	
		Receipts for the month	\$5 00
		Previously acknowledged	164 75
		Total since October, 1908	\$169 75
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Receipts for the month	\$32 10
		Previously acknowledged	264 75
		Total since October, 1908	\$296 85

MISS FLORA STARR, Ass't Treas.



CHINESE WOMEN DOCTORS. (See page 246)

Life and Light

Vol. XXXIX

JUNE, 1909

No. 6



AN ARMENIAN PASTOR AND FAMILY
People like these have been killed by thousands

Ever since last July we have been rejoicing in the new life and liberty that had come without bloodshed to Turkey. But we should not have supposed **THE TRAGEDY IN TURKEY** that a nation could be newly born so easily. Abdul Hamid is the shrewdest of diplomats, and had achieved the impossible in keeping his throne for the last twenty years; he is immensely rich, his private fortune, how gained it were not wise to ask, amounting perhaps

to two hundred million dollars; he is the head of the Moslem religion, and multitudes of his fanatical subjects would lay down their lives at his behest without a murmur. Apparently he has through his emissaries stirred up disaffection in the army, and fighting and massacres and scenes of incredible cruelty have been daily events since mid-April. The dead in the Adana district are reckoned at from 10,000 to 25,000, hundreds of homes have been burned and many villages quite destroyed. Again comes the sickening story of destitution and distress, and we hear again of thousands of orphans left utterly helpless. Rev. D. M. Rogers, brother of Miss E. Gertrude Rogers, our teacher in Van, was shot, several other missionaries have been in great peril, and all are in the midst of surroundings of which it is heartrending even to read. The suffering for the necessities of life is beyond words; sickness and pestilence are abroad, churches are pastorless, and they need help to-day. Mr. F. H. Wiggin, treasurer of the A. B. C. F. M., will forward gifts. Let us not rest nor be comfortable ourselves till we have done our utmost for these sufferers.

The strain on the missionaries in the scenes of the massacre, in sorrow and sympathy for their Christian people, is overwhelming. Distress for the

THE STRAIN ON THE MISSIONARIES. starving, homeless and suffering is beyond expression. There is a keener distress in the more acute sorrow for the dear and loyal Christian fellow-workers, for those whose lives have unfolded under their training, and for the little children who hold such a place in the love of those who have watched the signs of promise in them. We must remember this phase of their lives.

For some time the daily and weekly papers have told of serious disturbances in the Syrian College at Beirut, and we find in the *Missionary Review*

THE STRIKE AT BEIRUT. for May an illuminating article concerning the trouble. The college was founded in 1863 as a Christian institution, and from the first has required all students to attend prayers, the service being the singing of a hymn, the reading of Scripture and the offering of prayer by some teacher, the whole occupying about ten minutes. This requirement has always been published in the regulations, so that any intending to join the college must know it, and to register as a member must imply acquiescence in the rule. It seems, however, that since the revolution of last July, the Moslems, apparently thinking that their new liberty would do away with all obedience to authority, first petitioned that the rule be abolished, and that failing, "bound themselves by an oath" that they would not again attend a compulsory service, and further that in case the college expelled

any they would refuse to leave the college, expecting apparently sympathy and help from residents of the city, and undoubtedly leading to riot and bloodshed. The point is that these students, Moslem, Jewish and Druse, appreciate and desire the advantages of this noble institution, which has absorbed nearly one and a half million dollars of Christian money, and which has more than seventy instructors drawn thither by Christian motives, but they wish all this treasure to be used in the service of Islam equally with Christianity. The situation is most perplexing and the authorities need great wisdom. They sympathize with all high aspirations and rejoice in the new freedom, but cannot in honor nor conscience give up the principles on which the college is founded.

We give below a tabulated statement of the receipts of the Woman's Board of Missions for six months ending April 18th. In comparing with receipts

THE for the same time a year ago the column which best indicates TREASURY. the pulse-beat is the first one, entitled "For Regular Work." Here we are pleased to note a gain of \$2,585.37; and in this connection we remember that during these six months an extra effort has been made for the work of 1909, resulting in the receipt of \$11,512.56. The fact that, in spite of this there is gain for regular work is truly encouraging and leads us to expect that in the remaining six months there will be such effort as will result in the receipt for the year of \$120,000 in contributions for the regular pledged work of the Board. In noting the total gain, \$18,917.52, for practical planning we must subtract the extra amount for the work of 1909, to which we have referred. This need not discourage the honest, earnest workers, but reminds us of facts which we must face. The increase in legacies promises to relieve the stress of the last two years in the diminished receipts from this source. There is always a tinge of sorrow with any legacy, either large or small, since it comes from one who has been interested and active, but whose co-operation now must cease. At the same time we are glad to note that friends of the work are more and more remembering the Woman's Board in the bequests which they devise.

RECEIPTS FOR SIX MONTHS TO APRIL 18, 1909.

	For Regular Work.	For Buildings.	For Work of 1909.	For Special Objects.	From Legacies.	Total.
1908,	\$44,028.42	\$8,066.00		\$1,600.63	\$2,478.55	\$56,173.60
1909,	46,613.79	2,228.35	\$11,512.56	1,514.94	13,221.48	75,091.12
Gain,	\$2,585.37		\$11,512.56		\$10,742.93	\$18,917.52
Loss,		\$5,837.65		\$85.69		

Let our foreign missionary societies of older women or younger women keep in mind the Northfield Summer School, July 22-29, with Mrs. Montgomery, Dr. and Mrs. F. E. Clark, and many others who will make the week a very helpful experience. In the hour devoted to the woman's missionary meeting, with different leaders, the following program for the six days, prepared by Mrs. Germond, will be carried out: (1) Why should we study the text-book in our auxiliaries? Does the Interdenominational study tend to lessen our knowledge of and interest in the work of our own denomination? (2) How shall we gain the co-operation of the women in the auxiliaries, and adapt the study to our diversified interests and membership? (3) Three illustrations of adaptation from three different chapters of the text-book, varied to suit the needs of three distinct types of auxiliaries. (4) Three word pictures of model missionary meetings where the text-book is used. (5) Discussion of plans, and methods of extending Woman's Foreign Missionary work and increasing contributions. (6) Testimony concerning the educational development and spiritual awakening of the women in the churches where the course of study is pursued. Concluding with brief prayers from many for special guidance and blessing on the work of another year. For the preliminary circular and any further information, apply to Miss Stanwood, chairman of the committee, at the Rooms of the Woman's Board of Missions, Congregational House.

"EVERYLAND."—A new magazine is to be launched, the first issue a Christmas number next December. This will be a quarterly for the first year, price fifty cents, single copies, fifteen cents; then we trust its success will be so assured that it may become a monthly. As its name implies, it will treat of work in every land, our own included. It is designed for girls and boys between ten and fifteen years of age. While it will not be called a missionary magazine, it will have a decidedly missionary trend, and will contain stories of work in many lands. It will not supplant any of the denominational magazines for children, although it will have a children's department. It is to be edited by Mrs. Henry W. Peabody and Mrs. Helen Barrett Montgomery, with a competent corps of aids. It already offers a prize of fifty dollars for the best story on foreign missions for girls and boys between the ages of ten and fifteen. The story must be from four to five thousand words, and must be in the hands of the publishers not later than October first. Photographs to illustrate are desirable. Acceptable stories not winning the prize will be purchased at regular rates. The manuscript clearly written or typewritten, with the writer's address and stamps for return, may be sent to *Everyland*, care of Miss M. H. Leavis, West Medford, Mass.

The book for our next year's United Study of Missions, written by Dr. and Mrs. F. E. Clark, is entitled *The Gospel in Latin Lands*, with *Outline UNITED STUDY FOR NEXT YEAR. Studies of Protestant Work in the Latin Countries of Europe and America.* We subjoin the attractive Table of Contents. Preface. Part I, Latin Europe. Chapter I, The Gospel in Italy. Chapter II, The Gospel in France. Chapter III, The Gospel in Spain, Austria, Portugal. Part II, Latin America. Chapter IV, The Gospel in Mexico, Central America, The West Indies. Chapter V, The Gospel in Western South America. Chapter VI, The Gospel in Eastern South America. As many will like to take books related to this subject for their summer reading, Mrs. Clark gives us, by request, the following list of titles of volumes which are both interesting and informing. Latin Europe: *Venetian Days* (Travel), Howells; *Italy, Her People and Their Story* (History), Augusta Hale Gifford; *In His Name* (Life among the early Waldensians), E. E. Hale; *The Trailers* (a story introducing some modern Waldensians), Ruth Mason; *Casa Guidi Windows*, Mrs. Browning; *A Lily of France* (a story of the Times of the Huguenots), by Caroline Atwater Mason; *Les Miserables* (France in the Nineteenth Century), Victor Hugo; *Spain* (Travel), De Amicis; *Father Jerome* (story of the Spanish Inquisition), Hattie Arnold Clark; *Queens of Old Spain*, Martin A. S. Hume; *Through Portugal*, Martin A. S. Hume. Latin America: *Sketches of Mexico*, J. W. Butler; *Aztec Land* (Travel), M. M. Ballou; *Ninito* (story of the Bible in Mexico), A. M. Barnes; *In and Out of Central America* (Travel), Frank Vincent; *The South American Republics*, Thomas C. Dawson; *The Continent of Opportunity*, Francis E. Clark; *Izilda* (a story of Brazil), A. M. Barnes.

In the shifting of diplomats that follows the incoming of a new administration, Minister Leishman, who has been for four years at Constantinople, takes THE MINISTER another post, and Mr. Oscar Strauss goes back to Turkey TO TURKEY. where he has served two terms before. Able, impartial, in sympathy with all that is philanthropic and progressive, the news of his return rejoices the hearts of our missionaries in the Turkish empire.

The Madura Mission has met an unspeakable loss in the home going, after a brief illness at Kodaikanal, of Mrs. H. C. Hazen. She had given A GOOD AND FAITHFUL SERVANT. almost twenty-five years of splendid service to the mission, and by her faith and devotion she was an inspiration to her fellow-workers. To the native Christians she was a true mother, guiding, encouraging, helping in many ways. The thought of her zeal should incite many to more devoted service. Her reward will be abundant, but the vacancy she leaves will long be felt.

CHINESE WOMEN DOCTORS

BY DR. KATHERINE C. WOODHULL

(See Frontispiece.)

THIS was our seventh graduation. Only two graduated, making the whole number of those who have taken the six years' course in our hospital, fourteen. This will be our last graduation for some time, as the present students all entered the hospital at the same time, and have several years more before them.

One of those just graduated was married last year to a widower with three children. We released her from her year of post-graduate work in the hospital, as we felt that her first duty was to her little family. When she first knew that her parents were planning to betroth her, she was quite unreconciled and felt that the responsibility was more than she could bear. So her parents said nothing about it for awhile. But her father was taken very sick, and before his death the betrothal was completed. The other student is not betrothed, and comes into the hospital as assistant.

We try to make the graduation day as pleasant as possible, so it will always be something for them to remember, after their long term of training and service in the hospital. This time all who took part in the graduation exercises were women, with the exception of our good consul, Dr. Gracey, who gave us an address full of helpful and uplifting thoughts. Mrs. Ding, the wife of our former pastor, read a selection of Scripture, and one of the former graduates offered prayer. The two students read their essays, the subjects of which were, "The Importance of Knowing How to Prevent Disease," and "Tuberculosis," and the kindergartners sang, "If you cannot on the ocean, sail among the swiftest fleet," etc.

Before this was sung, Miss Hartwell translated it verse by verse into Chinese and explained its meaning. The diplomas were then presented, and Mrs. MacLaughlin followed with one of her beautiful songs. We then listened to Dr. Gracey's address, and our aged Pastor Ding closed with the benediction. After the exercises in the church we invited the Alumnae to dine together. Eight of them live in or near Foochow, and all were able to be present. Two of them you see in the photo are holding their babies, the second generation of doctors. The lady who sits in the center is Mrs. Ti Hok Si, the wife of the Commissioner of Education. When her little girl was sick with dysentery she brought her into the hospital, and since then she has called us when she or her children are sick, and is very friendly with us. Her little girls go to the kindergarten, and will probably go to the girls' college at Ponasang when they are old enough, as the mother wishes them to have every advantage.

Of our fourteen graduates five have died. The first to go was a member of the first class received. After she had been in the hospital a few years, she developed strange symptoms, one of which was anæsthesia of the whole upper part of the back, showing that she had inherited some vicious taint. After a year or two she developed an obstinate cough, grew worse and died a few days before she should have graduated. The next one to go was the graduate left in charge of the Dispensary when we went to America. She overexerted herself ministering to large numbers of opium patients and died soon after the birth of her little son. Another was an interesting Buddhist woman. She had been taught to read as a child and was familiar with classical Chinese. She had been taught to trust in vegetarianism and other Buddhist doctrines as a means of salvation, but she was very intelligent, and her soul was not at rest. The first time she heard the Jesus doctrine was when Miss Newton was making a tour at Diong-loh. She was an eager listener and the next time Miss Newton went there she sought her out, to hear more of the doctrine that seemed so beautiful to her. When she heard that our mission was expecting a lady doctor soon, she was quite excited. She had never seen a woman doctor. It was a happy thought of Miss Newton's to engage her as our first language teacher. She was a careful student of the doctrines of the Christian religion, and after a few years united with the church. When she heard that we were to receive medical students she begged to be allowed to join the class. After her graduation a cough that had long troubled her, became worse, she developed lung disease and died after two years. She met death with great composure, and said she was not afraid, for her trust was in Jesus Christ. It was a great joy to us that she had given up her faith in vegetarianism and learned the true way of salvation.

The next to go was our beautiful Ne Sing, a very intelligent, accomplished woman. She began private practice in Foochow after she graduated, nursed a patient with the plague, took the disease and died. The last who died went with her husband to Singapore. The climate did not agree with her, and she developed tuberculosis and died after a short illness.

Of the nine graduates who are living, two are practicing in Shanghai, two are assistants in the hospital, and five are practicing in or near Foochow. They are all fine women and well repay the labor that has been bestowed on them. With the exception of one all have children, and are so occupied with maternal cares that they have not much time for outside work. But they find, as married women in the home lands have done, that their medical knowledge is very useful in ministering to their families when they are sick. The time will come when they will be less taxed with home cares and they will have more time to work for others.

As there are now special medical schools where women are received it may not in the future be thought best to receive medical students into our missionary hospitals, but to encourage young women to go to these schools where they can receive more thorough theoretical teaching, and come to our hospitals afterwards for practical instruction. Schools for nurses will be started in connection with our hospitals.

NEEDS AT AINTAB

BY MISS ISABELLA BLAKE, WITH MISS NORTON IN CHARGE OF THE
GIRLS' SCHOOL

AS to the school, I honestly do not see how we could have got along without that increase in appropriation. The Woodruff Fund, which has been used to aid needy girls, has been entirely expended, as it was not a permanent fund; and next year we should certainly have been obliged to



TYPICAL ARMENIAN FAMILY, AINTAB

shut out a number of bright, deserving girls who could not pay the full amount of tuition and board. The number of pupils received would certainly have had to be diminished. As it is, the appropriation is less than it was two and three years ago, and yet the school is constantly growing in needs and in numbers, and prices have very materially increased since then. We are trying constantly to press the girls, but we cannot do it very much, because

the people, too, are feeling very severely the effect of the rise in prices. Everyone says that so much poverty has never been seen as this year, here and in neighboring cities. We hear truly terrible reports of famine in Zeitoon and other mountain places, and the people in Aintab have given very generously for their relief.

Under these circumstances you can see that we cannot press too hard just now. Indeed, it is the truth, we cannot. If we try, the girls simply will stay away—most hopeful girls. This has been proved by experience. We are most sincerely thankful for the one hundred dollars. It means a great deal. But I think three hundred might be added on top of that without



VILLAGE CHILDREN AT AINTAB

doing away with the necessity for strict economy. It is a matter of bread and butter for the girls. Every year we have to do with fewer books than we need because we have no money to advance for them. We cannot order new and better kinds when we wish either. I know that Miss Norton and our matron take endless trouble from the necessity for using old, worn-out or crude primitive implements in the kitchen because there is no money to buy better ones. I know, too, that Miss Norton's health constantly suffers from the nervous strain of all this.

Then there are other needs. The building is not finished, and we must,

at any rate, have paint for the woodwork. If, as we earnestly hope, Miss Foreman can come next year, a room must be finished off for her. We need very badly a new windmill. We own half the hospital windmill, but this does not supply nearly water enough for both institutions, and the girls are constantly obliged to draw water from a very deep well. This is really beyond their strength. Our school and classes are constantly growing, and we are now obliged to divide a number of classes which were not divided before I came. For this reason, we ought to hire one extra teacher, but we cannot afford it.

Our library has been in very bad shape since the fire, but the alumnae are taking hold of that matter, and have done something and expect to do some more. Just at present, however, we are very much hampered by lack of necessary reference books and magazines, and if we could give something toward that from our appropriation, still plenty would be left for the alumnae to do.

I want to speak of another need which may not seem so pressing. No other missionary institution is so poor in the matter of organs. We started a music course, and it is more than paying for itself this year. Perhaps this seems strange in view of what I said about the poverty around us. But we accept no music pupils who do not pay full tuition and board, except in the case of one or two who come from villages where there are organs in the churches, bought at the expense of much ambitious effort on the part of the people, but with nobody to play them. To help these churches, we sometimes allow aided girls to take lessons. My object in being very desirous to continue and improve the music course is twofold. First, the people of Aintab are extravagantly fond of music and have natural ability. I believe this is true to a less degree of all Armenians. They are willing to go to an unlimited extent of trouble and effort to improve their church music, and I think the excellence of some of their work would surprise you. They have large mixed choirs of both men and women, boys and girls. I myself am interested in one. I think you cannot understand what a tremendous influence for good this thing may exercise in the social development of the people, at this extremely critical period. At present, it is their only healthful interest aside from purely religious matters, and no American can possibly realize what the lack of such interests means in any community. I will not dwell on this. I think you get my idea: I want "to take the current while it serves." Second, the course will, I am sure, prove a source of income to the school, as it has done in Marash College. It will prove a drawing card to some rich families in other cities, who have hitherto not cared to send their daughters to the seminary. We have already seen signs

of this. One well-to-do Cypriote woman got up and brought her daughter in a hurry, as soon as she heard that we offered music. These people are often very worldly, but they need help as much as any other class; and besides we can press them for money and make them pay for some of their poorer sisters. We need one large organ and one baby organ.

We must do something toward the organization of a training class for next year. Perhaps this is most important of all our needs, but I will not speak about it now, for I hope to have some definite propositions to make later. There has been marked spiritual interest among the girls at about New Year's time. Some of them are very much changed.

WORK OF NATIVE CHRISTIANS IN JAPAN

BY MRS. HARRIET GULICK CLARK

(Mrs. Clark, a daughter of Dr. L. H. Gulick, missionary in Micronesia, Spain, Italy and Japan, has been herself a missionary in Japan since 1887.)

O MASA SAN and I came here to Mimitsu to help the young woman who has just started a Sunday school here with the Christmas preparations, but we have struck the last night of the best-observed festival of the year, and the general opinion is that the children will be too much absorbed with the masked and grotesquely dressed people who are parading the streets with flags, lanterns and drums, to care to practice even Christmas hymns with the red-haired foreign woman; and I do not blame them. From their point of view those masqueraders must be very interesting. O Masa San and I left Miyazaki last Friday. It is Wednesday now. We spent the first three nights at Tsuma, helping the most interesting spot in Hyuga with preparations for their Christmas celebration.



MRS. H. G. CLARK

Five years ago two young men of that place were converted through the labors of an energetic but erratic evangelist. One was a *yoshi* (a man who takes his wife's family name, *i. e.*, who marries into her family); the other, the son of parents who loved the son, but did not love his new religion. Both had young wives, and lived and worked in the stores of their parents. Soon they decided that they must tell the children of their town about this Jesus, and getting permission of the parents who loved their son, they gathered a few children in a small room of their house, and taught them as best they could. The Sunday school soon outgrew that room and they rented two rooms in the middle of the town and threw them into one.

After awhile the *tatami* (floor mats) were taken out, a good floor put in and benches made. This cost some fifty *yen*, forty of which were contributed by the townspeople, who had come to recognize the improvement in the children who attended this Christian Sunday school. At some point, I do not know when, these young men decided that they must have a small organ to help them learn new tunes to teach the children, so they bought and paid for it themselves, and with the help of an instruction book and with some help, learned to play it well enough to lead the singing.

Last year the one loved by the parents, and so able to do the most financially, died, and we wondered if this fine work would go to pieces. Not a



JAPANESE BIBLE STUDENTS

bit of it! The one left, whose father-in-law, though rich, holds the purse strings very close, simply said, "Now I will have to do it alone." He divided the fifty or more children into two classes, teaching the younger ones Sunday morning and the older ones Sunday evening, following the latter with a Bible class for adults, attended by a few. The school continues to grow and now all could not gather at once if they would. He continues to provide them with Sunday-school cards and papers, and even has some magazines in the room for them to read between times. He also provides himself with Sunday-school helps, and besides had one of the latest books of songs for special occasions. All this pinched him closely. Then he heard of one of the town girls who was within a year of graduating from the girls'

high school in Miyazaki, and whose parents had met with such financial losses that they were going to have to remove her from school because they could not meet all of her expenses. This young man simply said, "Don't take her out. I will help you at the rate of three *yen* a month." So he pinched himself more closely, and she stays in school. This is known to only a few. His name is Kono San. There are several other baptized people in town whose faith has waxed cold, and the non-Christian public notice and comment on the difference, saying that this one is truly a Christian. Two of

his girls want to study to become Bible women, and I hope that we can receive them into our home soon. Just think what this one man is accomplishing!

In Mimitsu, a fishing village, whose people have a bad reputation all through Hyuga, and where there are a few very old, and very dead as to their Christian life, people, who are still in the prime of life and influence in the community, a young woman, educated in the Presbyterian Girls' School in Matsuyama, began a Sunday school five weeks ago. Her husband is in America doing business, and she, with her baby, has come to live with her well-to-do parents in this lonely place. She sees the great need of giving the gospel to the people of her village, and has bravely undertaken to do what she can. She thought three other young women were going to help her when she rented the room and began it, but they only came once or twice and then deserted. The numbers have grown from ten to fifty, most of whom think it simply a place of amusement. O Masa San and I hoped to help her by teaching the children two new Christmas songs, but, as we supposed it would be, the children were too much absorbed with the street doings to care to sing, so we had a pleasant and, I hope, profitable visit with the young worker, Mrs. Ikeda, and her three friends—one of them a young school-teacher, and two the daughters of one of the town influential, but religiously dead, men I spoke of before.

In the course of the evening talk the young Sunday-school worker told of her various tribulations trying to teach and keep order alone. Most of the children are boys, and most of the girls who come have babies on their backs; and Japanese babies cry just as others do, and need a great deal of attention. These babies are no exception. The boys, after receiving small attendance cards two or three Sundays, said they did not care for any more of that kind, "give us the big ones or none." "When you have four of those I will give you one big one." "We do not want to do it that way" is the reply. A new hymn is hung on the wall, and she begins singing to teach it to them. "We don't know that, give us something we know." It is changed for "Jesus Loves Me." "Clark San has us sing that all the time and we are sick of it!" She tries another. "That, too, is one we are tired of because we sing it so often with Clark San."

We had a good laugh over her woes, and the young school-teacher said, "I did not know that you were having such a hard time; I really think that I must help you." And I hope that not only she but one or two of the others will help. The children obey a school-teacher as they do no one else. Neither this school-teacher nor the other friends are Christians, but all know a good deal about Christianity and recognize it as a good thing.

In the other place where we have stopped to help, Tsunu, another school-teacher, who is not a Christian, is going to help with the preparations for the Christmas celebrations because there is no efficient Christian, especially no one who can lead the singing. The high school or normal school girls are all taught to play the organ enough to lead school children in singing, and there are one or more baby organs in every school.

O Masa San's parents are known and loved all over Hyuga. Everywhere we go, as soon as she is introduced as Tukuzaki San, she is asked if she is the daughter of so and so. And her own school acquaintances are scattered everywhere, too. She led her class in scholarship, and has always been a bright Christian, so that her influence now as a Christian worker is quite exceptional.

On the 12th of this month a new Bible woman is coming to us from Kobe. She is a Hyuga woman, about forty years old, who has had a long experience as a Christian worker, and we hope for large things from her help.

HEATHENISM IN WEST AFRICA

BY MRS. ELISABETH LOGAN ENNIS

I SUSPECT that in all your South African letters you are finding the same strain—lament about the drought. But it seems as if Ciyaka and the immediately surrounding country has suffered more than any other district so far as I know. There has been almost no rain since early in December, and the condition is deplorable. The loss of our good gardens would be a serious matter in itself, if we did not have to consider how infinitely worse is the plight of the people who depend absolutely upon the fruit of the soil sustenance. For the last two or three days it has been looking like rain, and to-night a gentle rain is falling, and we are very full of rejoicing. "The man who has been holding the rain is going to let it come now," as one said yesterday. In the minds of these people some person is responsible for the condition of things, so the people of two districts, Ciyaka and Wamba, applied the poison test to two dogs, one from each district, and the Ciyaka dog was "it," showing that the guilty person resided there. Then the people of this district elected a king, Kapiualakacanja (is not that a royal name?), and he named the person; so they caught him and all his relatives, and beat them and tortured them until he confessed he had the rain on his eyelids. He then procured a wizard to bring the rain on forfeit of a slave, and they called a convention of all the important old men of the country, and repaired to the old capital of Ciyaka, which is in ruins, there



AT ROLL CALL



SCENERY AT OCHILESO

“to speak with the clouds,” as one little boy told me. What they finally did with the men whom they had kept prisoners all this time I don't know; I suppose in the time of the kings they would have killed them.

I remember that I promised to tell you about our Christmas; it seems long past now, and will be much longer before this reaches you. It was a very simple affair indeed, but being the first Christmas service these people have ever taken part in, it was memorable to us. We arranged a responsive service from the accounts of the first Christmas in Luke and Matthew, and had them divided in three groups, the small boys beginning, the girls taking up the response, and the older boys following, then taking some of the responses in chorus. They made almost no mistakes, and if their words did not make an impression on the audience, their bright and shining faces could hardly fail to. As we have not started the custom of giving presents the service held the main interest of the day, and it was like a bigger Sunday.

If we could have a government in sympathy with any right sort of progress what might our mission not accomplish? But as it is, we can just have the opportunity to see what the religion of Christ, unaided by other civilizing means, can accomplish. The work on the railroad is quite at a standstill at present, and no one knows when it will go on. Times are very dull in the province.

The darkness and misery in the lives of these people does not dawn on one at first when one comes to this country. There is much that is picturesque about the native and his native customs, but oh, the cruelty it works, and the fear and dread in which he lives! There was a girl from a near village who began to come to school, and who was always at church. I missed her for some time, and found out she had been given as a ransom for her mother, who was accused of witchcraft, and was being taken off to be killed. The girl, Cilombo, has not been put to death yet, so far as I know; they are waiting for an opportunity to divine again, and if the divination is favorable to the accused, she will be returned along with the rest of the ransom.

THE school lamp is a great attraction in a land where no one has ever seen a light at night stronger than the moon and stars, and in the huts a small fire. They come to the chapels drawn by curiosity about the sound of the bell and the singing, the wonderful light charms them, and they stay to absorb its joys. Meantime the teachers and Christians are not slow to point them to the light of life everlasting which glows from the cross of the Saviour.—*Selected.*

BIBLE WOMEN IN EASTERN TURKEY

The work of Bible women reinforces, and often multiplies, the influence of the missionary. The expense of these workers is comparatively small, ranging from twenty-five to fifty dollars a year, and individual givers and small auxiliaries are often happy in supporting such a woman. Miss Poole, who supervises their work in the Eastern Turkey Mission, sends a sheaf of their reports, all of similar tenor. We give three as samples :—

KNOWING that you would like to hear a little about my work, as every earnest Christian is interested to hear about God's work on many hungry souls, I, also, with the same desire, began this work in this village, to explain the truths to those who have no knowledge about him. I continued my work for a long time, till two years ago, by Miss Poole's suggestion, I began to teach how to read the Bible to many girls and women. My husband, too, had the same warm feelings for Christ's work.

Now I have twenty-two scholars, either girls or women. Every day I visit their houses, I give their lessons, then I read a chapter from the Bible, and I speak a little, then I pray. Besides those houses, I visit some others also, only with the purpose to read the Bible and to comfort them with its truths. Their hunger and thirst for the gospel, makes me feel exceedingly glad. I am happy that God helps me and he blesses the seeds which are sown weakly.

I AM delighted in telling you about the church and my work, and I am sure that you also feel glad hearing about the invisible work in hearts. I have thirty-two scholars, who are very earnest, and they prepare their lessons very nicely. They like especially the Bible which tells us our Saviour's true love for us. Some of them are church members. I am glad that God works in them so wonderfully, and I see his guidance very plainly.

Though they be few in number yet they can be very useful persons in our village, if each one of them be filled with his spirit and enthusiasm, having a good share at the coming second time.

I am ever praying for such kind persons as you, that God may reward you for your lightening many dark minds by the truths of gospel.

AT first I had forty scholars; because all of them were occupied with their work in the fields. After finishing their work, the number of my scholars grew gradually. Now I have about eighty scholars from four until sixteen years of age. I was troubled a little when I began my work, because they had forgotten all about what they had learned last year, but by and by they could learn easily. They like very much to learn songs. They are very earnest in prayer meetings, and often many little girls make short but

sincere prayers. Though my work is hard for me, yet I work gaily, because God helps me. I wish that I had done my best in this year; I need your prayers.

Some of their parents have great desire for the education of their daughters, and they appreciate the value of knowledge. But some of them yet have the idea that the most important thing for their daughters is to learn the village work. I try to explain to them the necessity of education.

DIFFICULTIES OF LEARNING THE LANGUAGE IN THE HEATHEN WORLD

How hard it is to carry the gospel in any reasonable way to a people whose language has never been put in writing we can hardly imagine. The difficulty is increased by the fact that, for the telling of the gospel as well as for the translation of the Bible, almost all the expressions for Christian truth and spiritual ideas are lacking.

The story of Mr. Hoffmann, a worker among the Papuans in New Guinea, gives us a picture of this trouble:—

Those who travel to-day in Africa or Asia find there languages ready which are used for trade and commercial intercourse. With the help of these one can make good communication with the natives, but we found nothing of this in New Guinea. The Papuans had no written speech. We must learn grammar and lexicon from the lips of the natives. The one who has never heard a strange language from the lips of the people has little sense of the labor of such a task. These “nature peoples” think differently from the way in which we think, and they have a much sharper power of observation, which shows itself in their language. This appears in all their names for races and varieties. Every insect has a name, but very seldom does a native use the word animal. It was seven years before we heard the word for tree, and much longer before we got the name for a human being, not simply for man or woman. For plant even until to-day we have found no word. Every part of the body has its separate name, but it cost extraordinary pains to find the word for the whole body. Besides this, the suspicion of the natives, aroused by our inquiry for words, hindered us continually.

Why does the white man wish to eat our language? Has he not enough of his own? What will he do with our words? These anxious questions I heard many a time. The fact that we wrote down the words, and then showed the paper to each other made the people very suspicious. They

thought that must mean some kind of witchcraft or devil's art. The distrust went so far that for their intercourse with us they made a peculiar kind of talk, so that we should not be able to look into their affairs.

But when we had taken all this pains, and could make ourselves understood by the people in their own language, the hard place was not yet gone by. We wished to preach in their language, and to give the glad message of the gospel. Then first we realized that the gospel has to do not with earthly but with spiritual and celestial things. How can we find words for invisible things. The Papuan uses words for each smallest plant and insect; abstract things he does not understand, yet such words we must have. So often we would ponder with a weary head for hours at a time over one single expression, and could not find it, until God himself helped us through some special event. For a long time we sought for a word for faith. Sometimes we used the word see, but felt that was not right. One day a native came to me, and asked, "Hoffmann, have you seen the Lord Jesus?" "No." "Has your father seen him?" "No." "Perhaps your grandfather has?" "Oh, no." "But was Jesus in your country?" "No." "Or in one of the neighboring countries?" "No." "But then, Hoffmann, how do you know that Jesus really exists?" "Oh," I said, "as true as the sun stands there in heaven, so sure I am that Jesus exists." The man went away thoughtful, but the next day he came back, and asked the same questions over. When I gave him again the answer, "Friend, believe me, as sure as the sun stands in heaven, so sure I am that Jesus exists," he looked at me steadily, and said, "I understand now, Hoffmann, your eyes have not seen Jesus, but your heart knows him." "Yes," I said, "that is it; my heart has seen Jesus." And when he went away then it flashed upon me, that is the word for faith.

A long time we sought in vain for a word for hope. We contented ourselves with wait, but felt all the while how little that said. In 1900 we were obliged to leave three little children behind in Germany. My wife could hardly tear herself from the bedside of our dear little ones, and when she finally broke away the smiling spring morning was overclouded, and in our hearts something seemed to have perished, so they could know no joy again. When we had been again in New Guinea a year and a half God sent us a little son, who was the sunshine of our home. But when the child was only a year old the cruel fever came upon him, and one evening he sickened, and the next morning the angels took the little soul gently from this poor earth to the celestial home. When on the next morning I myself was making the coffin for my darling; and the tears fell upon the wood, a native stood watching me and my work, and I soon saw that something was puz-

zling the man, and waited for him to speak. Finally, he said tenderly, "Your son is dead; now will you go away?" "No." "Perhaps you will die, and then what will your other children do?" "They are in the hands of God." "Oh, Hoffmann," said the native, and a tear dropped from his eye, "what strange men are these Jesus people. You have different hearts from ours. It must be that you can see through the sky." "Yes," I said, "that we can. We see through the sky into heaven." And again it flashed upon me that is the word for hope; the word we had sought so long.—*Evangelisches Missions Magazin.*

MISSIONARY LETTERS

WESTERN TURKEY

In these terrible days we watch eagerly for word from our missionaries in Turkey. A letter from Miss Platt, of Marsovan, dated March 25th, shows us that they heard mutterings of the storm before it burst upon them. She says:—

Letters from other parts of Turkey must have given you an idea of the disturbed state of the country. We were shocked to hear of the closing of Aintab College because of insubordination on the part of the students, and are very grateful that no such measures have been necessary here. But there is a restless spirit abroad here also, and one wonders what it will bring. The first flush of joy over the granting of the Constitution has passed, and people are beginning to realize that it will be a long time before the new order of things is firmly established and the various nationalities are working together in peace and love. I have been sorry to hear that the "Club,"* organized here with such eclat, has been broken up, and in its place the more patriotic Moslems have organized a "Society of Mehmet," to preserve Moslem institutions, and particularly the Moslem religion. Of course the Christians cannot be included in such a society, so the co-operation which seemed to promise so much has come to an end.

Our Thursday evening prayer meeting has been opened since the Week of Prayer to students and teachers of both institutions and a large number attend. That seems to us to be a good sign. Every Wednesday afternoon there is a prayer meeting for women in Turkish, held in Mrs. Getchell's parlor, and attended by Greek and Armenian and Turkish women. I am not often able to attend, but was there yesterday, and was glad to see how many women came and how attentively they listened. I am sure it is doing good.

* A club combining several different races and emphasizing the idea of brotherhood.

EASTERN TURKEY

Miss Caroline Silliman, who went last fall to join Miss Rogers in the girls' school at Van, found much to interest in her journey thither. She writes:—

The last day of the journey was the best, I think. We went by train from Tiflis to Etchmiadzin. We spent Tuesday there, and visited the old, old Armenian monastery. That evening we drove to Igdir, where our caravan was waiting. We got an early start Wednesday morning, and then the fun began. I had been on a horse just once since I was a small girl, but my journey horse was a fine one (Mr. Yarrow's), gentle, but no slow poke, and I enjoyed the riding, I cannot tell you how much. You would have laughed to have seen us in quarantine on the border. It consisted of a gentle spraying of water by two white-robed Turks. They were very careful not to wet us, and when they came to my trunks they were very courteous and allowed me to cover over things carefully before they turned the hose on.

That first afternoon we had the pleasure of a genuine mountain storm. The wind blew so that it turned my horse square around and faced him in the other direction, and it rained so hard that I was soon wet through. Soon after sunset we reached our stopping place—a little Koordish village, in which there seemed to be no guest room. We were escorted to one of the most prosperous homes, where we were allowed to share a room with several families. Our pack horses were delayed by the storm, so we had the fun of sleeping on the floor. After my first day's ride and the soaking I expected to find myself too stiff to bend without breaking when morning came. To my great surprise and joy I had almost no lameness at all, and it was the same all the way. We reached Van October 26th. Nearly all the missionaries rode out to meet us, and gave us such a welcome. I can tell you it is good to be here. Miss Rogers will not let me do much in school, so I just sit and study. I dreaded it a little, but that was foolish of course, for I enjoy the study and am so proud to be able to understand quite a little now. Miss Rogers is well, and the school is running finely. I like the girls, they are a likable kind.

NORTH CHINA

We are allowed to make the following extract from a recent private letter from Miss Nellie N. Russell, of Peking:—

The long months of weary illness of Dr. Ament, when for weeks our hearts were weak with fear, then the uplift when it seemed as if God, in answer to the great volume of prayer that went up every day and night, gave

him back to us; and then in late November that relapse. The last two weeks before they sailed I was there with them all day; step by step we followed them to America—the renewed hope as he again revived much on the steamer between Shanghai and Yokohama. Then the letters telling of the stupor, and now this week the letters telling of his “home-going” January 6th. Our hearts are too full for utterance. We have been so proud of him, as a mission and as a station. No one in all North China was so well known and loved among the Chinese and missionary community. His large acquaintance with men of influence in so many cities all about this part of the country gave him an influence much to be coveted. One merchant near us said, “Ah, but he loved us Chinese; he was our true friend.”

It is so hard to see why at this special time of opportunity and great changes, he who could do so much should be taken away. One prominent man said, “He knows our history, our customs, our language as well as we almost, and always gives us new and worthy thoughts.” We can but bow our heads and say, “It is the Lord’s work and he knows all,” but with our depleted mission it nearly breaks our hearts. Our other member of the station is at home, far from well. Our doctor, a fine, splendid young man, Dr. Young, is doing two men’s work, and not well, though when he came out four years ago, he was strong enough.

Our pastor, Mr. Li, is such a strong, fine man, and we are thankful for him every day. This great work of God’s—what a wonderful thing it is, and how it opens up as one goes on, and one enters a little into that other region where it reaches its fullness. The country has been in mourning all the winter, and things have been much quieter than otherwise. No music allowed for three months, and no adornment of the person, no weddings, also, and not for three years among the imperial clan. With the changes of government people have been less ready to come into the churches than the past few years. These are days when one is reminded of *Alice in Wonderland*. “Off with his head” is the cry.

JAPAN

Mrs. J. H. DeForest, gathering up the work which had been somewhat interrupted by her furlough in America, finds much to encourage. She says:—

The work connected with my Sunday school has grown. I have two clubs of the older boys meet at our house once a week, and a girls’ class and a club of older boys also once a week. The women have voted to have their meeting once a month, and at our house. We have had only one since I came back, owing to the condition of our house for one thing. I have found many changes in Sendai, among the church members, and

among outside acquaintances. Students graduate and girls marry and leave us, and I do not know by name more than half of our ordinary audience. Last Sunday seven united with us on confession, and one by letter. One of our old boys is now connected with the Home Department of the central government, and it is his business to look into and report on the state of Christianity. He says there is an unusual interest shown in meetings in Tokyo, and that in various places there are more than usual young men looking forward to the ministry.

Last evening I had what you may call a Sunday-school exhibition at our house, inviting the scholars that attend the afternoon school under my care, and giving them one ticket for an older member of each family represented. The affair was a disappointment in one respect, for the young man who had done more than any other in preparing the boys, was suddenly called away by an accident to his brother. We had among the other exercises songs, verses from the New Testament about birds (because this is the year of the fowl, as Japanese count it), and we were to have each one explained by one of the class. The lantern pictures of the Prodigal Son were explained by the older boys, and afterwards the general superintendent of the three Sunday schools rehearsed the parable and gave its meaning. Our pastor described several scenes in the life of Christ, and our meeting closed with the distribution of ninety bags of cake.

One of the satisfactions was the fact that some of the parents were present who are not in the habit of attending religious services.

INDIA—MADURA MISSION

All the young women in Suffolk Branch will enjoy this letter from their own missionary, Miss Gertrude E. Chandler:—

Probably you have already heard something of the seventy-fifth anniversary of this mission, which was held February 24-26 in the splendid new college building. It is an event long to be remembered, and I wished time and time again that many of the friends in America could look in upon us. The assembly hall is the largest in the city, and to see it crowded with over two thousand people was thrilling.

I wish you could have seen the pageant given by seventy-five children. A selected group from every branch of the educational department came on the stage in turn, and showed through action and conversation what changes had come about in seventy-five years, and what was going on in the different schools of our mission to-day. It was very cleverly worked out, and so instructive that Dr. Hume, who was here as a delegate, longed to have it reproduced in a cinematograph, and sent home. It was the conversation that

brought out the humorous side, though, so I am afraid pictures of any kind would not do it justice. When the Mangalapuram girls were on the stage, one of them measured a small boy, and drew a pattern for a shirt for him on the board; another turned a blue handkerchief pink and then blue again by use of chemicals; still another drew a conventional figure on a board with two hands, etc., each one showing up one phase of the work done there.

The Pasumalai boys went through a whole day's program, attempting both farming and athletics in a remarkable fashion, considering the space permitted by a stage. At the end came a procession of the years, where each child carried a banner bearing a number. As this was all under Helen's supervision, and she had been rehearsing for weeks and weeks, you can imagine how glad we all were when it went off so well.

Time is flying, so I must skip from the first morning to the last. A beautiful communion service was held, and after that came the announcement of gifts. When the people realized that \$1,000 was to go as a thank offering to the American Board, enthusiasm ran high. It has been very touching to see how they have responded to this suggestion of the mission.

At the very end came the prettiest sight that I have seen since coming to Madura, and that was the procession to the East Gate Church. As it passed across the bridge over the river, I did so wish I could paint it, for all the gay banners, and the pretty, bright clothes of the women, made a truly Oriental color effect. Then to our ears the singing of the Mangalapuram girls was a refreshing sound in comparison with the horrible Hindu music one hears day in and day out. By standing, everybody managed to squeeze into the East Gate Church, and the exercises were closed with a consecration hymn and benediction. One young Hindu man was so impressed by these meetings that he has since openly confessed Christianity, and hopes to bring his mother or some other relatives down to Madura for the September meeting.

I have not much time now to tell you of myself, but all there is to say is, "I am studying Tamil." In April, the 15th, we go up to Kodaï, and I am going to try and pass my first examination up there on June 2d.

This afternoon I am going to have a consultation with Miss Mary about a kindergarten room. We would like \$300 to build a new room, for the children are pushed out into the verandas now; but since we haven't that, we're going to put our heads together and find some other way.

The weather is getting warm, but I keep splendidly well, and have had to waste little time thus far in getting acclimated.

ZULU MISSION—SOUTH AFRICA

In describing their Christmas Miss Fidelia Phelps gives hints of progress in the natives:—

Christmas Day the station people had their usual tree, with singing by a choir of young people and addresses by some of the Christian men. During my first years at Inanda it was the missionary and his wife, I remember, who planned the Christmas exercises, and the gifts were all supplied by them, with the help of boxes from over the sea; but now for several years the people have managed it quite alone, and the tree is well laden with gifts provided by themselves. Handkerchiefs, which were quite rare and unnecessary, even after many of them were clothed, now adorn the tree in great numbers, and many of the people and of our girls are now regarding this very useful article a necessity in their wardrobe. I wonder if I forgot to mention handkerchiefs in the list of articles suitable for Zulu children. If so, it was an oversight; they are always much appreciated. In 1907 we had a Christmas tree for all our one hundred and forty, more or less, girls, and that used up all the little bags and other things that we had on hand from boxes from America, and it was too much of an undertaking to provide something for each one out of whole cloth, so to speak, this Christmas.

On the evening of the 15th the girls had a little entertainment, planned and arranged by the native teachers, Evelyn and Bertha. The girls did very well indeed; the higher classes were too busy preparing for their examinations to have much share in it, but the recitation and singing by the third and fourth classes, mostly, were very creditable.

On the 16th, in the early morning, there was a great hand-shaking with teachers and with one another, and then a long procession of maidens with white bundles on their heads filed quietly—yes, they really did go very quietly—away through the avenue of gum trees on to the railroad station seven miles away. An hour and a half later I followed them in the carriage, driving the mules myself, with a small boy to hold the reins at the station. I went to look after the girls and see that they had no trouble in getting their tickets, etc. The present station master is new to the business, and not always as considerate and polite to the natives as he might be—“cruel,” the girls call him. They were very grateful that I went with them; one said, “We could have been troubled, Nkosazana, if you had not been there.” Those who went that day were, as a rule, the younger pupils and those least used to traveling.

The teachers' examination was conducted more justly this year than formerly. In the first place it was held simultaneously in the six different

centers. Then the names of candidates were sent to the Education Department before the examination and numbers were assigned to each, which were put upon the papers instead of the name. This change came about in part, though not wholly, as a result of Mr. Dube's letter of complaint to the Education Department last year. He felt that partiality had been shown by one of the inspectors, and that the papers of two or three of his boys had not been fairly treated. The method pursued this year disarms all criticism and is the method used in European schools. Last year a small percentage of candidates passed, not only in our schools, but all over the colony. The questions in most cases this year are more suitable and fair than they were a year ago. We are waiting with great interest the results of the examination.

I have heard to-day of the death of one of our girls at her home at Noodsberg. During her first term, a year ago, she had a cough, which kept her awake nights, and which she said she did not have at home. But she was so anxious to be in school that, in spite of her having to leave before the close of the term, she returned in August. Miss Pixley said to her, "Oh, Katie, why do you come to school when you suffer so much here, and are so well at home?" "Oh," she replied, "I want to learn." Her disease was probably consumption. Another of our girls began to complain of not feeling well soon after the term opened; lack of strength was her chief symptom. I made her work very light, and she kept on with her lessons until October, when she left school, and went to stay with relatives near here. She was soon completely prostrated, had a bad cough, and there was no doubt that she was another victim of that fell disease, tuberculosis. A week before her death I went to see her. She could not speak much then, but seemed to be at rest in her soul. A few days later she asked her aunt to pray that the Lord would take her soon; she was in so much pain. The day before her death she asked to be baptized. Mr. Pixley was just leaving his house to go to her to administer the rite when a messenger came to say that she had passed away. I am very thankful that neither of these deaths occurred at the seminary. We had a little girl very ill with pneumonia in August, but with the careful attention given her by Miss Pixley, the good nursing under her direction of the two native girls, our good Dr. McCord's services, and the blessing of our heavenly Father, she passed the crisis safely.

How unpleasant it is to be associated with people who live on Grumbling Avenue! May the Lord bring us in contact with those who reside on Thanksgiving street and Praise Square. Such atmosphere is invigorating and healthful.

MISS OLIN A PRINTER

Extract from a letter from Miss Jenny Olin, teacher in the girls' boarding school on Kusaie :—

LAST April I ordered a small printing press and outfit to print my book that I have translated, because I thought that would be the least expensive way to do it. I wrote about it to a friend in Honolulu, a teacher at Kawaiahaeo Seminary and not a resident of Honolulu. Last mail brought two letters from there—one from the Hawaiian Missions Children's Society, of which I am an adopted member, saying they had sent \$125 to Boston to pay for my printing outfit; the other from the Kawaiahaeo Girls' Mission Band, saying they were sending about \$15 for the same object, but adding that I could use it as I chose if the press were otherwise provided for. I was exceedingly surprised, for I had no idea my friend would make my wants known; but I was also very thankful, as now my way to do what I wished to do would be a little easier.

I had planned to move out of my room in favor of the press, when it should arrive, as I could stand nightly showers rather better than a press can. I did not exactly like to do so, for having grown used to the luxury of a room I would much prefer to keep it; but there seemed no other way. Now, however, with all this unlooked for wealth I decided that I could afford a house, if the Kusaiens would get the lumber ready and do the work for nothing. I had not thought of asking them before, but having had so much given me without asking for it some way made me brave enough to ask. They were very willing to help. I bought roofing iron with the \$15, adding a little money of my own, and the Channon house furnished windows and a door. The walls are of native wood, good hard wood for posts, and "law," a kind of hibiscus, wood for the sides. It is plastered in the interstices, and then whitewashed to keep the bees from eating it up. It is nearly done; all it lacks is a floor. I can get no lumber on Kusaie for that, and am not rich enough to send away for it, so I am to try having pebbles for a floor. I do not know how it will work.

The house is built on a little knoll along the path down toward Dr. Rife's former home. It is 15 feet x 12 feet, and will be a refuge from the noise here, as it is far enough away so that just ordinary noise will not reach it; yet it is not so far that the walk will be burdensome. I have a good view of the ocean, and the breezes have free access.

As I do not anticipate having much more leisure in the future than at present, and as my time is pretty fully occupied, I shall probably have but little time for printing. Therefore I have taken in a new pupil, a young

Kusaien boy, that he may study and fit himself to help me. He is the grandson of the Rev. Likiak Sa, and I would very much like to see him follow in his grandfather's footsteps, and in the course of time fill the same office. His name is Isaiah; if he lives up to it he will do well. As yet everything is new to him and he does not know how to study. But he is learning.

MISSIONARY ITEMS

WE read in *Mission News* of 2,300 adult baptisms in the Kumi-ai churches of Japan during last year. This gladdening result is due to the strong enthusiasm of these churches for the extension of their local work and increasing contributions for carrying it on.

Eight of the Chinese students in Tokyo were baptized recently, all of them sons of officials or of wealthy men. Larger numbers of Chinese are enrolled in the Bible classes than ever before, one hundred and twenty-five men being present in two evangelistic classes on a recent Sunday.

Some 4,000 students in El Azhar, the great mosque university in Cairo, went on a strike recently because government had introduced certain reforms. To the Moslems El Azhar is a mosque, while to the officials it is a university. By consent of the ministers the obnoxious rules have been annulled.

THIRTY-FOUR Turkish students, all Moslems, have just entered Robert College at Constantinople. Before the Constitution no Turkish students were free to study in the great American center of Christian teaching in Turkey.

AN English magazine gives the following item, especially interesting to mission study classes in The Nearer and Farther East and The Moslem World:—

A MOSQUE ON WHEELS

The new Hedjaz Railway in Arabia is to be fitted up with the Mohamedan counterpart of a chapel car in the shape of a mosque car. The car will allow pilgrims to perform their devotions during the journey to the sacred cities. Eternally, the praying car is only distinguishable from the other cars by a minaret six feet six inches high. The interior is luxuriously fitted. The floor is covered with the richest of Persian carpets, while around the sides are verses from the Koran appropriate to the pilgrimage, printed, and in letters of gold. A chart at one end indicates the direction of Mecca, and at the other end are placed four vessels for holding water for the ritual ablutions. The ordinary cars are of foreign make, but the wagon mosque was built in Constantinople.

We find in *Mission Studies* a charming story by Miss Corinna Shattuck, of Oorfa, telling of their school for the blind. A bright orphan girl had succeeded, though with defective sight, in graduating at SCHOOL FOR THE BLIND AT OORFA. Marash Seminary. Later she became quite blind, but friends in America helped her to a training in Braille, so that she is able to teach blind children. She has worked out an Armenian alphabet in Braille, and prepared in that language several books for the blind. The school under her care has trained nearly forty pupils, mostly young, though now and then a mature person comes to learn reading and hand work. They knit socks and gloves, make lace and sew, and have rooms for weaving mats and tent cloth and for chair seating. The little ones learn to run about in play like seeing children, and they are a very happy set. At present the pupils come from fourteen cities and towns, some of them a month's journey distant. None are able to pay their own expenses, though the cost is only \$30 a year.



HELPS FOR LEADERS

THE MAY FESTIVAL

IN spite of a very stormy day, the annual children's May Festival of the Woman's Board of Missions was a great success. Almost six hundred children gathered in Union Church, Boston, with their leaders, upon the afternoon of May first.

Rev. Enoch F. Bell, of the American Board, presided, and drew forth the interest of the children at once.

The address of Rev. Allen A. Stockdale on "Beginning Early" was listened to with rapt attention. He urged the boys and girls to have such a love for God's work that they would be up early with the bees and birds when it should be necessary to get the extra things done. He also said the children who love best help most.

Following this talk came some scenes from Galata Bridge in Constantinople. These were prepared by Mrs. Frank H. Wiggin. The "hamal" was there with his heavy burden of suit cases and other bundles resting upon his saddle. The water carrier clinked his tumblers, or further along gave

water to the thirsty travelers from his skin water jug. Two Bulgarian women in bright native costume, veiled women and little children passed along. We were introduced also to dervishes, and shown their instruments wrapped in the sacred green cloth. A Bedouin sheik removed his shoes and went through his form of prayer as we heard the call to prayer given. The effect of the scenes was very good, and has left an indelible impression upon the minds of all who saw it.

A group of children in Japanese costume gave a *Uta Sayonara* (farewell song), which had been arranged by Miss Lucy E. Case. It was not difficult to imagine ourselves in the midst of a kindergarten of ours way out in Japan.

This year a May Queen to receive the pledges in her May basket was a new departure, but one which added very much to the festivity of the occasion.

The last song was "Fling out the Banner." As the different circles raised their banners and sang lustily it was easy to see that the enthusiasm of children is contagious. All the faces of the older people present became more radiant. We realized anew the joy of service under the leadership of such a conquering captain as the Lord of Hosts, and we heard distinctly his call to a more whole-hearted service.



A PREVIOUS ENGAGEMENT

BY EMMA L. BURNETT

MRS. BLAKE had been appointed to plan and to conduct the next missionary meeting in Jefferson Street Church. It was her first attempt in that line, but what she lacked in experience she made up in enthusiasm and sanguineness.

"I think I shall ask quite a number of ladies to take part in the exercises," she confided to the president. "That will make more variety; besides, it will give us a chance to get hold of some who do not always attend the meetings."

"A good idea," the president commented.

"I shall ask Miss Tuckerman to give us a synopsis of the new study book

—she would do that beautifully. Then, Mrs. Foster has the pen of a ready writer, and I shall ask her for a short paper on the subject of the month, which we can afterward discuss. Mrs. Conway is pretty good on current events; I'll get her to look up items of missionary intelligence and give them to several ladies to read. Won't that make a fine meeting?"

The president heartily approved of the scheme, though she was somewhat dubious about the success of the open discussion.

"And oh!" Mrs. Blake pursued, "it has just occurred to me—I shall ask the Charlton girls to sing one of their lovely sacred duets. That will add so much to the interest of the meeting."

Things went smoothly at first. After just the proper amount of urging and putting aside suggestions about "asking somebody else," everyone consented to do as requested; so Mrs. Blake carefully arranged for the devotional exercises and then settled down to writing pretty post cards and dainty notes of invitation.

But "the best laid plans of mice and men"—to say nothing of women—"aft gang a-gley," and so it was in this case. Thursday evening Mrs. Blake received the following note from Miss Charlton:—

MY DEAR MRS. BLAKE: When sister and I agreed to sing at the missionary meeting we altogether forgot that Friday was the day, and we have arranged to go to the Symphony Concert. We shall be happy to sing some other time. Hoping you may have a good meeting.

Sincerely yours,

FLORENCE CHARLTON.

"Forgot Friday was the day! It's always on Friday. They know that well enough," exclaimed Mrs. Blake petulantly.

Friday morning's mail brought Mrs. Foster's paper, with a note stating that she could not possibly attend the meeting as some suburban friends had 'phoned that they were coming in to shop and they wished her to go with them. "You can easily get some one to read the paper. With best wishes for a good meeting," etc., etc.

"She promised us before she did the suburban shoppers," sighed Mrs. Blake. "Well, I shall get Mrs. Sterling to read the paper. She is always at the meeting."

When Mrs. Blake set forth on her way to the church she decided to go round by the avenue and pick up Miss Tuckerman so as to make sure of her. That lady, however, in unmistakable house dress, was waiting for her on the front steps.

"Oh, Mrs. Blake!" she began in a cautious undertone, "I was so hoping you'd come this way. Here is your book. I'm so sorry I can't go to the meeting, but Cousin Becky is here spending the day with me."

"Bring her along," suggested Mrs. Blake.

"I don't believe she would go."

"Go in and ask her, or else excuse yourself for an hour. You can easily do that with such an intimate relative."

"I'm afraid it wouldn't do. Besides, I haven't time now to get ready. I mustn't keep you. I know you'll have a good meeting without me."

It was almost three o'clock and Mrs. Blake in the leader's chair was anxiously watching the door for the "current event" lady. She did not appear, but presently in tiptoed her little daughter with a small package. Approaching the table she announced in a stage whisper that "mamma sent this, and she's sorry she can't come because she had an invitation to take an automobile ride."

The last straw!

"Did she say she hoped we'd have a good meeting?" asked Mrs. Blake, with a weary smile.

"Yes'm, no'm," murmured the bewildered innocent.

With the collapsed program on her hands, Mrs. Blake opened the meeting in a rather depressed state of mind, but the old faithfuls were all there, and so heartily did they sustain her that after all it was a very satisfactory meeting. They all felt that it was good to be there, and only regretted that so many others had deprived themselves of this benefit.

A few days after this one of the ladies of the congregation had an "At Home," and the Jeffersonians were there in force. A little group which included Mrs. Blake, Mrs. Sterling and the president of the missionary society were chatting together when Miss Havens came over and accosted the latter with "I was so sorry the other day not to get to your meeting—oh! I beg pardon, I know you don't like that. I mean *our* meeting—but I had the dressmaker that day, so of course I could not go."

"I did not get there, either," chimed in another lady. "Some friends came in, and they stayed just a little too long."

"When I received Mrs. Blake's post card," said another, "I fully intended going, but something or other—I can't just remember what it was—occurred to prevent. So many things do get in the way of those meetings. I can't imagine how you manage, Mrs. Sterling. You have so many demands on your time, and yet I am told you are always there, and you are not an officer either. How is it?"

"I manage by simply making a regular engagement of it, and not allowing things to get in the way," Mrs. Sterling replied.

"But what if you have the dressmaker?" said Miss Havens.

"I do not engage her for that day."

"But what if you are invited to something especially nice, or friends send you word they are coming to see you?"

"I plead a previous engagement. I don't allow personal affairs or anything I can control to stand in the way. There are enough things to keep us women from doing all we wish, such as sickness in the family, or one's own physical condition. Then in some households there are little children or aged persons whose claims come before anything else. But it seems to me that those of us who are fairly well and comparatively free-footed, even though leading busy lives, can and should contrive to attend a missionary meeting once a month."

"But sometimes isn't it hard to give up something that may not come along again very soon for a missionary meeting that, like Tennyson's brook, goes on forever?"

"She knows how to practice a little self-denial," observed Mrs. Blake.

"I don't look at it in that way," said Mrs. Sterling quickly. "To me it would be more self-denial to give up missionary meetings. I find stimulus and uplift in the smallest and poorest of them. Just think what a little church meeting stands for! It is a part—a necessary and most important part—of a splendid organization that is doing a glorious work for the Master. The mottoes of our Women's Societies tell the whole story—'Our Land for Christ,' 'The World for Christ.' I am proud and glad to be enrolled in this mighty army, and I want to keep up with the procession."

No one spoke for a moment, and then Miss Havens remarked thoughtfully: "That is a grand way of looking at the subject, and if keeping up with the procession involves regular attendance on our local society, we certainly should consider our missionary meeting a previous engagement."—*Home Mission Monthly*.

SIDELIGHTS FROM PERIODICALS

THE TURKISH EMPIRE.—"Women in the Young Turks' Movement," *Atlantic*, May. "The Crisis in the Syrian Protestant College at Beirut," *Missionary Review of the World*, May. An article in the *Hibbert Journal* for April entitled, "Islam, the Religion of Common Sense," presents perhaps the strongest statements that can be made by one of its devotees, yet fails to meet the challenge of Christianity with regard to the position of woman, the Fatherhood of God, or a remedy for sin in the world.

JAPAN.—"The Evangelization of Japan," *Harvard Theological Review*, an article by a noted Japanese pastor, Danjo Ebina.

INDIA.—“Christianity and Social Life in India,” *Missionary Review*, May. “The English in India,” *North American Review*, May.

CHINA.—“The Union Educational Scheme of Western China,” *Missionary Review*, May.

SIAM.—“Progress of Siamese Women in Thirty Years,” *Missionary Review*, May.

BURMA.—“Christian Missions in Burma,” *Missionary Review*, May.

Articles of general interest.—The *Missionary Review* for May has three articles on “Buddhism,” also “What Mount Holyoke has done for Foreign Missions,” and “A Biographical Sketch of Fidelia Fiske.” E. B. S.

WOMAN'S BOARD OF MISSIONS

Receipts from March 18 to April 18, 1909.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bar Harbor, Jr. Soc., 19; Belfast, Aux., 30; East Bangor, Gleaners, 1, 50 00

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Proceeds of Banquet, 117.10; Alfred, Ladies' Union, 10; Auburn, M. B., 30; Bath, Central Ch., Aux., 10; Bethel, Aux., 8.60; Bridgton, C. E. Soc., 2; Farmington, C. E. Soc., 1; Gorham, Aux., 43; Harpswell, North, C. E. Soc., 2, Jr. C. E. Soc., 1; Harrison, Aux., 7.20; Hiram, “Margaret and Little Robert,” 1.26; Portland, Bethel Ch., Aux., 81.50, Friends, Easter Off., 50, High St. Ch., Aux., 30, St. Lawrence Ch., Aux., 10, Th. Off., 23.50, State St. Ch., Aux., Easter Off., 65.48, Williston Ch., Aux., 117, Dau. of Cov., 100, Mrs. Oren Hooper, Jr., in mem. Carl P. Hooper, 20; Waterford, C. R., 4.74, Miss Baird, 5, Friend, 5; Westbrook, Aux., 12.50. Less expenses, 30.30, 727 58

Total, 777 58

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Atkinson, Dau. of Cov., 50 cts.; Concord, Aux., 5, First Ch., Y. W. Miss. Soc., 15; Manchester, First Ch., Aux., 60. Less expenses, 4.50, 76 00

LEGACY.

Walpole.—Maria K. Barnett, by C. L. Sturtevant, Adm. 950 00

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Barton, Aux.,

6.75; Bellows Falls, S. S., 15.47; Berkshire, East, Aux., 10, Jr. C. E. Soc., 1; Brandon, C. E. Soc., 5; Brattleboro, S. S., 15; Charleston, West, C. E. Soc., 2; Chester, C. E. Soc., 5; St. Johnsbury, South Ch., Aux., 16, 76 22
Woodstock.—Mrs. Frederick Billings, 600 00
Total, 676 22

LEGACY.

Barnet.—Caroline Holmes, by John Bailey and Nelson Bailey, Extrs., in part, 2,250 00

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Friends, 68.70; Andover, Abbot Acad., 13.17; Billerica, Aux., 2.50; Lawrence, South Ch., Aux., 4; Lexington, Aux. (to const. L. M. Mrs. Willard C. Hill), 25; Lowell, Eliot Ch., Prim. S. S., 5, Kirk St. Ch., W. A., 10, Mrs. Martin's Tea Fund, 10; Malden, Mrs. R. C. King, 25, Mrs. J. B. Martin, 25; Medford, Mystic Ch., Aux., 33; Melrose Highlands, Friend, 5, Friends, 8, 234 37
Franklin County Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Greenfield, Aux. (50 of wh. to const. L. M's Mrs. Julia S. Merriam, Miss J. Kate Oakman), 72.50; Montague, Aux., 8; Northfield, Prim. S. S., 5; Shelburne, Aux., 14.26; West Hawley, Friend, 25 cts., 100 01

Hampshire Co. Branch.—Miss Harriet, J. Kneeland, Treas., 8 Paradise Road, Northampton. Easthampton, Emily Mission Cir., 15; Hatfield, Real Folks, 25; North Amherst, Aux., 10; Northampton, Edwards Ch., Aux., 27.42; North Hadley, Aux., 20.60; South Hadley, Miss Hooker, 25; Williamsburg, Aux., 30, 153 02

Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Hopkinton, Prim. Dept., S. S., 3; South Framingham, Aux., 29; Wellesley, Aux., 59.

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Abington, Aux., 8.89, Jr. C. E. Soc., 1; Braintree, Aux., 21.23; Brockton, First Ch., Aux., 44, Porter Ch., C. R., 12.56, Wendell Ave. Ch., Aux., 10.15, Halifax, Aux., 2, C. E. Soc., 1; Hanover Center, First Ch., C. E. Soc., 3; Marshfield, Aux. (Len. Off., 6), 15.64; Milton, Aux., Len. Off., 3.05, C. E. Soc., 5; Plympton, Aux. (Len. Off., 5), 5.50, Prim. and Junior Depts., S. S., 6.59, C. R., 2.41; Randolph, Aux. (Len. Off., 12.21), 129.50, Memorial M. C., 10, C. R., 1; Rockland, Aux., 23; Sharon, Aux. (with prev. contri. to const. L. M.'s Mrs. Alice M. Shepherd, Mrs. Eliza L. White), 5.27; Weymouth, East, Aux., 50.80, Theresa' Huntingtoun M. C., 15; Weymouth, North, Aux., 50; Weymouth, South, Old South Ch., Aux. (Len. Off., 1.50), 5, C. E. Soc., 5; Wollaston, Aux., Lenten Off., 76.42, 513 01

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Fitchburg, C. C. Church, Band of Future Workers, 4; Littleton, Aux., 4.70, South Acton, Aux., 15, 23 70

Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Fall River, Aux., Miss Elvin T. Snow, Len. Off., 1; Middleboro, Central Ch., S. S., 5; West Wareham, Mrs. Julia R. Morse, 30, 36 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Olmstead Falls, Ohio, Miss Grisell M. McLaren, 20; Holyoke, Second Ch., Aux., 6.35; Ludlow Center, Aux., 10; Mitteneague, Ladies' Benev. Soc., 60; Springfield, Mrs. B. Frank Steele, 12, Faith Ch., Ladies' Aid Soc., 25, 133 35

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 41 Garden St., Cambridge. Allston, Aux., 16.96; Arlington, Bradshaw Miss. Soc., Len. Off., 10; Auburndale, Searchlight Club, 30, C. E. Soc., 15; Boston, Central Ch., Friend, 50, Mt. Vernon Ch., Aux., 116.50, Shawmut Ch., Aux., 6, Union Ch., Aux., 75; Boston, South, Phillips Ch., Y. L. M. S., 15; Brighton, Travel Band, 1; Brookline, Harvard Ch., Y. L. Soc., 10; Cambridge, First Ch., Aux., 189.85; Charlestown, First Ch., Aux., 10; Dedham, Jr. C. E. Soc., 10; Dorchester, Second Ch., Aux., 72.50, Go Forth M. B., 10; Jamaica Plain, Central Ch., Aux., 50.25; Mansfield, Aux., Len. Off., 11; Neponset, Trinity Ch., Stone Aux., 6; Newton Highlands, Aux., 27.26; Roslindale, Martha and Mary Guild, 15; Roxbury, Imm.-Walnut Ave. Ch., Foreign Dept., 59.69, 807 01

Westwood.—Mrs. J. B. Clark, 40

Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Friend, 10; Warren, C. E. Soc., 10; Worcester, Central Ch., Aux., 14, Plymouth Ch., Aux. (to const. L. M. Mrs. Ella S. Bunker), 25, Union Ch., Aux., 50, 109 00

Total, 2,200 87

LEGACIES.

Cambridge.—Mary E. Hidden, by Curtis Hidden Page, Extr., 200 00
Winchester.—Elizabeth Dwight Chapin, by Wallace Fay Tenney, Extr., 1,000 00
 Total, 1,200 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Riverpoint, Wide Awake M. B., 5; Riverside, C. E. Soc., 1; Slatersville, Mrs. Albert Donnell, 2, 8 00

CONNECTICUT.

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Central Village, Aux., Easter Off., 4; Chapin, Jr. C. E. Soc., 2; Goshen, Band of Workers M. C., 5; New London, Mrs. J. N. Harris, 363, First Ch., Aux. (Len. Off., 8), 9; South Windham, C. E. Soc., 10; Stonington, Miss Emeline Palmer, 5, Second Ch., Aux., Len. Off., 9.50; Thompson, Aux., 17; Willimantic, Aux., 15, 439 50

Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 70; Farmington, Aux. (Mrs. A. D. Vorce, 5), 10; Hartford, Park Ch., Aux., 19.25, Windsor Ave. Ch., M. B., 5; Willington, C. E. Soc., 4.41, 108 66

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Ansonia, C. E. Soc., 10; Bethany, Aux., 10; Bethel, Aux., 25; Jr. C. E. Soc., 10; Clinton, Aux. (25 of wh. to const. L. M. Mrs. Ernest McGregor), 49; Darien, Aux., 18; Deep River, Aux. (with prev. contri. to const. L. M. Mrs. Nathan T. Dyer), 23; Derby, First Ch., Aux., 33.50; Second Ch., Aux., 25; Guilford, Mrs. John Rossiter, 3; Hadlyme, C. E. Soc., 5; Ivoryton, Aux. (100 of wh. const. L. M.'s Miss Bessie Griswold, Miss Margaret Griswold, Miss Anna Theis, Mrs. Henry Theis), 100.50, C. E. Soc., 15; Killingworth, Aux., 3.50; Marlboro, C. E. Soc., 6; Meriden, First Ch., Aux., 9.26, C. E. Soc., 15; Middlebury, Aux., 29; Middletown, First Ch., Aux., 46.27, Second Ch., Aux., 25; Milford, Plymouth Ch., C. E. Soc., 2.38; Naugatuck, Aux., 203, Alice Stillson Cir., 5, Haystack Cir., 5; New Haven, Center Ch., Y. L. M. C., 250, Church of the Redeemer, Aux., 174, Dwight Place Ch., Aux., 36.06, Y. W. Guild, 25, Humphrey St. Ch., Aux., 77.50, Plymouth Ch., Aux., 172, United Ch., Montgomery Cir., Aux., 7, Woman's League, Aux., 4, Welcome Hall, Senior League, 5.50, S. S., 32; New Milford, Y. L. M. C., 115, Golden Links, 20; Norfolk, Whatsoever Band, 10; North Haven, Aux. (to const. L. M. Mrs. Ezra G. Munson), 25; North Madison, Aux., 11.85; North Woodbury, Aux., 36; Plymouth, C. E. Soc., 10; Portland, Aux., 26; Prospect, Gleaners, 30; Redding, Dau. of Cov., 10; Ridgefield, Aux., 67.85; Roxbury, Aux., 18.14; Saybrook, Aux.,

7; Sharon, Aux., 58; Shelton, Aux. (with prev. contri. to const. L. M's Miss Mary Botsford, Mrs. George H. Scranton, Mrs. Sarah M. Taylor), 60; Southport, Aux., 60.80; South Norwalk, Aux., 75; Stanwich, Aux., 15; Stony Creek, Aux. (with prev. contri. to const. L. M's Mrs. Countryman, Mrs. Martha C. Maynard), 35, C. E. Soc., 10; Stratford, C. E. Soc., 15; Thomaston, Aux., 36.46; Mrs. J. W. Skilton, 80 cts.; Torrington, Samuel J. Mills, Aux., 26; Highland Workers, 20; Torrington, First Ch., Aux., 10; Waterbury, First Ch., Aux., 104.39, Dau. of Cov., 25, Girls' M. C., 20, Second Ch., Glad Tidings Cir., 40, C. E. Soc., 10; Washington, Aux., 46.45; Westbrook, Aux., 3; Westville, Aux., 67; Whiteville (with prev. contri. to const. L. M's Mrs. Asa G. Dickerman, Mrs. Elizabeth Hamilton, Mrs. George D. Thorpe), 51.32, C. E. Soc., 10; Winsted, First Ch., Friend, 100, Aux., 44.08; Woodbridge, Aux., 56.30, Golden Rule Band, 10, C. R., 4.50; Woodbury, C. E. Soc., 20,

2,880 41

Total, 3,428 57

LEGACY.

Berlin.—Miss Harriet L. Edwards, by William Bulkeley, Extr. 200 00

NEW YORK.

Corbettsville.—Friend, 75 00
East Bloomfield.—Mrs. Eliza S. Goodwin, New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, Albany, Aux., 34.50, King's Daughters, 15, C. E. Soc., 19, Prim. Dept., S. S., 2.50, C. R., 4.50; Aquebogue, Aux., 17.10, C. E. Soc., 5; Binghamton, First Ch., Aux., 25; Blooming Grove, Kyle Miss. Soc., 90, Dau. of Cov., 22; Briarcliff Manor, Aux., 30; Bridgewater, Aux., 25; Brooklyn, Friend, 5, Mrs. T. R. D., 250, Central Ch., Aux., 266.66, Miss Munson's S. S. Class, 3, St. Margaret Cir., 10, Zenana Band, 40, Lewis Ave. Ch., Alpha Kappa Cir., 10, Puritan Ch., Aux., 55, S. S., 15, South Ch., Jr. M. B., 10, Willoughby Ave. Chapel, Aux., 5; Buffalo, First Ch., M. E. Logan Cir., 45, Lend-a-Hand Cir., 5, Plymouth Ch., Lower Lights, 6; Burr's Mills, Aux., 10; Canandaigua, Aux., 25; Camden, Aux., 10; Chenango Forks, Aux., 3; Crown Point, Aux. (to const. L. M. Miss E. Louise Wymau), 25; De Ruyter, Aux., 3.91; Fairport, Aux., 23.65; Flatbush, Aux., 69; Franklin, Aux., 54, C. E. Soc., 5; Friendship, Aux., 10; Guilford Center, Farther Lights, 4; Homer, Dau. of Cov., 7; Ithaca, Aux., 30; Jamestown, Aux., 45.17; Java, Aux., 4; Lakeview, C. E. Soc., 2; Le Raysville, Pa., Sunbeam Cir., 10; Lockport, East Ave. Ch., King's Guild, 10, Prim. Dept., S. S., 5, First Ch., Aux., 45; Lysander, Aux., 13.50; Middletown, First Ch., C. E. Soc., 3; Moravia, Aux., 26; Morristown, Aux., 20; Morrisville, C. E. Soc., 5; Munnsville, Aux., 5, S. S., 5; New York, Broadway Tabernacle, Young Woman's Club, 50, Christ Ch., Aux., 27, Manhattan Ch., Guild, 45, North Ch., Prim.

Dept., S. S., 15, Trinity Ch., Aux., 13.50; Niagara Falls, Aux., 18; Ogdensburg, Aux., 20; Orient, Aux., 25; Oriskany Falls, Aux., 5; Norwich, Loyal Workers, 10; Norwood, Aux., 10; Parkville, Aux., 20.59; Philadelphia, Aux., 20; Phoenix, Aux., 16.63, C. E. Soc., 16.29; Portland, C. R., 4.40; Port Leyden, Aux., 5; Poughkeepsie, Aux., 65; Pulaski, Aux., 13.50; Randolph, Aux., 12.75; Rensselaer, Aux., 15; Richford, Aux., 2; Richmond Hill, Aux., 10; Roscoe, Jr. C. E. Soc., 2.40; Saugerties, Aux., 5; Savannah, Aux., 2; Schenectady, Kindergarten, 1; Seneca Falls, Aux., 10; Sidney, Dau. of Cov., 20, Smyrna, C. E. Soc., 3; Summer Hill, Aux., 32; Syracuse, Danforth Ch., Aux. (50 of wh. to const. L. M's Miss Elma Hayden, Mrs. R. H. Stevens), 65, Geddes Ch., Mrs. G. C. Gere, 20, Goodwill Ch., Aux., 50, Berith Cir., 25; Plymouth Ch., C. E. Soc., 10; Ticonderoga, Aux., 25.50, C. E. Soc., 2.50; Utica, Bethesda Ch., Aux., 15, Plymouth Ch., King's Guild, 5; Walton, Jr. C. E. Soc., 2; Warsaw, Loyal Volunteers, 3.72; Watertown, Emmanuel Ch., Aux., 30, Prim. Dept., S. S., 5; West Winfield, Aux. (25 of wh. to const. L. M. Mrs. Maniman), 30. Less expenses, 30.53, 2,266 44

Total, 2,346 44

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J., D. C. Washington, First Ch., Aux., 100, M. C. (25 of wh. to const. L. M. Katharine Bradford Stone), 100; Md., Baltimore, Assoc. Ch., Aux., 60; N. J., Asbury Park, S. S., 6, Newark, First Ch., Aux., 25; Upper Montclair, Aux., 40; Pa., Nanticoke, Aux., 5. Less expenses, 80, 255 00

CALIFORNIA.

Ceres.—Friends through Miss Jessie R. Hoppin (Mass., Ware, Mrs. C. M. Hyde, 25, Miss Harriet S. Hyde, 25; N. Y., Rochester, Mrs. A. A. Jagnow, 1; Kan., Atchison, Miss Rose M. Kinney, 1), 52 00

CHINA.

Tung-chou.—Woman's Missionary Soc., 36 00

GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

Vermont.—Burlington, Mrs. E. Henry Powell, 15, Mrs. C. P. Smith, 25, 40 00
 Donations, 8,675 18
 Buildings, 823 70
 Work of 1909, 10 00
 Specials, 387 80
 Legacies, 4,600 00

Total, \$14,496 68

TOTAL FROM OCT. 18, 1908 TO APRIL 18, 1909.

Donations, 46,613 79
 Buildings, 2,228 35
 Work of 1909, 11,512 56
 Specials, 1,514 94
 Legacies, 13,221 48

Total, \$75,091 12

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A BUSY YEAR IN THE WILLIAMS HOSPITAL

THE thirty years since the beginning of the medical oasis of the American Board in northern Shantung is this year to be commemorated by the issuing of an illustrated brochure, historical in aspect, and rightly calling attention to the solid foundation and superstructure reared by Drs. Porter and Peck. (A copy will be sent to any person requesting it.) In this period 313,074 dispensary visits are recorded, and 12,646 patients have dwelt in the hospital for longer or shorter periods—a continuous “station class,” who received more than they came for in some lines, if less in others. The number of surgical operations in these three decades is 14,243.

That there is present and future service is indicated by the fact that for months prior to the date of this report the weekly record shows an in-patient clientele of 100 or more, despite the discharge of an average of three patients a day. To be sure, they do not come for religious instruction, but few object if well presented. The man who came with no personal belongings but a rope secreted in his clothes, thinking to bind himself and drown in the Grand Canal if not cured of his aggravating disease, voluntarily gave up the rope long before he was cured.

“The fear of the Lord tendeth to life,
And he that hath it shall abide satisfied.”

A distinct change in the class of patients has been noticed during the year. More particularly in the last few months the women have thronged upon us till the floors, mason's hovel, guest hall, servants' rooms, and sometimes the verandas have offered meager shelter. For some time patients living nearer to other, though usually distant, hospitals have been refused, but this year we have had to go a step further and refuse all doubtful cases, for those for whom there is the most hope physically are most likely to be reached by the healing and practical gospel of Jesus Christ.

It is with most earnest thanksgiving that we learn of the early prospect of a Porter hospital for women at Pangkiachwang, and the funds needed to complete the desired \$5,000 will surely soon be forthcoming, if not already pledged. The splendid efforts in this direction of Miss Frances Patterson, formerly of the North China Mission, affords another excellent illustration of "once a missionary always a missionary." Before this plant and the new men's buildings (asked for by the mission two years ago, but still unauthorized) can be constructed a considerable piece of land will need to be acquired. This will take money, time and patience, but either the present or enlarged hospital yard should be delimited by fencing or wall—to say nothing of the need of an isolation ward or building. The present free intermingling of patients with other occupants of the yard is objectionable from several standpoints.

Opium habitues have been numerous, and, though a difficult class of patients to deal with, have proved quite satisfactory. A Mr. Liu, father of one of our college graduates now studying medicine, came to attend his wife, and was urged, as oft before, to give up his opium. For perhaps the fourth time he agreed to try. He ran out of money, and his valuable opium pipe, lamp and outfit were purchased to assist him as well as to remove temptation. In a month his sordid face brightened, his thin body straightened, and he went home seemingly a new man. Nearly a year has passed and he has not so far fallen again into the opium pit, and we may well pray that he will not. Many times during treatment opium patients are found to be secretly taking opium, the ashes or "anti-opium" pills containing the drug, so that stringent rules and a careful watch have to be maintained. For the sake of the effect on the other patients, infringement of the clearly understood rules means discharge from the hospital. Two officials of inferior rank and the wife of one of them have been among the "cured." The opium reform edicts from the throne, despite their slack enforcement, have aided the surely coming but sure death of opium by raising the price. The officials must make as much money for themselves as before, and the "squeeze" or tax must therefore be larger from each shop. Consequently, while some opium dens are closed, many smokers, already poor from the costly, debilitating vice, must give up the habit after having financially ruined their families and their friends. Many opium dens though really closed still have to pay license, thanks to the avaricious officials. No opium is grown in our region, and smuggling is common. A few county officials are reported as not allowing known opium takers in employ, and the admirably conducted Tehchow Arsenal prohibits opium altogether.

Besides the increase in the number of women patients from the better as well as poorer classes, and in addition to the opium takers, the increased attendance of recent months is partly due to the coming of a few men of relatively higher social rank than has been usual. We regret that accommodations for such are inadequate. A few who needed treatment declined to stay because there was no suitable place. The average stay of the patients has been longer than at any time for these thirty years. This means disappearing prejudice, a willingness to listen, as well as something of a desire to ingest and to digest all the hospital has to offer.

During 1907 there were five hundred and forty-one in-patients—a remarkable number for a country hospital. The youth with a harelip, the man with a large tumor on the back of his head, and the young woman with tubercular glands, came for professional attention that they might be made marriageable, but the reasons were usually more serious.

The first aim of the medical arm of the missionary service is to acquaint the sick (and the usual friends or relatives attending) with Christianity, in which aim success is often vouchsafed. However, most of the patients are dull and do not quickly grasp ideas, either new or old. About to perform an operation, before the usual prayer, the man was asked what prayer was—"beseeching the doctors to cure me," he replied. He learned to look higher. As to fearing the knife, daily do we hear the petition to operate when it is quite out of the question. Not so the woman who refused our offer to remove some necrotic bone from her son's leg. "No, indeed," she gasped, "who wants a boneless son?" Cod liver oil has been sold at cost, and perhaps ten times the usual quantity has been called for. That which is freely given away is too often not properly valued. A small vegetable garden was last summer largely cared for by patients, furnishing vegetables for the hospital poor for the whole year.

The Orient is fully as resourceful in remedies as the Occident, and, alas, that the bane of patent medicines from otherwise civilized countries is now multiplying the ills of the "Middle Kingdom." "Have you an American egg?" asks the half-blind incubator manager from 270 *li* to the north. "No, American eggs acquire an odor if kept too long. Why do you ask?" "Because I've been told that if I ate a chick hatched from an American egg my eyes would get well." Not all American eggs have such a savory reputation. His eyes, ruined in his crude incubating rooms by using them as delicate test fields for egg temperature, will never be normal, but his stay here opened his "heart eyes" even more than his fleshy orbs. A small boy with an extensive laceration of the leg from a dog bite had been treated by burning some of the hair of the dog, mixing the ashes with oil and

rubbing the mixture into the wounds—which naturally made it harder for us to secure a prompt and good result.

One of the most pressing needs is a corps of evangelists on fire with love for their God-appointed work. Busy Mrs. Kung, the matron, aided in her religious work the busy part of the year by two schoolgirls, the one efficient and one less so, and faithful Mr. Kao, assisted by two partly trained young men for part time—these, together with the help from the missionaries and hospital staff, and some aid from blind Mr. T'ang in the summer, might be sufficient were these workers better equipped for this great work, as we trust they or their successors will become. The patients and their attendants are unfettered by the allurements a city would afford, and an attractive gospel is sure to take root in some of the lame, the halt, and the blind, whose afflictions thus become their salvation.

As relatively unrewarding, we have not especially cultivated the dispensary service. However, twice a month, either physician or assistant sees patients in the neighboring city of Tehebow, and the day following holds a clinic at the government arsenal at the same place. This large arsenal should have its own physician, and the government will one day make the provision. Meantime they seem glad to have the Christian missionary physician attend to the needs of the thousands of employees as best he can by an occasional visit. The number of dispensary calls for the year was: men, 4,745, women, 2,279, a total of 7,024.

The senior hospital assistant, Mr. Chiang, after much hesitation, was sent to the Shanfung Union Medical College for a few months, and it is possible that he may continue there for a time. Though his going made duties heavy for the remnant of the force—two “half-baked” men assistants, and the two physicians—it seemed best to make the attempt to better equip this splendid material for the sake of the future. The assistants responded splendidly to the extra calls made upon them, which were the more numerous, as there has been no woman assistant the past year. Two representatives continue in the Peking Union Medical College, and we hope for proficient professional assistance from this source, though it is a matter of much regret that we have no one in training in the newly established Union Medical College for women. To help fill the gap caused by the absence of Mr. Chiang, one of our house servants was installed as nurse-in-training, giving half his time to religious work in the hospital. He is doing finely, and well worth the \$35 a year which he costs. It is hoped that another nurse or two may be added this year—an experiment before tried, but not carried to fruition.

(To be continued.)

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A MESSAGE FROM OUR TREASURER, MRS. S. E. HURLBUT DIONG-LOH, CHINA, FOCHOW MISSION, PAGODA ANCHORAGE, March 11, 1909.

MISS STARR writes that the treasury is not filling up in proportion to the needs for this year. We have been through India, and visited all of the accessible schools and evangelistic work supported by our Board there. We have seen with keen interest the change that comes to the girls taken from the streets, unkempt, uncombed, uneducated, unchristianized, when they have been even a short time in the mission school. Aside from clean faces and bodies, and all of the outward signs of civilization, a beautiful light comes into their eyes, a refined expression to their faces, and they are really beautiful. And then when you see the girls whose parents for two or three generations have been Christians, then you see a new creation, and verily know what it is to be born again.

Our work has been blessed in all places, and it is indeed fascinating to follow from mission to mission and see what has been accomplished. But we have gotten to a point now when we must go on and put more money into our missions to meet the needs of the growth. We are sadly lacking in buildings, and when we see some of the adequate, convenient buildings of other missions we must needs ask ourselves why we are not keeping up in the march.

So this letter is to ask you to make an appeal to the women of the Interior if they will not now rise up and pay at once the debt of the board, and be prepared to help raise the money for these needed buildings. We know

what the needs are in Samokov, Adana and Marash. We find needs here in the Farther East just as great. School buildings which hold forty girls, when it would take no more teaching force to add one hundred to them, and the girls already are wanting to come in. Nothing needed but the room to put them. Then we find our missionaries hampered for lack of sufficient appropriations to meet the emergencies of illness, etc.

In Canton we found a Chinese woman giving her entire time to teaching in the school. She also is interested in helping to raise money to buy land to build a new schoolhouse. In the same school is a Chinese woman, well educated, teaching for half she might get in other schools, and this with a husband ill with consumption, whom she supports and cares for. In the same mission we found a Chinese man who had himself opened a school for boys, which he in every way cares for. The opportunity is great, and the result most satisfying. The Chinese girls are appreciative, eager to learn and bright in their studies.

MICRONESIA

Miss Jennie D. Baldwin writes from Truk, Caroline Islands, October 14, 1908.

THERE have been no great changes at Truk during the past weeks. Mr. and Mrs. Mader returned from Ponape last month, so with Mr. Doenges there are three missionaries on Kinamne at present. Probably you desire information concerning the passing of this school over to the German Society, but I am unable to enlighten you. The latest letters from Germany do not even mention this part of the work, so I presume that no appointments have been made. The gentlemen here are increasing the number of out-stations, having opened two new ones in the western part of the lagoon last month. They are anxious to occupy the field, fearing that the Roman Catholics will endeavor to enter Truk.

Your letters to the girls have increased their interest, and you are remembered in prayer. Miss Arnott is also constantly remembered, although we have not heard from her lately. I know, however, by experience that it is often hard to find time for letter writing. The missionary is frequently represented with his Bible in hand teaching the heathen, but on Truk one is pressed with many temporal duties, as baking, teaching school, dressing sores, breaking in young, spunky calves, as well as the care of all the general housework and numerous interruptions; yet it is all worth while if only these dear girls can be led to the Master. At present some are under great temptation; their friends are opposed to their marriage in school, and even threaten to take them away from us, lest they shall marry here and go out as teachers' wives to other islands. Pray for them that they may be kept.

DISPENSARY WORK IN LINTSINGCHOW

BY DR. SUSAN B. TALLMON

A FEW days ago there came to the dispensary a well-dressed, pleasant-faced old lady. Yes, I believe she would be considered by the Chinese a "lady," though she is not of the official class. When I learned that she was from a village fifteen miles away, I was troubled, for we have no place for patients to live and hers is a chronic trouble which only prolonged treatment can cure. When told this she replied, "But I do not intend to go home. This is my niece and these are her two children. My niece lives just inside the walled city. This is my daughter and we have come to stay until I am cured." Then the younger woman spoke up, "Don't you remember me and my little boy here? He had a big boil on his head and you opened it. It was fortunate for him that we have a doctor in Lintsing." Confidence and appreciation are always gratifying, and are especially so when one sees in them the promise of a more ready entrance for Him who is able to cure hearts sick with sin and deformed with superstition.

That evening when Mrs. Chiao came to my room she said, "The old lady from the western village who was here to-day knows the little boy who was brought here last spring, the one who fell out of a tree, and she says that he is perfectly well, and runs and plays just as other children do." So that had been one of the things that had brought the old lady. The news was very welcome to us, for that little boy had lain as a heavy burden on our hearts. His story is one that reflects no especial credit upon our work from a professional or from any other point of view, but it does tell something of what our work is like and for that reason you may care to hear it.

Forenoons are held conscientiously free from medical work and sacred to the study of the language, but this day it was not yet noon when the gate keeper knocked at my door. There was a cart at the gate he said that had come from a village twenty miles or so away. It brought a little boy who had fallen from a tree two days before and driven a piece of wood into his body that no one could get out. Would the doctor please take pity on them and save his life? Outside the door the father and an uncle met me with profound bows and begged me to save the child. He was the only boy in the family, they said. It was a very white, pinched child-face that looked at me when I lifted the cart curtain, and a frightened face too, for he had never before seen a foreigner, and my smile met no response. He had eaten nothing for two days, so Mrs. Chiao prepared him a cup of milk. It was canned milk. We have no other, but are very thankful for what we do have. The gate keeper was sent to make the fire in the dispensary room, and then

he must go across the river to Mr. Wen's home and ask him to come to the dispensary as soon as possible. Examination showed that they were not mistaken. A piece of wood larger in diameter than a man's thumb was firmly wedged in the pelvic inlet under the pubic bone in front and against the base of the sacrum behind. It seemed almost as immovable as the bones themselves. Nothing could be done without an anæsthetic, and who should give it? Even my assistant, Mr. Wen, had never given one, though he had several years of hospital work before Boxer times. I might have given the anæsthetic myself and have left the operation to him if he had had any adequate knowledge of anatomy. As it was we called in a teacher, one of our Tung-chou college graduates, who knew something of the dangers involved and who would be willing to follow directions. For an operating table we had what has served very well for use when making ordinary examinations—several boards from a packing box carefully fastened together and resting on two small sawhorses. Instruments? Our small stock afforded nothing that could possibly be used for grasping the wood except some tooth forceps that the Pang-Chuang physicians had kindly loaned us. Solution must be made, instruments boiled, the patient prepared for operation, and while the anæsthetic was being started, some attention must be given to the assistant to see that he was really scrubbing his hands enough. And yet what a sickening farce this attempt at asepsis is! A patient who has had his wound probed for days with who knows what dirty instruments! A room where the most septic cases are dressed daily! How could anyone pretend that aseptic work is possible under such circumstances? And still we cannot but do as far as possible what science demands, knowing that at least we have not added to his peril by any carelessness of ours. These preparations had not gone on without many a prayer for guidance and wisdom and strength, prayers that I did not try to force my stammering tongue to put into words. As soon as the sobbing, struggling child was under the influence of the anæsthetic, his father and uncle steadied his limp little body. The forceps were short, and having been made to grasp teeth, not anything of so great a diameter, they were not easy to adjust. Again and again they slipped off, and when finally a firm grasp was gotten the exertion of all my strength was not sufficient to make any impression. After several attempts, I gave Mr. Wen my place. He is not a man easily vanquished, but his success was no greater than mine. Finally he stood up with the perspiration dripping from his face and said, "Let us pray!" It was a simple, earnest prayer that he offered, thanking God that we could come to him, asking for wisdom and for physical strength, that we might be instrumental in saving the child's life, and that the love of God who gave

his Son for us might be in this way the more speedily made known among those who have not heard. Again we went to work. This time with two pair of tooth forceps, and we pulled together. It seemed as if such force ought to move anything. It was not at the first, or the second, or the third attempt, but finally it came, a smooth, blunt-pointed stick, nearly five inches long. The internal damage was surprisingly small considering the nature of the accident, and the dressing was done almost before the child woke up. His father wished to take him home the next day, but to this we could not consent, and so they reluctantly went to find a place at an inn where they could stay. The next day the boy was brought for his dressing, carried in a large, flat basket, and the next day, but the third he failed to appear and inquiries made known the fact that he had been taken home. Later we learned that the child's father was a native doctor and felt quite capable of caring for his son after the stick was removed. For six weeks we heard nothing of the boy and then his father appeared with a box of Chinese cakes and candy for me and a similar present for Mr. Wen. The child, he said, except for a slight limp had completely recovered. We expressed our pleasure in hearing this good report and thanked him for the thought that had led him to bring the cakes, but Mr. Wen told him what we wished was not presents for ourselves, but gifts for the dispensary; gifts of money that would make it possible to provide medicines and dressings for a larger number of sick people than we could then relieve.

This was six months ago. We are still occupying the room by the "big gate" for our dispensary and using the chapel for our waiting room. We had hoped ere this that the money so generously provided by Mr. Stephens and several of his friends would have been used to build the waiting and preaching rooms, the dispensing and operating room that we so much need, but we have delayed because this building must be put up in relation to the others of the new station plant, and must be so placed as to allow for a woman's hospital near by, and also one for men, for we hope sometime that it will be possible to have both. More than half of the treatments given this fall have been given to men, though most of these have been seen only by Mr. Wen and Mr. He, they referring only serious cases to me. When we build the dispensary it is to be hoped that some place may be provided also in which Mr. Wen may live, for his ability to be of largest service in the work will depend upon his being within easy call. It is no longer true that we have no one who knows how to give anæsthetics. Mr. He came to us this fall, Dr. Tucker generously offering to pay his salary for six months from special funds in his hands if our finances would not permit us to invite him. This was not by any means because Dr. Tucker has more money than

he can use in connection with his own medical work, cramped and hindered as it is by lack of adequate funds, but because he felt so strongly that Mr. He was needed here, and because it was desired to keep Mr. He in church employ instead of having him go into another work. He has had longer and more recent training than Mr. Wen, but is a younger man and does not excel in some of the qualities that make it possible to trust Mr. Wen with heavy responsibilities. He has done good work this fall, and we hope that it will be possible to retain him permanently. The equipment of our dispensary is better than it was last spring. Two lots of instruments, etc., came a few weeks ago. It is no longer necessary to sterilize dressings with a hot flat-iron and to boil instruments in a cake basin. While our borrowed tooth forceps are still used for the purpose for which they were intended, we now have others much better fitted for uses to which the tooth forceps have been put. But it is in connection with the more distinctively religious work of the dispensary that we see most for which to be thankful. Helper Chang and Mrs. Chow, whose salaries some of you so kindly provided, have done good, faithful work in preaching to the waiting patients and in teaching individuals. The charging of a small fee (less than a cent) to all able to pay has kept away most of the merely curious, and has made more careful teaching possible. Mr. Wen and Mr. He have held a short prayer service with the patients before opening the dispensary each forenoon, and Mrs. Chiao and I have the same before the woman's clinic in the afternoon. Our weekly dispensary prayer meetings, led in turn by all connected with the medical work, have been very helpful, and have given opportunity for quiet discussion of our problems and for prayer together.

It has been a good year, and it is with thankfulness that we realize the blessings that it has brought and look forward to the larger things promised for the future.

TO-DAY IN CHINA

Extract from letter from Miss Nellie N. Russell, Peking, China, February 11, 1909:—

GREAT changes are taking place, and especially the past year there have been so many new movements started. Alas, China now sees but the surface of most things. The educational movement among women has so many ups and downs, and at present does not look so very hopeful. There are a good many students who are practically "tramp students," going from one school to another and not studying long in any one. Then, too, there are no end of false notions about at present. The new woman of China

does not at present command the respect of the best thinkers ; so many think it is proper to wear somewhat outlandish style of dress ; walk and talk like men ; go about in a public way and unattended. These breaking over the rules of custom do not help along the educational movement for women.

THE LUCY PERRY NOBLE BIBLE SCHOOL

AS SEEN BY ONE OF OUR DEPUTATION, MISS M. D. WINGATE

I AM writing this morning to tell you about the Lucy Perry Noble Bible School. How I wish our women could hold one of their meetings there ! They would be greatly pleased with the appearance of the building and its environment, as I was. As I stepped from the carriage to the wide porch and noticed the graceful architecture and felt the quiet, dignified, refined atmosphere I exclaimed, " How like dear Mrs. Noble ! " It almost seemed as if she might have planned the entire building and surroundings. The furniture is simple, but everything is in perfect taste and the arrangement is beyond question. We were glad to find Miss Swift has made a good building and one we can hope may last a long time. You have seen pictures of the building, but photos have to be taken at such close range much of the beauty of the house and surroundings is lost. The grounds are not large, really rather small, but so well planned the effect is excellent.

The work done in, and in connection with, the Lucy Perry Noble Bible School is fine, something each of us may feel proud of and very grateful for. Miss Swift has two young women with her, both of English parentage, one of whom is paid a small salary by our Board, and the other is supported by friends. These young women, as well as the Bible women, are taught by Miss Swift, and they, with her, visit seven hundred women in Madura regularly. The city is districted, and each has her work, which is regularly reported to Miss Swift and plans for progress are considered. I went out one morning with one of the young women and a Bible woman, and was much interested to see what an influence these visits have. The groups of women which usually gather, seemed to notice the company but little, but listened attentively to what was said to them in connection with the Scripture reading. In some instances there is no doubt of real conversion to Christ ; in other cases there may be conviction of the truth, but not yet a sufficient purpose to openly turn to it ; again, many are hearing and beginning to question whether after all it may not be the only true way. Doubtless there are hundreds of true Christians who may never be recognized as such in this life as they quietly try to pray and follow Christ. The tradi-

tions, customs, and worst of all, the castes create such hindrances, such formidable opposition and persecution, I hardly see how a woman born and trained in heathenism can see her way to come out openly. But they do here and there, and possibly the largest gain is the influence exerted upon the mothers which makes them willing to see to it that their children attend our mission schools. That is a great opportunity for the truth, as the years go by. Some of the stories of those who come to the home of the Bible School for protection and escape are thrilling, and were made more so by seeing the spot where this one sat for more than twenty-four hours, while the crowd outside and in the hall wailed and expostulated, and to know how another came to get away from the old life and succeeded, etc.

Madura is a very native city, not even an hotel, except rooms at the railroad station. The "rest houses" are for native travelers, and while they might be used by foreigners, are not at all adapted to their needs. I think foreigners seldom if ever stop at the "rest houses." The great temple there is much visited as is the palace, but to us the exceeding great attraction was the fine work of our missionaries. The Bible School stands among the very first in importance and influence as does Miss Swift among the missionaries. Some of her Bible women we found in many of the out-stations, and we often heard such words as those one woman spoke to us, "Miss Swift will give me a trained woman in a few months and then our work will be sure to go forward much better."

WOMAN'S BOARD OF THE INTERIOR

Mrs. S. E. HURLBUT, TREASURER

RECEIPTS FROM MARCH 10 TO APRIL 10, 1909

COLORADO	301 57	TURKEY	26 40
ILLINOIS	4,221 23	MISCELLANEOUS	152 00
INDIANA	17 00	Receipts for the month	\$16,966 97
IOWA	462 80	Previously acknowledged	22,546 43
KANSAS	143 58	Total since October, 1908	\$39,513 40
MICHIGAN	4,432 31		
MINNESOTA	2,291 51		
MISSOURI	1,859 28		
NEBRASKA	90 30		
NORTH DAKOTA	114 67		
OHIO	774 73		
OKLAHOMA	226 41		
SOUTH DAKOTA	119 30		
WISCONSIN	1,393 69		
WYOMING	11 44		
LOUISIANA	5 00		
TEXAS	10 00		
VERMONT	250 00		
CHINA	3 75		
JAPAN	60 00		

FOR BUILDING FUND.

Receipts for the month \$24 00

Previously acknowledged 169 75

Total since October, 1908 \$193 75

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Receipts for the month \$188 80

Previously acknowledged 296 85

Total since October, 1908 \$485 65

MISS FLORA STAER, Ass't Treas.





BOARDING DEPARTMENT, CORONA INSTITUTE



MISS OCTAVIA W. MATTHEWS



MISS ALICE GLEASON

Life and Light

Vol. XXXIX

JULY, 1909

No. 7

During the last month we have rejoiced in the home coming of Miss Harriet L. Osborne, who went out in 1901, and has been in charge of the **MISSIONARY PERSONALS.** Abbie B. Child Memorial School, at Diong-loh, in the Foochow Mission; also we have welcomed Miss Mary L. Graffam, of Sivas, Turkey. She made a brief stay with friends in Switzerland on her homeward journey, and arrives sufficiently refreshed to enjoy her well-earned furlough. A sadder return was that of Miss Harriet L. Cole, of Monastir, for more than twenty years a teacher in the European Turkey Mission. Her health has quite failed, so that Miss Clarke, of Sofia, accompanied her. We are glad that she is safely this side the sea; Miss Clarke returns immediately to her work.

The Board Rooms have been busy in these days of early June with the coming in and going out of about twenty young men and women under **MISSIONARY CONFERENCE.** missionary appointment, who gathered here for a training conference. Practical topics pertaining to their future work on the field, their relation to their own and other governments, to the Boards and churches at home, to their personal life, physical, intellectual and spiritual, were discussed. Lasting friendships sprang up, and the whole world seems more truly a unit, and the tie to the Christians at home more close and vital for these days together.

To go more than a hundred miles from headquarters for the semiannual meeting was a new thing in the history of the Woman's Board, but the large **OUR SEMI-ANNUAL MEETING.** and interesting gathering at Greenfield on May 18th proved it a wise thing. As the pleasant town is easily accessible from north and south, as well as east and west, many familiar faces were present, while others who seldom or never attend meetings in larger centers were able to be with us. Even the longest journey thither seemed too short in the tender beauty of our New England May, and the welcome of "Little Franklin" made us, from the first minute, very glad we were there. Mrs. Daniels presided, some of the secretaries reviewed Board hap-

penings of the last six months, and Mrs. L. R. Smith led the helpful devotional hour.

Mrs. Stelle, of the North China Mission, described the present opportunities and limitations in that field; Miss Price, of South Africa, showed us the lights and shades that fall on work in Zululand; Miss Gleason made us see the poor little Mexican homes out of which come bright girls to be trained to efficient workers; Mrs. Gates, of Sholapur, pictured the Glorified India that is coming into being through the power of the gospel. We were happy, too, in hearing Dr. Clapp, of Mt. Holyoke College, tell of the missionary work she found her former pupils doing as she visited the Orient recently. Dr. J. L. Barton, Foreign Secretary of the American Board, stirred us all by telling of Turkey to-day and to-morrow, and of our responsibilities for the Christianizing of the empire.

She superintends from two to six schools where the pupils gain book learning. She guides many women in their industrial work, finding instruction, material and market for their goods. She looks after THE WORK OF ONE WOMAN. the primary Sunday schools, knows the children, visits their homes, wins the parents. She leads a club of Brahmin women, and is a tower of help to those of lower castes. She must even be ready to furnish names for the babies when the parents bring them for baptism. She visits many sick, supplies them with suitable food, and stays their souls with prayer. She cares for the monthly Christian Endeavor meetings and helps plan for the annual conventions. She aids the native pastor by suggestions for the watch and sunrise meetings. She directs the floral decoration for the church, and sees that suitable music is ready for each service. She has edited a paper for children, and superintends the Bible women as they work in the villages. She keeps her own house and bears the burdens of every home maker. All this, and numberless odds and ends besides. Who does all this? Just one missionary woman in the tropical climate of India. And many another missionary wife could match this list of responsibilities.

In a recent Friday meeting one of our missionaries who has worked for many years in Turkey spoke very solemnly of the present need in that OUR DUTY TO TURKEY. country. She said that the people there need settled government and the protection of righteous laws justly enforced, a blessing they have never known; they need the awakening and broadening that education will bring, for they are sodden in ignorance and superstition; and, most of all, they need the spirit of brotherly love, that all the varied races of diverse speech and religions may dwell together in mutual forbearance and helpfulness. If we be Christian we must pray fervently, persever-

ingly, that these blessings which have always been ours be given to those now so sorely in need. Thousands, too, are suffering for absolute necessities for food and clothing. Husbands and fathers have been killed, homes destroyed, the little property stolen, and mothers and children left starving and shelterless. They flock to the missionaries for help, and they give to their utmost. But after that still the hungry crowd, gaunt and wild-eyed, throng the courtyard in misery no words can tell. Can we sit in comfort at our well-spread tables and give no help to these distressed ones? As we write a letter comes from one of our missionaries saying that: "To give the refugees 50 drams of bread a day will cost \$750 daily. The people are huddled together in droves, and sickness has already broken out among them. People who before the massacre were worth \$30,000 now have not a *para* and are in danger of starvation. We cannot imagine the horror of it all."

Month after month we repeat the word that we must receive \$120,000
 OUR in contributions from the Branches in the year ending October
 TREASURY. 18, 1909, that our present work may go on. The seven months ending May 18th, have brought us \$61,546.62, leaving \$58,453.38 to be raised in the remaining five months.

Everyone will rejoice that the horse for Dr. Parker, of Madura, is provided for, and the donor will rejoice day by day as she thinks that thus her
 THE HORSE gift is helping to carry healing and life to suffering bodies and
 PROMISED. souls. Who will give to Mrs. Raynolds the sewing machine which will help to clothe the naked; and to the girls in our school at Madrid the typewriter that will aid in fitting them for useful independence?

For several years the name of Lilavati Singh has been familiar to those who are watching the progress of the gospel in India, and the news of her
 A LIFE OF recent death in Chicago brings to many a keen sense of loss.
 BLESSING. She showed well what two generations of Christian training can give to a Hindu woman, and the whole purpose of her life was to share this blessing with her less favored sisters. After studying at Lucknow and Calcutta she took her A.M. at Allahabad, and then devoted herself to teaching in the Isabella Thoburn College. She had the warmest sympathy for the women behind the *purdah*, and visited often Hindu and Mohammedan homes, carrying always cheer and stimulus.

She had spent some months in Massachusetts, and had been in Chicago for several weeks recently, making addresses in behalf of the college which was a memorial to the women who had done so much for India's daughters,

and in which she was professor of English literature and philosophy. Her death followed a hospital operation. Those who heard her address the great audience in Carnegie Hall at the Ecumenical Conference in 1900 will never forget the charm of her personality nor the eloquence of her words. It was of her that President Harrison said, "If I had given a million dollars to missions and this one woman were the only result I should call it a paying investment." Death has taken her at the age of forty, but her influence abides, and the interest on the investment goes on.

By long and patient zeal in collecting Mr. J. G. Hosmer, purchasing agent of the American Board, has gathered more than seventy pictures of **FOR LITTLE FOLKS** children in the various countries where our mission-
AND GROWN FOLKS. aries are at work. From these he has prepared stereopticon slides, and Mrs. S. L. Blake has written an explanatory lecture to accompany them, thus making a charming and instructive entertainment for old and young. Mr. Hosmer will be glad to send these slides and the lecture, which any good reader can use, to any church, the only expense being expressage and replacing of possible breakage. Apply as long in advance of the time of using as possible.

Do not forget the Summer School for Women's Foreign Missionary Societies at East Northfield, Mass., July 22-29. In addition to announce-
SUMMER ments already made, we are glad to state that the Bible study
SCHOOL. hour each morning will be lead by Mr. Charles T. Studd, one of the seven young men who went out to China as missionaries from Cambridge University, England, as the result of a series of meetings held by Mr. D. L. Moody. It is quite worth while for anyone who can attend this school and for societies to send representatives. The gain would be great. Let the Congregational women, older and younger, rally. Apply for accommodations to Mrs. A. G. Moray, East Northfield, Mass.

THE LEAVEN AT WORK

BY DR. J. D. EATON

(Dr. and Mrs. Eaton went as pioneer missionaries to Chihuahua in 1882, and the loving esteem of the whole city proves how tactful and devoted their work has been.)

WHEN the lamented Rev. Dr. S. L. Baldwin, Secretary of the Board of Missions of the Methodist Episcopal Church (who had himself been a missionary in China for ten years), and the writer were fellow-travelers on a train running out of Mexico City, there was shown to the former a printed list of questions concerning the people of this country and the work in their

behalf, which had been sent to us by some individual or organization in New York, but which could not well be answered except at considerable cost of time and strength, and he was asked what would better be done in such a case. With a flash of the eye and a quizzical expression of the mouth, he replied instantly, "I should tell them, You want to know too much!"

Within reasonable limits a spirit of investigation is to be encouraged, and the contributors at home have a right to know what their representatives on the foreign field are doing, what are their aims, what the methods adopted for attaining those ends, and the nature of the results achieved. But if the givers imagine that these results can be fairly presented in a table of statistics, they are wofully in error; and when their representatives try to report the work in this mechanical way, they attempt the impossible, they make an impression that is misleading, and the reacting effect upon themselves is disheartening; for they are thus taught to measure results by a false standard. "The kingdom of heaven is like unto leaven." When the vitalizing principles of our faith are introduced into the thought and life of a people, they are sure to make their way, and in time the results will be nothing short of a moral revolution; but meanwhile the changes will not be registered in inches or ounces or gills.

Let us set down a few of the things which show movement, though they cannot be tabulated, and which have occurred in connection with but one of the several centers of our mission work. The people of Washington have just been honoring the memory of Gov. A. R. Shepherd, to whose energy and foresight the nation's capital owes in large part its healthfulness and beauty. Eight years ago, in Batopilas, the governor spoke most appreciatively of the quiet but pervasive influence exerted upon that community by our native preacher, and said that Protestant miners had come to be in demand by employers there; and when he learned that the mission would be unable to continue supporting the work in that place, he volunteered to take our half of the load upon himself, and until his death paid into our treasury \$40, Mexican, per month. Our preacher was named one of the examiners for the public schools in that Roman Catholic community, and one year, for the celebration of their national independence, he was appointed the official orator.

When an eighty kilometer extension of the Chihuahua & Pacific Railroad was opened for traffic, and the officials of a few towns along the line were gathered together for banqueting and oratory in honor of the event, the Roman Catholic mayor of Guerrero requested our preacher stationed at that place to speak for him, as he did not feel equal to the responsibility.

A few years ago there was received into the Guerrero church one José

Trevizo, then residing in a small town seven miles distant. Every Sunday morning he was first at the Bible school, though obliged to walk all the way, and after the evening service he returned over the solitary road, reaching his bed at midnight. After awhile he found work in a distant mining camp, and there he lives alone, with no family and no brethren in the faith, but he takes three of the evangelical periodicals, and frequently sends for religious books and tracts to circulate among the careless and vicious miners. There is no post office there, nor any banking facilities; but every month he carefully folds a five-dollar bill, Mexican, in a letter, and sends it through the mail from another point to the writer, with the explanation that it is for the support of Trinity Church in this city. It seems remarkable that so far every remittance has escaped the cupidity of those who would not hesitate to open a letter if they thought it contained valuables.

Yesterday the editor of a local newspaper, who is far from being a Christian himself, said to the writer, "When Mr M., whose attitude toward religion is about the same as mine, was having a Mexican paint his house, he remarked to me, 'Do you see that Indian? He is one of Mr. E.'s Protestants, and when they adopt that religion they become better and more trustworthy workmen.'" That same "Indian" has come to be an employer of labor, and lately fulfilled a contract for painting and decorating one of the finest buildings in Parral; and notwithstanding his separation from Romanism, was elected president of the Union of Painters in the city of Chihuahua.

When the commandant of hundreds of customs officers guarding the frontier, with headquarters in this city, wished to send his son to the United States for a course of study, he came to the missionary for counsel. In the end Isaac Barrera went to Iowa City, carrying letters of introduction to ex-Chancellor Pickard and the pastor of the Congregational Church. At the end of three years, when the youth was about to graduate in dentistry, Dr. Pickard wrote in substance: "It is only fair that you should know what a fine record the young man has made here. I have not been able to discover that he has any bad habits, and the dean of the dental faculty said to me, 'Barrera, if not the first in his class of sixty, is near the head; he is a model student, and I wish there were more like him.'"

When the Superintendent of Public Instruction for this state needed a lot of song books for his kindergartners, he applied to your representative to obtain them for him; and when the physician in charge of the meteorological station in this city wished to get certain works related to his department, he sought the same help. One of the books could only be had in London, and he was astonished beyond measure when, through the kind intervention of Mr. Hosmer, that work was placed in his hands within about six weeks from the time he had asked for it.

From the exterior walls of the cathedral have been removed the tiny shrines before which groups of the faithful used to prostrate themselves in the dust; and from the interior have been taken some of the more revolting images and pictures. In the Church of the Holy Child rude paintings of narrow escapes from death or disaster, and tiny silver models of bodily members which had been healed, through appeal to the Virgin, were formerly exhibited; but these have been hidden from sight, and in the same church certain of our gospel hymns have been sung. Only last week a policeman, a stranger to us, on duty in front of our house, was heard softly humming to himself, *Con voz benigna te llama Jesús* ("Jesus is tenderly calling to-day").

The persistent temperance work of the evangelicals, of course reinforced by the spreading sentiment in the United States, has resulted in a positive movement toward the same end on the part of some Roman Catholic leaders, a few of whom are editors or proprietors of influential journals; and now, under the lead of a representative of the W. C. T. U., some of the state governors are about adopting a text-book to be used in all the public schools under their jurisdiction.

The evangelicals were the first to gather periodically in national conventions. For years past the representatives of Sunday schools, Young People's Societies, periodicals and medical work, from all over the country have been getting together in this way, in some instances chartering a special car, and attaching to its exterior names and mottoes printed on white cloth to indicate the purpose of the journey. They have met in different cities, and as the church edifices are often too small, they have occasionally rented the theatres, attracting wide attention. These conventions have invariably sent respectful salutations to the local governors, and in all instances there have been returned most courteous responses, with sometimes an expression of desire for our success in the worthy undertaking. One governor asked to have furnished him a copy of all the essays and addresses, on the ground that some of these would undoubtedly be useful to him in his public capacity. Now there is observed a movement for the organization of national political parties, and one or two conventions of delegates of this sort have been held. We believe that the earlier movement of our Protestant Christians has had a large influence in showing the way, and in giving to the other citizens courage in the expression of their opinions in regard to civic affairs.

When the edifice of Trinity Church was formally opened, before the sermon and service of dedication, an address was given by Tito Arriola, a member at that time of the state legislature, and later a mayor of important cities, but who was not even an attendant at Protestant services, in

which he took a large view of certain religious questions, including a reference to the Reformation under Luther. There is room here for only his closing words: "The Evangelical Church has brought to us a powerful contingent of progress, founding schools, publishing papers, extending civilization among our people. . . . It has beautified our cities with modern buildings, and strengthened the sentiment of patriotism, paying honors to the leaders of our independence. . . . Such conduct has won for the ministers of this communion legitimate title to the respect and gratitude of every good Mexican, and justifies the favorable treatment they have received from Chihuahuans, who in considerable numbers attend their services, in use of the liberty of worship which our laws guarantee.

"Ladies and gentlemen, the liberty of religious belief is one of the strongest factors for the prosperity of the nations. Well for the people who permit it, and welcome all those who seek hospitality upon our soil, whatever their religious creed, if they bring as their passport, labor, enlightenment and progress."

SOME FACTS AND A FEW FIGURES

PRESENT STATE OF THE WORK IN MEXICO

BY DR. J. D. EATON

IT should be remembered that our Board does not attempt to cover with its operations all the Republic of Mexico, which consists of twenty-seven states and three territories, comprising an area that is almost equal to that portion of the United States lying east of the Mississippi River, and sustaining a population which is estimated to be from 15,000,000 to 18,000,000. We limit ourselves to the four states of Jalisco, Chihuahua, Sonora and Sinaloa, whose combined population is about 2,000,000; and, within these states, to districts whose inhabitants number some 460,000 souls. We have never begun work where other denominations were already established, believing it better to avoid even an appearance of rivalry between Christian brethren; but other workers have sometimes entered fields which we had previously occupied.

Our Congregational Zion is a little one; for the Baptist, Methodist and Presbyterian bodies are all far stronger than our own, with more ample pecuniary resources, many more workers, both native and foreign, more churches and schools and publications, and some of them doing an important medical work. Indeed, our own force of workers is less than it was years ago, for then we had seven ordained missionaries as against five at the present time, and seven single lady missionaries instead of five or six now,

and there were more Mexican preachers than we can count now. The entire amount appropriated annually for the support of this mission, is less than the sum expended by many a wealthy city or suburban church; and the part of this sum granted for "general work" (which includes support of native preachers, rent of chapels and dwellings, touring, publications, cost of getting together for the annual business meeting, native instructors and scholarships for the theological training school, remittances by the treasurer and incidentals) for many years past has not exceeded \$4,800.

So far as figures can tell the story, our present condition is as follows: There are 22 churches, with a membership of 1,458, of whom 79 were added on confession during the past year; one of the churches is self-supporting, and several others nearly so. There are 20 other places of regular meeting, some of which are visited frequently by missionary or preacher, while others are left to themselves for long periods of time. There are 34 Sunday schools with an enrollment of 1,467. These churches and congregations have contributed for all departments of religious work, in the twelve months, the sum of \$5,398, Mexican.

For educational work, we have important schools at three centers: Guadalajara, where the *Colegio Internacional* trains young men for business and for the ministry, and the *Instituto Corona* teaches young women and girls, each school having a boarding department; Chihuahua, whose *colegio* has a boarding department for girls only, but receives pupils of both sexes in the day school, and has, besides, a normal course for training teachers; and Parral, whose *Escuela "El Progreso,"* for both sexes, has the largest enrollment of any (although there is no provision for boarders), and sends pupils to Chihuahua to complete their studies. Then there are four village schools, for both sexes, reporting to us, only two of which receive any grant from the mission. All of these schools together had an enrollment during the past year of 746 pupils, and for the support and instruction of these there was contributed by the people \$6,329, Mexican. These figures do not include the self-supporting school at Hermosillo, the capital of Sonora, under Mr. Wagner's care, and much less the government schools in that state and Chihuahua, where graduates of our mission schools are highly valued teachers.

The force of workers engaged in the evangelistic and educational departments, aside from the missionaries, consists of 35 persons, of whom 5 are ordained preachers, 5 unordained, and the rest teachers.

The publication work, while not extensive, is well worth while. The chief part relates to our semi-monthly, 12-page paper, *El Testigo* (The Witness), which circulates not only among our own families, but also

among those of other names as well, including some of the leading native workers, and in foreign lands. Besides school catalogues, programs, leaflets, and the annual station reports, we have printed this month a special edition of *Christie's Old Organ*, with the aid of friends of Sunday-school work, resident in Brooklyn, N. Y. During the year there were printed upon the small mission press 500,000 pages, and upon other presses 203,800 pages.

But the most carefully gathered statistics cannot present a complete picture, scarcely a true one, of the situation on any field. They do not even present a complete framework of these Christian activities, as suggested by the foregoing remark on the incompleteness of the school reports. Much less do they convey an adequate idea of the solid substance filling in that framework—of the color, the lights and shadows, the perspective, the features of what might be called a living organism, and those other relations and concomitants of the pictured body which might be regarded as the dress, the background, the entire atmosphere of the portrait, which we wish might be produced in such living lines and vivid colors, as to inspire all who behold it with ardent desire to share, if in ever so small a way, the privilege of hastening the coming of the kingdom, in fullness of blessing, to Mexico.

A DAY AT INSTITUTO CORONA

BY MISS OCTAVIA W. MATTHEWS

(Miss Matthews is a missionary of the W. B. M. I., and went out in 1904 to be a teacher in the *Instituto Corona* in Guadalajara.)

THERE goes the alarm in the teachers' dormitory, and we would better dress at once if we want to see the whole day at the Institute, for the rising bell will ring as soon as the clock strikes six. The primary teacher, the Señorita Gregoria, has the responsibility for the house this week. The two teachers alternate, taking the care a week each, and this makes the work easier for them. . . . That is only the door being unlocked. Didn't you notice that huge key hanging in the corridor? One needs both hands, and sometimes both knees, to lock or unlock those doors. This is a very old house. It was a convent years ago, and was connected with the church just behind our back court, whose clanging bell waked you so early. In the times of Juarez, during the reforms, it was denounced by the father of the present owner, who lives upstairs.

You will be sure to learn one new word this morning, and that is *mandil*, apron, for the little girls especially find it too much bother to put on their work aprons, although each one has her own and is expected to use it, and

so when I appear unexpectedly in the early morning I always have to remind several of their neglect. It is quite as important to learn neatness and order as the list of the Aztec kings. . . . Yes, each girl has her regular work. The list of house duties is posted there on the dormitory door, and changed every few weeks. You wonder why the small girls have the best brooms and floor pails and cloths. When I get a new supply of brooms and cloths I give them out to the girls and they put their own names on them, but in time they become common property, and as the small children go to bed an hour earlier than the older girls they have opportunity to take their pick of these things in the corral and hide them. When I went into the dormitory last night during study hour to see why the whispering of the little ones had not stopped, there were brooms lying under four of the seven beds; and the big girls seem to respect this prior claim. . . . This is Victoria sweeping the *patio*. She is not seven yet, and is our youngest boarder. Her two older sisters are here, and can take some care of her. They come from a ranch at some distance from the city. Their father is an overseer, and pays for their board. The parents are rather liberal, and we are glad to get hold of the children. . . .



PRIMARY TEACHER AND PUPIL

Yes, these dormitories certainly are vaults, and it is a shame that the girls have to sleep here; but we have hunted this city over, and we simply cannot find a house that is large enough which we can rent. We had engaged a light, well-ventilated house last year, but when we went to sign the contract for it and the owner learned that we wanted it for a Protestant school, he would under no conditions let to us. After a time we found another which was suitable, but when we called on the owner we learned that she was working her late husband out of purgatory by establishing Catholic schools in the villages about, and she tried then and there to convert us to her faith. Then we waited week after week for a family to move out of another house, which was owned by a liberal, but they did not move, and neither did we. . . .

I want you to notice that girl who is washing the corridor floor in front of the dining room. She is about eighteen, but she is not very far advanced, because she has had to work and could not go to school. However, she is very earnest, and she is intelligent, too. She is a girl one can depend upon. Her father is really a Protestant, although he is not a member of the church, and she says that he has read the Bible to her. I like her type. There is not much Spanish blood in her, I think. She is dark, but has such a fine face. She will be a teacher some day, I hope.



HIDALGO STREET, GUADALAJARA

That is Antonia Gonzalez who is helping one of the big girls clean the schoolroom. I do not know whether she reminds one more of a jumping jack or a sandpiper, but she is always hopping about on one foot, and when she was smaller she used to turn "cart wheels" the whole length of the corridor. And her mind is about as active as her body. She is a very satisfactory student, and a good child in the house. She picks up English as fast as a canary does seeds, and is so cute in her use of it. English is in great demand here these days.

There is a good bit of work to be done each day, because our fifty day

pupils bring in a great deal of dust, and the wind helps, too, these March days, since those front doors are level with the sidewalk and always open. The fleas would drive us out of the house if the floors were not washed every day. . . . Those girls are late in beginning their work because this is their day to wash, and their sheets and pillowcases have to be out early enough to dry and be put back on the beds to-night. . . .

That is the second bell for breakfast, but we will wait half a minute for all the girls to get into the dining room. Their breakfast is generally *champurado*, a breakfast food made of corn meal gruel, sugar and chocolate, and fresh bread and beans. They like beans three times a day. At noon they have rice or macaroni, *sopa* (which is not thin like our soup), meat and fruit, and at night chocolate and sweet bread are the extras. A visitor expressed surprise one day because we had tablecloths and napkins for the girls, but of course they have them. They are cotton, to be sure, and the dishes are enameled over metal, but we want the tables to look as neat as possible. . . . Then, if you will not take another roll, we will adjourn till noon. Will you wait just a minute while I give the cook the order and the money for the girls' dinner? Then we shall have half an hour before school. And I must ask you to excuse me again while I see whether the washing is going on as it ought, and whether the dormitories are in order. Then as soon as I dress that sore on Dolores' arm we shall be ready to seal those letters and carry them out to the mail box. Just a second; I must explain this example to Berta. She is doing so well with her algebra, but factoring is still a little hard. She is the girl about whom I told you last night. Her aunt wanted her to go on the stage with her, but Berta would not. She finally came to ask whether I would hire her to work here. She had been in school before and I knew what a promising girl she was, and so I took her as a pupil and we had a scholarship given for her support.

Oh, here is a woman with my laundry, I must pay her. One of the older girls does my plain washing and so earns a little, but I send my shirtwaists to Doña Diega.

Did you find the stamp on my desk? Then we are ready to go—but I guess you will have to go alone. The post box is on the corner. This woman wants to talk with me. But she knows that I cannot take her daughter as a boarder unless she can pay something. We are in debt now, but I suppose she thinks it is only a pretext when I tell her so, and she does want so much to put the girl here. . . . There is the bell. The intermediate department has to meet here in the corridor, because there is no room which they can have. Of course there are some distractions and we hear the noise

of their recitations, but that is not so disturbing as the big parrot in the balcony upstairs which grows garrulous as class work begins below, nor as the blacksmith shop across the narrow street in front of the main school room. I think you will want to spend a part of the morning out in the primary room. There may be few there to-day, because they are almost all day pupils and this is a Catholic feast day. Even if the children are liberal enough to come here to school they like to spend a day like this in the street, seeing the sights.

We have chapel exercises at the close of the morning session, because those who come late are here then. All the classes in the higher department come before dinner and we eat at half-past one. I tend the tables of the day pupils who eat in the corridor, and so we will have dinner fifteen or twenty minutes later. Those who have not already handed their coppers over to the teachers for safe keeping pay me their three pennies at the table. That little Catalina with the shiny eyes cannot pay anything. Her mother would not care for her and poor, old Doña Luisa has brought her up, but she cannot do much washing now, and can earn very little just by doing errands. She has been sick, too, but she is a trusting Christian.

The sewing teacher comes at three and the older girls have two hours of drawn work. This is the way they earn their clothes, for you can see that the pupils who come to us are largely from poor families. That little Maria, about whom you were asking me this morning, walked here from her village about seventy miles away, because her father did not have the money to pay her fare on the train. During the last hour of the sewing they read aloud.

After sewing class we will go down town for I want to buy cloth for towels and a dress for Luz. Supper is at quarter past six, but we can be a little late, for prayers do not come until seven. Then the girls study until quarter before nine. I can leave study hour with one of the Mexican teachers, but I know the girls work better when I am in the room. They study in the dining room, and the twenty-five girls fill the tables pretty well when they have books and slates to use. But there will be room for you with your reading or writing. I have some examination papers to look over and I ought to write a letter to a missionary society in Connecticut. They sent us five dollars toward our Christmas tree last year, and are still interested in us. After study hour I will make up the accounts and then, after the second retiring bell rings, we can go out for a little walk.

THERE is no organized charity among the Moslems, and anything they do is to gain merit for themselves.

A MEXICAN BOOTBLACK

BY MISS ALICE GLEASON

(Since 1901 Miss Gleason has been missionary of the W. B. M., and head of the *Instituto Corona*.)

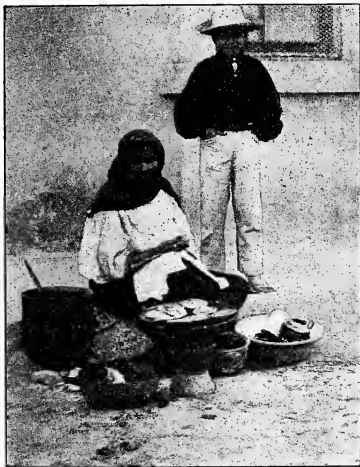
"SHINE, lady?" Such a ragged, dirty little fellow I had rarely seen even in this land of ragged and dirty little boys, but his big brown eyes as he looked up into my face obliterated everything else. And because of those eyes I said, "Yes, come home with me and you may polish my shoes."

And as he worked he talked and told me about his life. His mother was dead and he and his father and younger brother lived in a one-roomed house with a dirt floor. The father was just recovering from a long illness and the boys earned a precarious living by blacking shoes. They ate on the street wherever they happened to be and as their few *centavos* allowed, going home at night to sleep on the floor.

This little mite seemed to be the care-taker and general manager, but, to all appearances, responsibility sat lightly on his shoulders. And yet, I wonder after all if it did?

As the work progressed we became more acquainted and I said to him, "Do you go to mass on Sunday?" Never shall I forget the serious look that came into those eyes, as stopping his work and looking up at me, he said, "*Senorita*, whatever I do or fail to

do during the week, I never neglect to go to mass on Sunday." And then he brightened up and with a look of pride added, "And you wouldn't know me either for I go to the bath in the morning and then put on my clean shirt, new pantaloons and straw hat and look *muy elegante*." I am sure he must have, and several times I was tempted to walk down by the cathedral about noon on a Sunday to see if I could see him as he assured me I could.



SERVING BREAKFAST ON THE STREET CORNER,
GUADALAJARA

At last the work was finished and he looked at it and then at me for approval. And all the time I had been wondering how I could keep in touch with this child who had so attracted me by his bright, beautiful eyes and his pretty manners. So I said, "You will come again next week, won't you?" And again a change came over his face as he explained to me why he couldn't.

His father had been very, very ill, and this child had made a vow that he would go to give thanks to the Virgin of Talpa, if she would restore his father to health. And now his father was so much better that they could undertake the pilgrimage. The plans had all been arranged by him and

the next week they would start. In some way he had provided a donkey for his father to ride, while he and his brother would trudge along on foot. The trip would occupy about two weeks. The path lay over a rough mountain trail most of the way, and they would have to trust to the kindness and generosity of other pilgrims or of people along the route for most of their food, but that in no way deterred him. And, too, let me add, in that hospitable country one rarely trusts in vain.

"And what will you do after you reach Talpa?"

"Oh, I shall go to the church, give thanks to the Virgin and leave my offering and then, after awhile, will start back again."

"And is the Virgin of Talpa very powerful?"

"Oh, yes. If you could only know what she has done for my father, you would think so."

"But you will come again after your return to tell me about your trip, won't you?"

"Yes, surely, *señorita*. *Adios*." And he passed out into the street.



TYPICAL MEXICAN OF LOWER CLASS,
with *zarape* and *sombrero*

Probably he forgot all about me during that long trip for I have never seen him again. But I have not forgotten him, little ragged bootblack, with the big, shining eyes, and I hope that even yet I may have the pleasure of telling him about the One who is always close at hand in time of trouble,



MAKING *tortillas*—CORN CAKES

whose shrine is in our hearts, who asks no offering of money for the help he gives us, who demands no pilgrimage to a distant altar, and who said, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven."

PICTURES FROM MT. SILINDA

BY MISS MINNIE CLARKE

(Miss Clarke is a young English woman, who joined the Rhodesian Mission in 1907.)

WORK has already been begun on the dormitory, and as the new grain is almost ripe, I hope that there will be nothing to hinder us from accommodating all the girls who need a home at the beginning of next term, even though the planks for verandas and ceilings cannot be got out of the forest by that time, as there is so much other work to be done at the sawmill.

We have just passed through the rainy season, and have been having very heavy and frequent rains, so that our hearts have rejoiced to see the big new school building steadily growing and becoming habitable; for teachers and scholars have paddled about in mud and rain in search of a dry spot, or at every change of classes. The little old schoolhouse is altogether too small for the school, so most of the classes are held out of doors. When one of our tropical showers comes on there is a general retreat to such shelter as is available—the boy's dining room, one of their sleeping rooms, under the dripping thatch eaves, a leaky old hut and a lumber shed in the same condition. I do most of my teaching in a tumbled-down, one-roomed cottage with a galvanized iron roof. When it rains hard we cannot possibly hear each other's voices; the pupils cannot do any written work because the roof leaks so badly; so that it is somewhat difficult to decide just how to teach. It was a good day when the new building donned its gay red roof of tiles, made by the boys in the brickyard under Mr. Fuller's indefatigable superintendence. We hope to use at least a part of the house next term.

The other day, just as the sun was setting, a little runaway girl, about twelve years old, came to me. She had come all alone from Portuguese territory, asking her way as she came, and announced that she had come to stay. Wishing to talk with her, I told her to come into my room, but the only way she would come was on her hands and knees. This was because I have native grass mats spread on the floor, and it is not native etiquette to tread upon them; they are spread when people sit down and rolled up again when not in use. The little girl sat gazing at me with merry black eyes in which there was no shadow of a doubt as to whether she would be welcome; turning every now and again, with her hand before her mouth, to exclaim in wonder at one of the many strange things which she discovered in the room.

I found that she had run away because her owner was trying to force her to marry an elderly man who already has three wives, one of whom is his dead father's widow. Her father had never finished paying for the child's mother, and had handed her over to another man to cancel the debt, so that the little girl never lived in her father's home, and now her mother is dead. She has neither mat nor blanket nor any belonging besides the two little drapes she wears, but she is as happy as the day is long, and very willing to work. It was fun to see her the first day she went to school, and to hear her artless ejaculations of surprise and interest at the funny little black things she saw on the first Zulu reading chart, and to hear her merry laughter ring out, to the amusement of the older scholars, to some of whom learning is an exceedingly sober and weighty matter. I enjoy the child, and she makes me laugh every day. I shall be sorry if her owner succeeds in his efforts to take her away. She is just an example of the many who have come to Silinda, but they are seldom so spicy and pleasant and artless.

These girls do respond to the training that is given to them, and many become useful in cooking and housework, and learn to sew and wash and iron. They do not like to be corrected, but I fancy that this is often the result of their utter lack of ideals, or knowledge of what it is at which their instructor is aiming, and also to something of the natural wildness and independence which one sees, say in the buck that run on the hills, or in any young things that have never been tamed. I think also that this remark about not liking to be corrected might be truthfully made of some boys and girls and grown people, too, who are not Amashangani.

These girls marry so young that they do not often do much else after leaving school, though some are filling useful positions as wives of evangelists and helpers, and have a great opportunity to influence the young girls around them for good. I long to see a deeper seeking after God and his holiness amongst the schoolgirls.

MOTHER-GRIEF IN AFRICA

BY MRS. FREDERICA L. NEIPP

(Mr. and Mrs. Neipp are missionaries of the A. B. C. F. M., stationed at Ochileso, West Africa.)

WE had such a blessed meeting this evening that I think I had better let you share it. Last December one of our Christian women was invited by her relatives to go and visit her people, who live near Sakinjimba. She had not been there since her baby was born, and he was almost two years

old. As two of her relatives had come here she decided to visit her family and go with them. About noon, on the road, her baby became sick with fever, but she thought it would pass off. The next day the baby was worse, and as she reached her people's village the child had little strength left, and died. This evening she gave us her whole experience, how the Lord has tested and helped her. It was a wonderful testimony. I shall try to give it in her own words. (Her name is Lizzie).

“That evening my heart was full of sorrow. I took a little food, but kept watching my baby, who had almost no strength. I did not lament, but I just kept on communing with God, when after, my baby opened his eyes looking to heaven, just as if it was seeing the way it was to take, and then closed them forever, and I knew that he was with God and with Jesus in his glory; that he would have no more pains, because often he had been ailing. Now all was well with him, only the ache and sorrow was for me. I was all alone, nobody to help me, and I did not want him to be buried according to the heathen customs. So I looked for a box and found one, and with a little rubber we got some brass tacks at the white man's. I wanted to bury my child at the Sakinjimba graveyard, but the man who lives there now is very angry and don't want anybody to come near, so I went to look for another place. I thought, it does not matter where he is buried; this is only his body, but my child is with God. So we went there on the road to Kolutamo, and there I began to dig the grave, then, overcome with weakness, I sat down to rest, when I heard my relatives talking among themselves about a certain heathen custom. When I heard that I arose and told them I had nothing to do with those things—all these things—I had given them up long ago; it was God's will to take my child to him. I want to trust Him in joy and sorrow. When I finished to dig the grave the relatives did not object, but I could not put the little body in without a little service, and as I was the only Christian I had my song book, and I sang a little hymn for him, and prostrate at the grave I prayed, but I had to stop once, overcome with grief. The Holy Spirit was with me, and helped me in my great trial. When it was over I did not want to stay there any length of time, but want to come back here in our village, and I want to forsake everything and only trust God, so that I shall see my child again, and when I reach there they will say, ‘That is the one for whom you were so homesick.’ I testify here before the whole church and the teachers, that they—the relatives—have done nothing to me.” (According to their native customs the mother who loses a child has to pass through different ceremonies, so that she might bear other children.)

It was their only child, a beautiful baby, and as they had been waiting

quite awhile for it, they were full of joy when it came. At school little Simono left his mother, and, not quite able to walk alone, to reach me quicker he crawled to me and was contented to sit on my lap. This great trial will make Lizzie yet a stronger Christian, and I am certain it will help the whole church. After that we had the testimony of another Christian mother who lost recently her child, full of faith and hope that if she is faithful to the end she will see her child again.

THE WORK AND THE NEED

(From a letter by Mrs. C. E. Ewing, missionary of the A. B. C. F. M., in Tientsin North China.)

Now I want to plead again for Pao-ting-fu. Can't you spare another lady for our mission this year? She would almost surely go to that station. I wish the young women could realize how interesting this evangelistic work is. Our pastor has married again, and his wife is educated and experienced in church work. Her coming made a station class a possibility, as she conducted all the work when Miss Porter left. I think Miss MacGown has written some of the main features of the class. There were forty persons who lived on the place nearly three weeks, women and children being about equally divided. Although there was a little unpleasant talk at two different times, there was not any real quarrel, and even the hasty words were apologized for. This was a fact which caused us great thankfulness. We let all come who wished, and provided food. This was because the crops failed last autumn. But we were glad to find all anxious to learn all they could. Six regular school hours were kept every day, except two half holidays on Saturday, but nearly everyone studied all the waking time between school and meals. There were four mothers who had to carry babies all the time, so their study was interrupted, but two of these were bright enough to finish the two little books we planned for the class. The country women had never learned to read before, but they had been well instructed in fundamental truths and were ready to answer questions. They could lead in prayer and sing a number of hymns.

One Sunday morning I questioned them on some texts of Scripture. One was, "The Lord is kind and merciful." I asked, "To whom is the Lord merciful?" Five or six in turn all said that he was merciful only to those who repented; they were quite sure on that point. Then one young woman whom I had not questioned spoke up, "I would like to say something. I think he is merciful to those who have not repented, because if he wasn't

where would any of us be?" "That's so," said another, "we wouldn't live another day." One woman said that she wouldn't mind being persecuted now, but would just keep still and think of the Bible texts she had learned. Another made up her mind to pray for her daughter-in-law (!), and still another to pray for her own girl's future mother-in-law. Since they went home they have gone on reading, and have also sent for books to teach others who were not able to leave home to come to the class.

The day school in the city has seven new scholars this term, and the two older classes come for two sessions. Of the fifteen girls who were in our boarding school only eight are studying now. We are trying to devise some plan whereby we may open here next autumn.

MISSIONARY LETTERS

NORTH CHINA

Miss Marian G. MacGown, from Tientsin, writes :—

I find the language very interesting. I can see it is hard, but I have been getting used to that idea for some six years and a half. No one ever suggested to me that there was anything enjoyable about the study of Chinese. I am not a proficient speaker yet, and shall not try to lead a prayer meeting in the native language within the next few weeks. The few words I do know I make use of whenever occasion offers. It is a great pleasure to be able to make myself understood at all. It seems to please the Chinese as much as it does me. Usually they reply with a flood of talk in which I am at once swamped.

I managed to tell the gate-keeper's wife the other day that her small daughter was a good girl. So far as I could see that statement had exactly the same effect upon her that it would have upon an American mother. No doubt these people are different from us in many ways. If the order of words in their sentences is any indication, their minds work in a fashion which is to us extraordinary. Nevertheless they have a great deal of human nature. I am sure that the differences are more in training and environment than in character. The appearance of those who have become Christians confirms me in this opinion.

I should like to have some of the people at home who say that the Chinese do not need Christianity, and that it does nothing for them, have a chance to compare some of the Christian men whom I have met here with the masses out of which they have risen. I do not see how anyone could be here long without feeling that China needs Christ. In Tientsin we see the

encouragement and promise of the "New China," and we see the dangers too. This China that is coming to feel her power and that is eager to learn the new ways which will help to increase that power needs a compass and a rudder lest, having broken loose from the old, she drift out onto an open and dangerous sea. Especially is this true of the women. They have been kept down so long that the new freedom which is coming to them must prove most dangerous unless there come with it some force strong enough to make them under conditions of life such as they have never known, "captains of their own souls." It is plain that their own religions cannot supply that force. One feels here that their religions are a very unimportant factor in their lives. There are almost no temples in the city which have not been turned into schools—only two or three, I understand, where any worship is carried on, and that only on special occasions by the women. China, as I see it to-day, seems a country without a sanctuary. Not for its own sake alone, but for that of the rest of the world in which China is surely to take a leading place, must that loss be supplied.

We had a wedding here the other day, an interesting combination of the old and the new. The bridegroom was the teacher of the boys' school. The bride came from some distance away. Of course they had never met. I am sure she was much interested to know what he would be like, and if I mistake not, stole one swift glance at him out of the corner of her eye as she went into the room where they were to be married. He was to all appearances utterly indifferent. They stood one on either side of a table, each looking straight ahead. You would have supposed the man especially was at any one's wedding rather than his own. Dr. Stanley used the Christian ceremony. They, of course, were not willing to clasp hands, so we employed a device which one of Mr. Ewing's Chinese friends had once suggested to him. Each took hold of the end of a red tie of mine. When it was over they turned their backs on each other and went into separate rooms—the bride among the women, the groom among the men. Then we had tea and oily Chinese cakes. It is very different from a real Chinese wedding and also very different from the ones I attended at home last June. We had one American feature. Mrs. Ewing thought it would be nice to have some extra music, so I played the Lohengrin Wedding March. Needless to say, they did not march in to the music.

After we had partaken of our refreshments, a chair was brought to carry the bride to her home, which is in our compound. Her husband took his leisurely way ahead of her and was there to greet her. I longed to see the greeting, but that was hidden by the fence around their court. We were invited to dinner, however, so I saw the bride again, but not with her husband.

The women ate in the house, the men at the boys' school. It was my first experience with Chinese food and chopsticks. Both were far better than they had ever been painted to me. The food was better, of course, than their ordinary fare. We each were given a bowl of rice and into that we put whatever we wished from the thirteen different bowls on the table. When they wished to be very polite they took something with their chopsticks and put it into one of our bowls. They were rather afraid to give me the different varieties lest, being a newcomer, I might not like the food. They were much delighted when I told them it was good.

When you received my last letter, you were glad I was happy, and I imagined you wondered if it would last. It has lasted so far and increased. If girls at home realized the magnitude and interest and need of the work out here, more would come. I hope it will not be very long before another "single lady" can be sent to Tientsin. I have received many letters from members of the mission in different places, every one emphasizing the greatness of the opportunity here and the joy of all that some one has come at last after years of waiting. We need some one else. The school must be started and there is a big chance for evangelistic work. I am not sure that the latter will not be my part in time. Anyway, I want to do some of it and shall probably have plenty of chance.

WEST AFRICA

One of our most isolated missions is that which lies ten or twelve degrees south of the equator, two or three hundred miles from the western coast of Africa. Mrs. Ennis, who joined the mission two years ago, tells us of the conditions there:—

It means so much to us at the ends of the earth to know that you in the home land bear us in mind and heart and before the Father whom we all serve. Of course we know you do not forget but we like to be reassured. We are still alone at our station, longing with more eagerness than we can tell for reinforcements. We hope the Board will not be long in finding the composite person fitted to our peculiar need. The repression has perhaps been harder than more strenuous work; not but what we have been busy, but we have been unable to get out into the field, which is the crying need in this so new a work.

Perhaps I have thus been enabled to put more time upon the language. It is a very interesting language, but so little written that it comes to one more slowly, and I think is only learned by patient continuance and constant observation of idioms and peculiarities. I am just beginning to feel some freedom of utterance, but am far from "finished."

We have continued school all the year and there are many hopeful and

encouraging signs in the interest manifested. Not many are yet willing to come and stay unless they can get work to support themselves here, and with only one family on the station it is difficult to supply work and very hard on that one family's account. We hope to get them gradually to appreciate what they get here, so they will be willing to make some sacrifice for it. In the mornings we have various kinds of work—carpentering, gardening, etc. School is from 1.30 to 4 o'clock. In the evening is a vesper service. On Saturday afternoons Mr. Ennis has been going out to the villages—to preach also whenever possible on Sunday afternoon. We have a Sunday school which has a fair attendance.

There is very little to tell in connection with our work for it is quite ordinary and not in the least spectacular. If the time comes when we shall



A CARAVAN ON THE ROAD, WEST AFRICA

ask you for a lady from the Woman's Board, it seems to me now that it will not be for a teacher but a Bible woman. It is easier for the missionary wives to do teaching on the station than to take up out-station work. In fact this is often impossible to them. I hope to see a work among the women in each of some half-dozen villages which are within a few miles of us, and have them visited by one of the lady missionaries once a week on regular days. Of course general evangelistic work must precede this. It would not be an easy work, and even at its easiest West Central Africa is not an easy field for single women; its isolation is so complete and the educational work so primary, but I am sure it would be a work that would bring forth rich fruits in the lives of these burdened women.

So much in the native religion is still a mystery to us. It is a large and fruitful field for investigation. Each person represents somebody that has died—a spirit—and they seem to do it to frighten the children more than anything else. They wear collars and petticoats and anklets of a kind of grass, and these stick out straight as they whirl.

I hope to be able to write you more interesting letters sometime. Pray for us that we may do the very prosaic tasks of every day in a spirit that is not prosaic, and that the door to larger things may be opened to us.

EASTERN TURKEY

· Every word from Turkey is of great interest this year, and this letter from Miss Poole, written at Harpoot, April 27th, gives an idea of the excitement and strain, even in a remote part of the country:—

I have just returned from a tour during which I visited four villages on our plain. Part of the time Miss Catlin, our new teacher, was with me. She teaches in our girls' school and is not at all associated with me in my work, but it being Easter vacation she wanted to improve the opportunity of being where she could constantly hear the language which she is learning, and also see something of the village life. In the first village which we visited there is a fountain opposite the preacher's house where we stayed, and she could watch the village women as they stood in the water at their washing, beating the clothes on the stones with a wooden paddle. In that village a great many buffalo are used in the farm work, and it is necessary that these huge, ungainly animals should be washed three times a day, and at this same fountain we could watch the men as they scrubbed the tough hides with a stone; and we had the experience of riding in a cart drawn by these buffalo when we passed on to the next village.

We were there on Easter Sunday. It was a busy day. There was the early morning prayer meeting at sunrise, then callers, a women's meeting, very largely attended, the noon preaching service, a visit to a house of mourning, where I had an opportunity to speak to a room full of women who had come to mourn with the afflicted wife and mother of the young man who had passed away. There was a talk with some young men, explaining to them some Sunday-school lesson pictures which adorn the walls of the room in the preacher's house which the young men of the church have fitted up for their meetings. Then toward evening there was Sunday school, and callers in the evening. As we sat in the poor, bare little chapel at the Easter services I could not help contrasting it with our beautiful churches at home, with the music and the flowers. Here there

was not a flower, not an adornment, not even a small organ, only the rudest kind of singing, led by the untrained voice of the preacher.

Probably you have been reading in the papers lately about the unsettled condition of affairs in this country and the troubles in Constantinople. While we were in the village, of which I have just spoken, there came near being trouble between the two races in a village an hour away. We went to that village that very day, returning at night, and the next day we heard that preparations had been made for an attack upon the Christians. Just why nothing came of it we do not know, we only know that our Father's hand was in it in some way. When the news reached the village where we were there was great fear and consternation. I went out to make calls and found practically all the people in the streets, the men in little groups talking earnestly and the women huddled together crying. As soon as we appeared we were surrounded by an anxious group inquiring what we knew about the trouble and what was going to happen to them. I went into a house and gathered in there a large number of women. We sat together on the floor and I took my Bible and read passage after passage where God promises to take care of his people; and told them we must turn from our sins and be ready at any time if our Lord should call us. I myself did not know just what had happened or was going to happen, but I told the women that if anything did happen I was with them and we would go together if that was the Father's will.

The next day we passed on to another near village, and there Miss Catlin left me and returned to her school duties and I remained alone for a week there and in another village. I encountered great fear among the people, and it was necessary to be constantly encouraging them and warning them to be ready for the call if it should come. I have never had such an experience before, and I hardly realized how wearing it was till I got home yesterday and felt the reaction and the joy of being back with my friends again. I found things a good deal stirred up here in the city and we do not know exactly how it will all come out, but the present indications are that quiet will be restored. Of course a great deal depends on the outcome of matters at Constantinople. At one time the friends here and the American Consul thought of sending to the village for me, but I am glad they did not and that I remained as long as I intended to, because I think my presence was a little encouragement to the women.

We know you are remembering us at this time, and it is our hope and prayer that somehow out of all this disturbance and unrest better things than we have yet seen will come for this land and for "the kingdom of our Lord and of his Christ."

WESTERN TURKEY

Our Collegiate Institute for girls in Smyrna is doing a noble work, and its graduates are in great demand as teachers. Miss McCallum, the principal, says:—

We have a very good school this year—not so large as it sometimes is, only 210 in all—but they are such nice pupils, almost all studious and earnest, and the spirit in the school is particularly good. We have an unusually large number of Protestant church members among the older girls, which perhaps accounts for it. Of the seventeen Sophomores and Juniors, fourteen are church members, besides one who, though not a Protestant, is a professing Christian and a member of our Christian Endeavor Society. Of the three Seniors only one is a converted girl; the other two are interested and yet they have not come out. We are hoping that Mr. Meyer's meetings may be helpful to them. We expect him to-morrow to hold meetings for five days. It is not a very good time, as so many people go for trips in the Easter holidays; we would have been glad to have it in school time.

A very interesting event was the gift to our King's Daughters Society of twenty-nine liras. A former pupil, not a graduate, lives in Singapore, and she interested some Armenian friends in Kava in the society, with the result that they collected this money and sent it on to us. We have collected money for the sufferers in the Interior—have sent five liras from the King's Daughters and eight from the pupils. We also collected a lira for the American Bible Society.

Our King's Daughters, besides the work we do in Smyrna, help to support two children in Ceylon, one in Brousa and two in Kessab. We have also undertaken the support of a little orphan in Samsoon who is to be brought to the German Deaconesses here. Thus our girls are reaching out a helping hand to their less fortunate sisters in other places.

We are busy now with our Easter baskets; my committee has to provide for the poor women in the Armenian Hospital. They get such very plain food there and very much appreciate a little coffee and sugar and a few biscuits. We provide for twenty-one of them. They are very forlorn and uncared for and are not at all a pleasant sight. There are no trained nurses in the Hospital, and these poor old women are rather neglected anyway.

MEXICO

Mrs. Eaton, of Chihuahua, describes the welcome she received on returning from her furlough and some of the work she superintends:—

The following Tuesday the women met to greet me. There were over

forty women, and children innumerable seated in little chairs in front of their mothers. We had a lovely meeting, and at the close the women served chocolate and sweet cakes in honor of the occasion. We arranged for a sale the following Saturday. First, I had a Bible reading with those who came, taking for my theme, "Come . . . without money and without price." It was a great encouragement to learn of one woman who came to a sale last year, a fanatical Romanist, though her husband was a Christian, and remained to the Bible service almost against her will, and who is now a candidate to be received into the church. All who heard the Word that day were new hearers, some for the first time.

Our regular Tuesday women's meetings are starting with good attendance and interest. Pray for us that there may be increasing interest all the year. As soon as possible I made a trip to Aldama where I found reason for encouragement. The little company of believers had been constant in keeping up their Sunday school all the year. They now have the help of a resident lay preacher, formerly deacon of our church, and have a mid-week meeting and Sunday preaching. I hope to be able to report a church there before long. The most active and capable member is a woman, who also applies remedies on occasions, and as there is no resident doctor, is kept busy. Those of the Emmanuel movement would be interested to know that she disclaims any knowledge of medicine, saying she is not a doctor, but "in the name of Jesus Christ" she applies her remedies. They say she has had some remarkable cures, and she has great "favor with the people" there.

MISSIONARY NEWS

Ten years ago a Christian Korean farmer moved from a village to a market town. At the end of a year he had a congregation of thirty Christians. Four times the people of this congregation have erected chapels, each one larger than the last, and recently a building seating five hundred was completed. The money and the work for all these buildings have been provided entirely by native believers.

We must not suppose that immigrants come to the United States only. Very many go to Canada; Mexico has a thriving colony of Boers from the IN SOUTH Transvaal, and hundreds of thousands have gone to the Ar- AMERICA. gentine Republic from France, Switzerland and Italy. Most of these are Romanists who have known little of the Bible. In *Regions Beyond* a colporteur tells of his work among these peoples, saying that he had found men of fifteen nationalities, including Turks, Arabs, Poles, Hun-

garians, Jews, Dutch, Germans and Russians. Some met him with smiles, some with frowns, and by coaxing and argument, "in one place shouting like some great Buenos Aires auctioneer," he succeeded in selling more than two hundred Bibles and Testaments. The missionaries are just going over into Patagonia to begin a work in Chubut, where there is a large Welsh colony. The whole region is in great need of a pure gospel.



Junior Work

Evangelistic Medical Educational

"SWEET PLUM" AND THE FOREIGN DEVIL

"FOREIGN devil! foreign devil," screamed a plump, brown, naked Kobold with four pigtails with red ribbons on them, after a man who was riding a tired pony through a village in Manchuria. "Foreign devil! foreign devil!" Sweet Plum screamed, but thought nothing bad. It was only the speaking out of his astonishment at the strange man with wonderful fair hair and curious trousers. The stranger also thought nothing of the mocking name—he had lived long enough among the Chinese to grow used to that. Sweet Plum, with father, mother, a brother and two sisters lived in "three house village." The brother, already a young man, was "Happy Day," the older sister, a sickly girl, with feet quite crippled by tight binding, was "Cinnamon Cloud," and the mother named the youngest Little Beauty.

Some time later Sweet Plum indulged in the pleasure of hanging on the rear board of a cart passing through the village. The board was smooth, the hands slipped and he fell to the ground. Before he could spring up the mule of the next cart put his hoof directly on the boy. He cried, "Ma ya," and fainted. When he came to himself he was in the house, the mother was weeping and the room was full of women, all chattering and each giving different advice from the other. Finally they put a great plaster on the broken leg and bound it firmly with straw. But the mother wept straight on and only stopped now and then to scold the unfortunate little fellow for his foolish trick. All through the New Year festivities, which he usually enjoyed so much, and through the spring, the poor child lay motionless on the brick floor, moaning and groaning with pain.

They tried every possible cure. A Chinese doctor, with great spectacles, came and pushed a long needle into the swollen leg to let the wind out; but the child only cried the more. Then his father, equipped with a great

present, brought another doctor with frightfully long fingernails. He looked at the leg and promised to drive out the wind. He then danced in frightful fashion, swung burning sticks and cried out to the evil spirits that they should come and help him to heel the leg. Sweet Plum screamed with terror and the father turned deadly pale. The magician went away and the leg was no better.

Finally Mr. Plum said to his wife, "There's no other way, but to send for the foreign doctor." "No, no," said the wife, "he will cut the leg off." But the father would not yield; he had seen a man who had been cured in a foreign hospital. So he fastened a hammock to a pole, wrapped the child in warm blankets, and so carried him to the mission hospital whither the mother followed with Little Beauty. After two days they stood before the foreign doctor. "He does not look so frightful," whispered the mother to her husband.

"Why didn't you bring him before?" asked the doctor, sternly. The child looked up and saw the very "foreign devil," who had ridden by his home. "Oh, don't, don't cut off my leg," he cried, in terror. Soon the patient lay in a clean bed in a great, pleasant room. Near by sat the mother, smoked her long pipe and muttered, "Strange place this is! they will not even let one spit on the floor." Then they carried the boy through a long passage to another room. The doctor came in a long, white robe, and said with a friendly smile, "You needn't be afraid." But still it seemed strange, such a peculiar, penetrating smell filled the room. Soon Sweet Plum wakened from a heavy sleep. The pain was gone. He felt cosy and comfortable in the clean bandages. Every day he grew better, could sit up and laugh when the doctor came, and all his fear had vanished.

Every day came a strange woman, curiously dressed, not at all like a Chinese woman. She told strange stories of a certain foreign Teacher, who had taken little children in his arms and blessed them. The mother listened carefully and asked many questions about the strange doctrine. The father even bought a little book that he might read aloud much about this Jesus teaching. It must be good as it made men so very kind.

When the time to go home came Sweet Plum looked quite well as he sat in the wagon, and said good-by to his hospital friends. Mr. Plum fell down before the doctor and beat his forehead on the ground to show his gratitude.

Some years have passed since that time and a little Christian community has sprung up in the village. In the house of Mr. Plum assemble, perhaps, a dozen persons to sing, to pray, and to hear him tell what he learned in the hospital, and to read from his little book. They have not much knowledge, these Chinese Christians, but when conversation lags, the little lad

speaks up, "Jesus? Oh, yes, he cured my leg." After awhile he sees once more the strange man ride by on his pony. "Mother, mother," he cries, rushing into the house, "the foreign doctor is here." Mrs. Plum comes as fast as her crippled feet will carry her, and full of joy says, "Run, bring your father. Please, doctor, will you not stop and drink a cup of tea, and tell us more of the Jesus teaching?"—*Missions-blatt fur Kinder*.

Considering the problem which confronts us as to the civilization and the religion of the Pacific Basin, the deep and trying needs of the Chinese, the OPPORTUNITY religious awakening which has come to the many, the IN CHINA. character of Chinese Christians, and the strange general awakening of the empire, the opportunity which confronts the Christian Church in China to-day is unmatched by any opportunity which has confronted Christendom since the days of the Reformation, if not, indeed, since the days when the Master trod the earth.—*Bishop Bashford*.

Russia does not permit foreign missionaries to reside in or carry on gospel work in the empire, but the government aids greatly in the circulation of the Bible. The generous concessions that are made to the Bible Society are not equalled in any country. The number of railway miles put at the Society's disposal in the empire of the Czar, without charge for traveling or freight, amounts to not less than 250,000 each year.

SIDELIGHTS FROM PERIODICALS

TURKEY.—"The Crisis in Turkey," *Contemporary Review*, May. "A Turkish Village," illustrated, *McClure's*, June. "Ambassador Strauss, the Man for the Emergency in Turkey," *Review of Reviews*, June. "The Turkish Press on the New Régime," *Review of Reviews*, June. "Riot and Bloodshed in Turkey," *Missionary Review*, June.

INDIA.—"Indian Reform," *Quarterly Review*, April. "A Prospect in Indian Politics," *Nineteenth Century*, April. "Disturbances in Bengal," *Westminster Review*, May.

UNITED STUDY COURSE FOR 1910

"Spain Since 1898," *Yale Review*, May. "Modernism and the Coming Catholicism," *North American Review*, June. "Finances of Mexico," *Review of Reviews*, June.

MISSIONARY BIOGRAPHY.—"Dr. Robert Laws of Livingstonia," and "Dr. John Scudder, the first American Medical Missionary," *Missionary Review*, June. "World-Wide Sunday-school Work," *Missionary Review*, June.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

THE forty-second annual meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, Wednesday and Thursday, November 10 and 11, 1909, with a delegates' meeting on Tuesday, November 9th. The ladies of Suffolk Branch will be happy to entertain delegates from a distance appointed by the Branches, and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names and addresses, with statement of Branch appointment, to the chairman of the hospitality committee, Mrs. J. C. Lane, 704 Congregational House, Boston, before October 1st.

WOMAN'S BOARD OF MISSIONS

Receipts from April 18 to May 18, 1909.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Central Ch., Aux. (Th. Off., 31.85), 82.85, Jr. Aux., 12, First Ch., Aux., 40, Pledge Cards, 7.50, C. E. Soc., 10, S. S., 5, Forest Ave. Ch., 2, Hammond St. Ch., Aux., 50; Boothbay Harbor, Aux., 38.60; Brewer, Aux., 23; Calais, Cov. Dau., 20; Castine, Aux., 13; Dexter, 2; Ellsworth, Aux., 30; Garland, 7.60; Greenville, 9; Hampden, Aux., 57, C. R., 3; Holden, Miss. Study Class, 9.42; Houlton, Aux., 12; Machias, Centre St. Ch., 10; Machias, East, 20; Madison, 8, Aux., 10; Rockland, Aux., 30.65, Miss Spofford's Annual Bequest, 25, "Pagoda Anchorage," 25; Thomaston, Aux., Add'l, 4; Union, Aux., 4, 570 62

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Friend, for Ahmednagar Hospital, 32; Friend, 4; Brookline, Aux., 10; East Sullivan, Ch., 2; Kensington, Aux., 2.50; Jaffrey, Monadnock Bees, 5, C. E. Soc., 6.11; Manchester, First Ch., Aux. (Len. Off., 36), 76, Wallace Miss. Cir., 10, C. R., 2.50; Newport, Newport Workers, 10; Salmon Falls, C. E. Soc., 2.50, 162 61

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Barre, Aux. (with prev. contri. to const. L. M.'s Mrs. Geo. Linekin, Mrs. W. F. Shepard), 29.75; Bennington, Second Ch., Aux., 20, Bennington, North, Aux., 5; Brookfield,

First Ch., Aux., 5; Burlington, College St., Aux., 27, First Ch., Aux., 35; Fairfax, Mrs. Beeman, 23; Fairfield Center, Aux., 5; Jamiaca, Aux., 2.40; Jeffersonville, Aux., 13.67; Jericho Centre, Prim. S. S., 3.80; Ludlow, Aux., 13.50; Manchester, Aux., 16; Middlebury, Aux. (Th. Off., 14.65), 50; Montpelier, Bethany Mission, 19.50; Newfane, C. E. Soc., 5; Newport, Aux., 13.65; Post Mills, Aux., 8.50; St. Albans, Aux., 27.53; St. Johnsbury, North Ch., Aux., 36.96, Searchlight Club, 10, S. S., 10; Vergennes, Aux., 2, 361 36

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Friends, 10, Proceeds of lecture by Mrs. Hicks, 11.54, Seminary Ch., Aux., 25; Ballard Vale, Union Ch., C. E. Soc., 7.54, Jr. C. E. Soc., 5, Bedford, Aux. (25 of wh. to const. L. M. Miss Abbie S. Hartwell), 33; Billerica, Aux., 2.50; Lexington, Off. at Semi-ann. Meeting, 26.91; Lowell, Eliot Ch., Aux., 20; Melrose Highlands, Mrs. H. W. Hicks, 10; North Chelmsford, 20.50; West Medford, Woman's Christian League (50 of wh. to const. L. M.'s Mrs. Henry Clifford, Mrs. Regina Collins), 66.50; Winchester, Second Ch., Aux., 10, Do Something Band, 15, 263 49

Barnstable Co. Branch.—Mrs. C. E. Delano, Treas., Box 296, Falmouth. Hatchville, Aux., 4; Sandwich, Aux., 14.60, Prim. Dept., S. S., 1.50; South Dennis, Aux., Len. Off., 16, 36 10

Berkshire Branch.—Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield. Two Friends in Berkshire, 250; Dalton,

- Aux., 146.25; Great Barrington, Aux., 21.20; Housatonic, Aux., 10; Interlaken, Aux., 16.12; Pittsfield, First Ch., Aux., 160.25, South Ch., Aux., 16.57, Richmond, Aux., 30.72,
- Boston.**—Friend, 147.74, Mr. H. W. Hicks, 5, 451 11
- Essex North Branch.**—Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford Amesbury, Main St. Ch., Aux., 53, C. R., 10; Union Ch., Aux., 23.25; Bradford, Aux., 50, Academy Christian Union, 25; Boxford, West Ch., Aux., 43; Byfield, South, Aux., 25; Georgetown, First Ch., Aux., 28; Groveland, 30; Haverhill, Centre Ch., Aux., 50, Riverside Memorial Guild, 12, Union Ch., Happy Workers, 4.22, West Ch., Aux., 14.75; Ipswich, Aux., 16.82; Newburyport, Aux., 35, Whitefield Ch., C. E. Soc., 5; Rowley, Aux., 14.60; West Newbury, First Ch., Aux., 13, 452 64
- Essex South Branch.**—Miss Sarah R. Safford, Treas., Hamilton, Beverly, Dane St. Ch., Aux., Len. Off., 20; Danvers, First Ch., Aux., Len. Off., 8; Essex and Salem, South Ch., M. S. Classes, 1.75; Gloucester, C. E. Soc., 5; Lynn, Central Ch., Aux., 44; Lynnfield, South Ch., C. E. Soc., 1; Marblehead, Aux., Len. Off., 9.37; Middleton (Len. Off., 2.90), 9.90; Swampscott, Jr. C. E. Soc., 5, 104 02
- Franklin County Branch.**—Mrs. John P. Logau, Treas., 3 Grinnell St., Greenfield, Ashfield, Aux., 25; Bernardston, Len. Off., 9.35, Buckland, Aux., 34.02, C. E. Soc., 10, Prim. S. S., 1.03, S. S. Class of Girls, 1.25; Charlemont, Aux., 15; Charlemont, East, Len. Off., 1.70; Coleraine, Len. Off., 13; Conway, Aux., 38; Deerfield, Aux., 25; Deerfield, South, Aux., 33.06; Erving, S. S., 1.75; Greenfield, Aux., 6.50, First Parish, 1, Prin. S. S., 3.50, Second Cong'l Prim. S. S., 10; Montague, Aux., 7.53; Northfield, Aux., 91.08; Orange, Aux., 34, Light Bearers, 3.16; Shelburne, Aux., 35.61; Shelburne Falls, Aux., 74.05; Sunderland, Aux., 21.60; Warwick, 35 cts.; Whately, Aux., 21.25, 517 79
- Greenfield.**—Off. at Semi-annual Meeting, 58 26
- Hampshire Co. Branch.**—Miss Harriet, J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux. (50 of wh. to const. L. M.'s Mrs. Fidelia S. Gaylord, Mrs. Mary B. Kidder), 176, Twentieth Century Club, 55; Amherst, South, Aux., 24.50; Easthampton, Aux., 26.10; Dau. of Cov., 12; Granby, Aux. (with prev. contri. to const. L. M.'s Mrs. George Nutting, Mrs. Caroline F. Taylor), 40; Haydenville, Aux., 10; Northampton, Edwards Ch., Aux., 93.79, Aloha Guild (50 of wh. to const. L. M.'s Miss Alice Drury, Miss Aida Heine), 52, Gordon Hall Band, 28, Prim. S. S., 4; First Ch., Aux., 260; Williamsburg, Aux., 100; Worthington, Aux., 32, 913 39
- Middlesex Branch.**—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Framingham, Plymouth Ch., Aux., 179.20; South Framingham, Grace Ch., M. C., 5; Wellesley, Aux., Th. Off., 1, Wellesley College, Y. W. C. A., 273.33, 458 53
- Norfolk and Pilgrim Branch.**—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Bridgewater, Aux., 25; Brockton, Porter Ch., Aux., 50; Campello, Aux., Len. Off., 10; Cohasset, Aux. (Len. Off., 2.69), 28.75; Duxbury, Aux., 3; Hanover, Second Ch., Aux. (Len. Off., 1), 4; Hanson, Aux., 4; Hingham, Aux., Len. Off., 11; Holbrook, Aux., 11, Willing Workers, 5; Kingston, Aux. (Len. Off., 3), 5; Maudomet, Aux., 8; Milton, Aux., Len. Off., Add'l, 1; Plymouth, Aux., 12.70; Plympton, C. R., 51 cts.; Quincy, Bethany Ch., Aux., Len. Off., 17, Jr. C. E. Soc., 20; Randolph, Aux., 6; Stoughton, Aux. (Len. Off., 6.10), 11.10; Weymouth, South, Union Ch., Aux., Len. Off., 41; Whitman, Aux., Len. Off., 17.10; Wollaston, Prim. Dept., S. S., 10, 301 16
- Old Colony Branch.**—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Attleboro, Ferguson, M. B., 5; Fall River, Aux., 315; New Bedford, Aux., 4, 324 00
- Pittsfield.**—Mrs. Edward Tolman, 2 00
- Springfield.**—South Church, 67 20
- Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Coll. at May Rally, 11.25; Coll. at Young Ladies' Meeting, 6.67; Chicopee, Third Ch., Woman's Soc., 5.75; Huntington, C. E. Soc., 1.50; Springfield, First Ch., The Gleaners, 25, Jr. C. E. Soc., 4, Hope Ch., Mission Reserves, 25, South Ch., Aux., 19.55; Wilbraham, Aux., 9.75, 108 47
- Suffolk Branch.**—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Aux., 72.91, C. R., 16.50; Arlington, Pleasant St. Ch., C. E. Soc., 3.39; Auburndale, Aux., 52; Boston, Mt. Vernon Ch., Jr. Miss. Soc., 15, Park St. Ch., S. S., 1, Shawmut Ch., Shawmut Helpers, 50; Boston, South, Phillips Ch., Jr. C. E. Soc., 10; Brighton, Travel Band, 21.85; Brookline, Leyden Ch., For. Dept. Woman's Assoc., 85.07; Cambridge, First Ch., Aux., 30.75, Margaret Shepard Soc., 10, Captains of Ten, 5, Pilgrim Ch., Aux., 30; Y. L. M. C., 25, Little Pilgrim M. C., 10, Prospect St. Ch., For. Dept. Woman's Guild, 154; Canton, Friend, 5; Chelsea, First Ch., Floral M. C., 10; Dedham, Miss Mary E. Danforth, 15, Allin Evangelical S. S., 4.60; Dorchester, Central Ch., S. S., 10, Harvard Ch., Woman's Benev. Soc., 10, Pilgrim Ch., Aux. (Len. Off., 35.92), 45.92, Second Ch., Go Forth M. B., 5, Jr. C. E. Soc., 2, Village Ch., S. S., 10; Everett, First Ch., Jr. C. E. and C. R., 10; Foxboro, Cheerful Workers, 20, Hyde Park, Prim. and Kindergarten Depts. of S. S., 7.20, Jr. C. E. Soc., 5; Jamaica Plain, Royston Ch., Aux., Len. Off., 18.32, Willing Helpers, 5, Jr. Dept., S. S., 3, Central Ch., Chih Jen Yung Club (25 of wh. to const. L. M. Miss Grace Twining), 34; Medfield, Aux. (Len. Off., 13.62), 13.07, Jr. C. E. Soc., 2; Neponset, Trinity Ch., Stone Aux., Len. Off., 25.30, S. S., 5, Prim. Dept., S. S., 2.22; Newton, Eliot Ch., For. Dept. Woman's Assoc., 160, Newton Centre, First Ch., S. S., 10, Newton Highlands, Aux., 9.29, Friendly Helpers, 3, Newton, West, Second Ch., Red Bank Soc., 52.50, Norwood, First Cong. Ch., Prim. Dept., S. S., 5; Roslindale, Jr. C. E. Soc., 5; Roxbury, Highland Ch., S. S., 15, Jr. C. E. Soc., 5, Imm-

Walnut Ave. Ch., Aux., Mrs. Thomas Hall, 10, Prim. Dept., S. S., 5, Jr. C. E. Soc., 10, Roxbury, West, South Evan. Ch., Sunshine Aux., 5; Somerville, Broadway Ch., Earnest Workers, 5, Winter Hill Ch., Woman's Miss. Dept., 10, Somerville, West, Day St. Ch., Aux., 20, Home Workers, 5, Jr. C. E. Soc., 5; Watertown, Phillips Ch., Sunshine Cir., 5; Waverley, S. S., 1; Wellesley Hills, Aux., Len. Off., 43.63, 1,254 32

Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Gardner, Y. L. M. S. C., 3.18, Special, 10; Millbury, First Ch., C. E. Soc., 5; Westboro, Aux., 9.90, Whitinsville, Extra-Cent-a-Day Band, 12.63; Worcester, Central Ch., Aux., 12.50, Union Ch., Aux., 20, 73 26

Total, 5,738 48

LEGACY.

Greenfield.—Lucy A. Sparhawk, through Treas. Franklin Co. Branch, 250 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Bayside Gleaners, 60; Bristol, Infant Cl., S. S., 14; Central Falls, Jr. Aux., 30; Kingston, Aux., 20.50; Pawtucket, Darlington, Aux., 5, Smithfield Ave. Ch., M. B., 15; Providence, Central Ch., Aux. (Len. Off., 257.26), 828.91, Parkside Chapel, Jr. C. E. Soc., 5, Pilgrim Ch., Aux., 14.93, Plymouth Ch., Morning Stars, 50, Whittlesey Mem. Cir., 38, Union Ch., Woman's Guild, C. R., 14.46; Seekonk, and East Providence, Aux., 12.56, 1,108 36

CONNECTICUT.

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Ashford, Aux., 17; Central Village, Aux., 5; Chaplin, Aux., 20; Colchester, Aux., 34, Boys' M. B., 7.25; Franklin, Nott Memorial, Aux., 10; Goshen, Aux., Len. Off., 17.62; Griswold, Aux., 7.50; Jewett City Aux., Len. Off., 6.10; Lebanon, Aux. (Len. Off., 7.75), 15.75; Ledyard, Aux., Newell Soc. (Len. Off., 6), 25; Mystic, Aux. (25 of wh. to const. L. M. Mrs. R. J. Giddings), 42; New London, Second Ch., Aux., 71.32, Y. L. Guild, 15; Norwich, Broadway Ch., Aux. (Th. Off., 1.20), 731.20, Pansy M. C., 5, First Ch., Lathrop Mem., Aux. (Len. Off., 9.15), 56.04, Park Ch., Aux. (Len. Off., 15), 171.44, Travelers' Club, 4.35, Second Ch., Thistle-down M. C., 5; Old Lyme, Aux. (Len. Off., 37.75), 40.75; Plainfield, Aux., 13; Pomfret Centre, Aux., Len. Off., 5; Scotland, Aux., 14; Stonington, First Ch., Aux., Len. Off., 7; Voluntown and Sterling, Aux. (Th. Off., 2), 10; Windham, Aux., 33.23, 1,389 55

Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 112.50; Collinsville, Aux., 39; Hartford, Mrs. H. J. Pratt, 5, Asylum Hill Ch.,

Mrs. C. D. Davison, 40, Mrs. Charles B. Smith, 40, M. C., 35, First Ch., Aux., 34.28, For. Miss. Club, 90, Windsor Ave. Ch., M. B., 10 cts.; New Britain, First Ch., Y. W. Miss. Assoc., 5, South Ch., Aux., 24.27; Unionville, Aux. (Th. Off., 43.50), 67; Willington, Mrs. E. J. Gardner, 10, 502 15

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 10; Friends, 245; Bethlehem, Aux., 10; Bridgeport, Olivet Ch., Montgomery Miss. Soc. (with prev. contri. to const. L. M's Miss Grace Hogg, Miss Isabel Jamieson), 8; Brookfield Centre, Aux., 20, S. S., 5.83, Boys of the Curtis School, 2.20; Cromwell, Aux., 30.25; Durham, Aux., 25; East Haddam, Aux., 16.50; East Haven, Aux. (100 of wh. to const. L. M's Mrs. F. A. Forbes, Mrs. Arthur B. Leete, Mrs. E. Bradley Smith, Mrs. Arthur J. Tuttle), 110; Easton, Aux., 12.32; Essex (50 of wh. to const. L. M's Mrs. E. H. Morgan, Mrs. Stillman J. Tiley), 57; Meriden, Centre Ch. (150 of wh. to const. L. M's Mrs. Alida B. Clark, Miss Ella T. Cobb, Mrs. Dubois H. Loux, Miss E. Louise Macoubrey, Mrs. George A. Rood, Miss Lucy W. Yale), 172, First Ch., Cheerful Givers M. C., 40; Middletown, First Ch., 64.56; Mount Carmel (50 of wh. to const. L. M's Theodore Hall Cook, Mrs. Walter W. Woodruff), 53.36; New Canaan, Aux., 365; New Hartford, Aux., 14.75; New Haven, City Mission, Mothers' Aux., 28, Davenport Ch., Aux., 67, Grand Ave. Ch., Young Ladies, 77.05, Humphrey St. Ch., S. S., 5, Pilgrim Ch., Aux., 105, Plymouth Ch., Aux., 2.75; Newtown, Aux., 36; North Greenwich, Aux., 29.25; Norwalk, Aux., 45; Redding, Aux. (25 of wh. to const. L. M. Mrs. Mary L. Gorham), 40; Ridgebury, Aux., 12; Saybrook, Aux., 11.26; South Britain, Aux., 32.25; Stratford, Aux., 76.43; Trumbull, Aux. (50 of wh. to const. L. M's Mrs. Burr F. Beach, Mrs. Arthur R. Clippinger), 60; Wallingford, Aux. (25 of wh. to const. L. M. Mrs. B. F. Harrison), 35; Waterbury, Second Ch., Aux., 143; Watertown, Aux. (50 of wh. to const. L. M's Mrs. Arthur Copeland, Mrs. Edgar Platt), 59; Westbrook, Aux., 5; Westchester, Aux., 3; West Haven, Aux., 80; Westport, Aux., 11, 2,224 76

Total, 4,116 46

NEW YORK.

Bayport.—Mrs. Jennie Newton Whitbeck, in mem. of Mrs. Catharine R. Newton, 5 00

East Bloomfield.—Mrs. Eliza S. Goodwin, New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Wood Memorial Fund, 50; Antwerp, Aux., 11.78, C. E. Soc., 5; Arcade, Aux., 5; Baiting Hollow, C. E. Soc., 12.50, Jr. C. E. Soc., 5; Berkshire, Aux., 30; Binghamton, Plymouth Aux., 5; Briarcliff Manor, Jr. C. E. Soc., 10; Bridgewater, Daisy Cir., 3; Brooklyn, Atlantic Ave. Chapel, Aux., 7, Friend, 3, Central Ch., Aux., 25, Junior Aux., 15, Ladies' Aid Soc., 25, Whatsoever Cir., 5, Bible School, 5, Mr. Clark's Class, 6, Miss Litchfield's Class, 3, Mr.

H. Redfield's Class, 3, Miss E. Sawyer's Class, 3, Clinton Ave. Ch., Aux., 139, Girls' Club, 70, Immanuel Ch., Aux., 15, Lewis Ave. Ch., 35, Earnest Workers, 53.04, Evangel Cir., 40, Park Ave. Br. Aux., 10, Y. P. M. S., 5, Jr. C. E. Soc., 6, Parkville Ch., C. E. Soc., 5, Plymouth Ch., Aux., 217, Henry Ward Beecher Cir., 35, Light Bearers, 10, Richmond Hill Ch., Aux., 18, South Ch., Aux., 160, Girls' M. B., 8, Chapel S. S., 10, Mrs. De Forest's Class, 5, S. S., 25, St. Paul's Chapel, 10, Tompkins Ave. Ch., Aux., 350, S. S., 25, Mrs. J. J. Pearsall's Class, 5, Willoughby Ave. Chapel, Home Dept., S. S., 30 06; Brooklyn Hills, Aux., 4.50, C. R., 7; Buffalo, First Ch., Aux., 90, Anna E. Abell Cir., 5, Jr. C. E. Soc., 5; Niagara Square Ch., C. E. Soc., 5, S. S., 5; Candor, Aux., 42.65, Jr. C. E. Soc., 5; Carthage, Aux., 4; Churchville, Aux., 16; Copenhagen, Aux., 22; Corning, Aux., 5, Coventryville, S. S., 1; Danbury, C. E. Soc., 5, Deansboro, Aux., 17, Busy Bees, 1; Denmark, C. E. Soc., 5, East Smithfield, Pa., Aux., 15.06, C. E. Soc., 7, Jr. C. E. Soc., 3.20, Elbridge, Aux., 20, Ellington, Aux., 7, Elmira, St. Luke's Theta Delta, 1, C. R., 1; Flushing, Aux., 39.20, Acorn Band, 40, Prim. Dept., S. S., 7; Greene, Aux., 1; Groton, Aux., 2.63; Hamilton, Prim. Dept., S. S., 3.50; Henrietta, Aux., 10; Homer, Aux., 176.50, Honeoye, Aux., 20, Burns' Class, 11.50; Ithaca, Jr. M. B., 3; Jamesport, Aux., 8; Jamestown, Aux., 2.63; LeRaysville, Pa., Aux., 7; Madrid, Aux., 15, C. E. Soc., 5, Millers Place, Aux., 13; Millville, Aux., 4; Moravia, Aux., 20; Morrisville, Aux., 15; Napoli, Aux., 10; Neath, Pa., Aux., 10; Nelson, Aux., 1; Newark Valley, Aux., 21.68, Carry the News Cir., 5; Newburg, Aux., 25; New York, Bedford Park Ch., Aux., 5, C. R., 12, Broadway Tabernacle, Aux., 482.60, Young Woman's Club, 10, Light Bearers, 5, C. E. Soc., 25, Children's Cir. and C. R., 25, Mt. Vernon, Aux., 12, North Pelham, Aux., 5; North New York, Aux., 10; Northfield, *Aux., 21; Norwich, Aux., 16.45, Jr. C. E. Soc., 2.50; Ogdensburg, Aux., 5.45, Oneida, Chenango and Delaware Assoc., 12; Ontario, Earnest Workers, 7; Oswego, Earnest Workers, 2.50; Owego, Aux., 24.50, King's Daughters, 1; Patchogue, Aux., 52.25, C. R., 5, C. E. Soc., 5, S. S., 10; Perry Center, Aux., 40, M. B., 5; Poughkeepsie, C. R., 3.66, C. E. Soc., 10, S. S., 29.74, Prim. Dept., S. S., 5; Rensselaer Falls, Ladies' Aid Soc., 2.50, Church, 5.85, C. E. Soc., 4.20; Riverhead, Sound Ave. Ch., C. E. Soc., 10; Rochester, South Ch., Mrs. V. F. Withmore, 15, Aux., 29, King's Daughters, 15, King's Guild, 10, C. R., 2; Rodman, Aux., 5; Sandy Creek, Aux., 12.50; Sayville, Aux., 25, C. R., 7.25; Sherburne, M. B., 10; Sidney, Aux., 25, Boys' Jr., 1; Girls' Jr., 1, C. R., 6, C. E. Soc., 7; Syracuse, Danforth Ch., Y. L., Aux., 10, S. S., 10, Prim. Dept., S. S., 7, Geddes Ch., Willing Workers, 1.20, S. S. 3.40, Goodwill Ch., Gamma Cir., 1.50, C. E. Soc.,

20, Prim. Dept., S. S., 5, Pilgrim Ch., Aux., 5, Plymouth Ch., Aux., 10.75, Bible School, 25, Prim. Dept., S. S., 7, South Ch., Willing Workers, 1; Tallman, Aux., 5; Utica, Plymouth Ch., Aux., 10; Wading River, Aux., 15; Walton, Aux., 5; Wellsville, Aux., 58.47, West Bloomfield, C. E. Soc., 5; West Groton, Aux., 20, Westmoreland, Aux., 26; West Winfield, Jr. C. E. Soc., 10, C. R., 2, White Plains, Aux., 20. Less expenses, 296.01, 3,338 69

Total, 3,348 69

OHIO.

Oxford.—Friend, 5 00
Junction.—Mrs. M. A. Milholland, 5 00

Total, 10 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C. Washington, First Ch., M. C. (75 of wh. to const. L. M's Miss Anna Elder, Miss Marian Smith, Miss Ellen Vinton), 100, Mt. Pleasant Ch., Aux. (Len. Off., 17.72), 57.72; Md., Baltimore, Associate Ch., Aux., 35, C. E. Soc., 12.50; N. J., Montclair, Monday Miss. Soc., 225; Newark, First Ch., Aux., 10; Paterson, King's Workers and Willing Workers M. C., 1.10; Westfield, Aux., 50; Pa., Lansford, English Ch., Aux. (to const. L. M. Mrs. A. J. Thomas), 25; Meadville, Park Ave. Ch., Aux., 50, C. E. Soc., 2; Philadelphia, Snyder Ave. Ch., Aux., 10; Scranton, Plymouth Ch., Aux., 30, Dau. of Cov., 10, Sherman Ave. Mission, 5, 623 32

CALIFORNIA.

Ceres.—Friends, through Miss Jessie R. Hoppin (*Mich.*, South Haven, Miss Mary Stuart and Friends, 5; *Miss.*, Tougaloo, Tougaloo University, Miss Annie E. Abell, 5, *Mont.*, Belgrade, Miss Grace L. Brewer, 6), 16 00

GERMANY.

Wesel.—Mrs. C. M. Paterson and Sister, 20 00

Donations, 14,932 83
Buildings, 603 00
Work of 1909, 21 54
Specials, 518 53
Legacy, 250 00

Total, \$16,325 90

TOTAL FROM OCT. 18, 1908 TO MAY 18, 1909.

Donations, 61,546 62
Buildings, 2,831 35
Work of 1909, 11,534 10
Specials, 2,033 47
Legacies, 13,471 48

Total, \$91,417 02

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A BUSY YEAR IN THE WILLIAMS HOSPITAL

(Concluded.)

THE time seems to be fully ripe when we should call upon the home boards for either a consecrated trained nurse, with a consuming love for souls, or a woman physician, with like ambition. Either or both would be of the greatest aid to the present force, and a boon indeed to the enlarging clientele surely coming to the new hospital and the new China.

The total weight of the resident missionary force is but eight hundred and thirty-nine pounds, which is much less than one half of what it was two years ago. This elimination is not so much due to individual loss on the part of the present force, as to the absence of several whose weight is missed in several ways. The absence of Dr. and Mrs. Smith and the Misses Wyckoff make gaps best filled by themselves. Two appreciated little mites, Alfred Stanley and Margaret Tucker, came during the year to begin their efficient missionary work. The health of the missionaries has been good, save for what may be considered minor ailments. The partial laying aside of Mrs. Smith, though not at work in the Pangkiachwang field much of the year, is a matter of much regret. After the whole force having remained a summer season on the enervating Shantung plain, we feel that it would be best in the future for at least the mothers and children to escape for a time. While the summers are fairly agreeable, doubtless longer and better service will be rendered if a change for all is possible. Our thankfulness that Miss Gertrude Wyckoff is recovering so well from the operation done in Chicago is but feebly put when merely recorded.

The health of the boys in the academy has been unusually good, and while there have been few in the girls' school seriously ill, there have been an extraordinary number of minor ailments. Measles disturbed some in the schools, and most of the smaller children of the yard, necessitating the closing of the kindergarten for a time in the winter.

In connection with the physical examination of the one hundred pupils of the academy and girls' school, it developed that, on the average, there were as many children deceased in each family represented as living, the average being four deceased and four living. A child mortality of fifty per cent with the average living child age at but thirteen years is sufficiently alarming. When it is taken into consideration that most of these children come from homes rather above the average, we may indeed conclude that the present generation represents the survival of the fittest, or perhaps a part of it. To enlighten somewhat the two millions of our parish is our far aim, and thus to save to life a portion of the one half of every generation now needlessly and ignorantly buried in childhood. If we are able to keep two or three students in medical colleges a few years, more in the line of branch dispensaries, etc., will be possible and most rewarding in many ways.

In the matter of self-support, some advance has been made. In 1907 the nominal hospital and dispensary fees amounted to \$288.11 (United States gold), while contributions, including one from the Telchow Arsenal, totaled \$170.25. The \$458.36 thus raised is a fourth of the cost of the work, a result that does not suffer by comparison with results in some charity hospitals in more favored lands. Thanks to answered prayer in the never-failing par payments of the Woman's Board of Missions of the Interior, and the help of friends of the work, the fiscal year was closed with no deficit.

No patients are refused because of the lack of money or food, though whenever possible either patient or attendant is expected to do at least a little work in return for hospital care. During the year 553 surgical operations were performed, and the long list of diseases shows a range in medicine from typhoid fever to heart lesions, and in surgery (an especially rewarding branch in China) from intestinal work to tumors of all sorts and sizes, to say nothing of the minor work in medicine and surgery. As in other years there has been a relative predominance of some ailment, as harelip or dislocation of the jaw. This year we have had an unusual number of cataract operations, though the proportion of eye cases has been no larger than usual. Because of his sightless condition it took one man thirty-five days to reach his haven—alas, too late. The cholera epidemic of last summer was not severe, yet few of the legion of villages escaped without loss of life from this cause. Perhaps one in fifty of our patients can read, and not a few are glad of the opportunity to learn to read the foundation Christian books, a few coming to realize that—

“The fear of the Lord is a foundation of life
To depart from the snares of death.”

Quite a number have taken one or the other steps of church membership, but for the most part the bread has been cast far upon the waters.

The lack of rain this spring and summer, together with the partial failure of crops last year, means much suffering for millions in our Shantung mission field and beyond. Crops cannot be planted, and those planted are not coming up. Wheat and a few other staples which were earlier planted are yielding but a scant crop, the headed wheat, as harvested, being in many cases but six to nine inches high. The average wheat yield of the region is but six bushels to the English acre. The building of railways and the development of other than agricultural pursuits will afford relief, but in the meantime it seems impossible to avert a famine covering a considerable area. Many are eating but one meal a day, and that of the coarsest food. Food-stuffs and fuel are already double price. The church poor are appealing for help, and the worst will not come till autumn and winter. Wells are being frantically dug in the somewhat vain attempt to save the cotton and peanut crops. The coarse and insufficient food will result in full hospitals and at least one enfeebled generation. Is it any wonder that the death rate in China is higher than that of any other great nation of the world? What shall be done to either stay the grim Reaper or to prepare his victims?

FRANCIS F. TUCKER, M.D.

EMMA BOOSE TUCKER, M.D.

PANGKIACHWANG, SHANTUNG, CHINA, June, 1908.

A "bed" in the Williams Hospital costs \$15.00 for one year, which provides for the proportional up-keep of the hospital and the medicines and other supplies for all the patients who may occupy it. Perhaps some individuals, Sunday-school classes, missionary, Christian Endeavor or other societies are looking for just such an opportunity—this privilege of naming a bed and providing for its occupants. If desired a report from such beds will be sent once a year. A regular United States money order on Shanghai is, perhaps, the safest and cheapest way to send funds, though the money order itself should be mailed to the address above.

TURKEY—EXTRACTS FROM MISS POWERS' LETTER

January 8, 1909.

So many cheering things in your letter! I do hope that by this time the right young lady has been found for the school here. Surely from the whole Pacific Coast not one, but several might be found: it seems so simple and desirable that one of the teachers should be some one you ladies know

personally, and who has personal relations with churches, schools, etc., there.

I expect to leave here in July and reach the United States in August some time. I wish it might "be possible" for me to visit your coast. I should be very glad to do so. December 16th we received two young Turkish girls who speak English, having learned it when they lived in Cyprus. The older one is quite a young lady and wears the "charshaj" wrap—in which all those of marriageable age appear in public—and best of all fits into the fifth form, B division.

Yesterday two Turkish ladies called—the elder inquired about putting her sister into school to learn English. "It is no shame for one as old as she to go to school, is it?" she asked pathetically. And went on to say how much they had longed for more education than they could get in their schools, "but, you know, with the spies and all it has been impossible." She was charming. I hope her sister will come when school opens again, and she said others would if we had a teacher for Turkish—a lady teacher. Now we must not let such opportunities pass! We have been longing and praying for just such, now these many years, and we must enter the opening door even if it costs money, which it will to some extent. We must have the Turkish teacher, and we must have some one to start those who do not know any English and get them along until they can go into classes. Rejoice with us, dear friends—rejoice and praise God that this long-closed door is at last opening.

Another matter—we must have more room if we stay in this quarter, and if we go to Kaiya Bashi we slam the door in the face of these Turkish girls; you surely do not wish to do that? We ought not to have given up the house on the corner which we had for two years. We have now forty-seven boarders actually present and two more have applied. What shall we do next year if sixty apply? We must have that house again—the rent is, I suppose, about \$88 per year. It was given up partly because the owner wanted it and partly as a measure of economy. But poor economy it has turned out.

FOR SPECIAL WORK

1. Something for Arousiag to do with us or near us, \$75 or \$80.
2. Rent for that corner house, \$88.
3. A Turkish lady to teach Turkish to girls coming to school.

If we are going to have this fresh branch of work we must have more help and more room. Oh, do try to rouse interest in Turkish children and young people! What a work Mr. Baldwin could do now with Turkish boys—I know several already who would come to us if we took boys.

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PROGRESS AT TAIKU

BY MISS DAISIE P. GEHMAN

SHANSI, CHINA, March 11, 1909.

WE are planning for a two weeks' station class to begin in about two weeks. I am so glad that I'm to help to teach. This will be my first bit of real teaching in Chinese, and I expect to learn more myself than I shall teach others. We look for quite a large class.

Ever since I came back in the fall, I have been teaching our girls sewing. At first we met for an hour every day, and made twenty-four garments for the girls. Many of them had come with insufficient underclothing. A few bought the garments afterwards, while most of them are paying rent. Now we have sewing only twice a week. They have learned to do plain sewing, hemstitching, and some of them are doing simple embroidery. They do it so nicely that when I showed some of the backstitching to a friend, she exclaimed, "But that was done on the machine." I want to teach them knitting and crocheting too, but haven't any yarn or crochet hooks and needles. I wonder whether some home friends wouldn't be glad to get up a box of these materials and send them through Montgomery Ward & Co. The Chinese are very fond of little knit and crocheted articles for their babies, and if the girls had time to make the things we could find a very ready sale for them, thus gaining enough to buy new materials. Of course the greatest gain would lie in having the first materials free of cost.

Then I have also been looking after the girls personally, seeing that they themselves, their clothes and their rooms are clean. Miss Heebner calls it the "Cleanliness Department." It takes a lot of time and there is too much red tape about it to be simple, but we hope as time goes on it will be less necessary. Anybody who lives in China, or knows anything about the personal habits of the Chinese, will appreciate the difficulties. One of the girls, Kai Hsing, meaning "Reformed," was the dirtiest little thing I ever saw when she came in the fall. She was attended to in a very personal manner indeed, and after the addition of a gift of some sorely needed clothes presented quite a changed appearance. She seems to be very proud of keeping herself clean, and at the regular Saturday night inspection gets the best grade of any one. Such cases encourage one very much.

For some time past, I have gone either with Miss Heebner or Mrs. Hemingway to visit in some homes on an average of once a week. A few weeks ago, Mrs Hemingway and I visited a little Japanese lady in the city. She is the second wife of a young Chinese who studied in Japan. When he brought her back, his first wife naturally objected quite strenuously, so he left her and is living with the second one. When we got there we were offered cigarettes, but of course their kindness was in vain. So they made us coffee, but there was a very queer "tobaccoy flavor" about that too. I presume they thought we were very strange foreigners not to like these foreign delicacies, so they brought out their best, a bottle of champagne ! Again we declined.

The little lady had been out to us several times so Mrs. Hemingway felt justified in taking along some tracts and pictures. She speaks very little Chinese, but can read the characters. When she came to the character for God, she said she knew that there was one right outside their gate. We were rather mystified for a minute, when we remembered seeing a very old tree there literally covered all over as far up as man could reach with written petitions. Even the wall back of it was adorned with these petitions. So this lady had gotten no farther than Aminism. We felt it was hopeless to explain things to her by sign language, so we decided to wait until she had learned more Chinese.

Of course my chief work is studying the language. I have just about come to the conclusion that each woman around here has a dialect of her own. The men are so much easier to understand. When some one comes in and even speaks Kuan Hua it is so plain and clear that it almost seems as if they were speaking English. But we foreigners are not the only ones that do not understand them. They don't always understand each other. It is rather comforting to know this, but far from encouraging.

The hospital has been more than overflowing for a long time, and we hope that much seed is being sown that will be scattered far and wide. It seems to me that the hospital work is the greatest evangelistic agency there is on the foreign field.

This is a busy life, but one surely worth while. Opportunity for service is very great, but even here the law of giving seems to hold, and one gains more than one gives.

RUTH NORTON SCHOOL FOR GIRLS IN CANTON

BY MRS. CHARLES A. NELSON

THIS Institution, now under the W. B. M. I. of Chicago, has just closed the sixth year of its existence, and has had its first Commencement, graduating four girls.

During the year, the number of pupils have been forty-four, with good regular attendance. Yeung Yi Ku, for several years our head teacher, resigned last July, but we secured the services of Mrs. Chen Pik Shan, who gives her time to the school without pay. Mrs. Chang, assistant instructor in English, and teacher of music, has been with us for several months, and her work has been satisfactory.

The Misses Lowrey have given two hours a day to the teaching of English in addition to the task of learning Chinese.

On the 7th of January, 1909, the graduating exercises of the first class took place in the Congregational Church. The exercises were many and varied in nature in both English and Chinese. Of the graduates, two will teach, one will take post-graduate studies and the fourth will make a home for her husband.

During the year the general health of the girls has been good. There has been some eye trouble, but Dr. Todd has been faithful in treating them, so that now they are practically well.

The grade of work done during the year has been above the average, as we have had more regular teaching, as the staff has been more complete. Aside from the regular study of the Bible and attendance at prayers, the girls have successfully carried on a Y. P. S. C. E. The money contributed helps to support a leper girl. Of the pupils, five have joined the church as full members. Most of the girls are Christians, as the majority of them have been in the school for several years. Applicants for admission are coming quite regularly, but as the building can only accommodate the forty-four students, we cannot hope to have a larger attendance this year. The same teachers will be employed this coming school year.

EXTRACTS FROM A LETTER FROM MISS M. D. WINGATE

ON THE MIN RIVER, EN ROUTE FOOCHOW TO
SHAOWU, CHINA, March 15, 1909.

THE water has been high. "Big," the men call it. We have not made the progress we hoped, but we are doing pretty well, nevertheless. Yesterday, Sunday, we stopped and lay at Uong tai, where the Mission has established work, and where a good preacher is busy. We attended morning service and I spoke through two interpreters—Miss Walker first turning my thought into the Shaowu dialect, and the preacher taking her translation and putting it into the Uong tai dialect. It was not wholly easy to speak under such conditions.

At Foochow the question was discussed and the decision was that Mrs. Baird and Mrs. Hurlburt would go to Ing Hok and Mrs. Towle and I to Shaowu. They were to leave Foochow for Ing Hok to-day, and we left a week ago to-day.

We have just come over a waterfall. I had to stop writing to watch the men, and at one time when the boat stuck on the rocks for more than ten minutes, it seemed we might have to take to a smaller boat coming rapidly down the river. Three men from that boat sprang upon the rocks and helped, pulled and yelled mightily, while both our captain and the first mate sprang into the water and lifted and pushed. It did not look possible that the boat could be moved by mere human strength, but this moment the men are rowing through comparatively smooth water, though every one of the ten look tired enough. I presume they will soon stop for lunch.

But more of yesterday. In the afternoon Miss Walker went up to the chapel to a Y. P. S. C. E. meeting and afterward we all went up shore with the pastor two miles or more, calling here and there at four places, for prayer and singing, and finally took a row boat across the river to a small village where we had evening service in the house and yard of an earnest inquirer. The preacher thought no white woman had ever been there before except Dr. Bement, who once walked through on her way to some other point. We were asked to sit up near the lights, and I assure you we were much observed, though we suffered no discomfort. That preacher has wonderful power and the effect of his work is marked. The people, more especially the men, seemed much interested last night. Our regular boat moved up to this village and we went aboard for the night.

Here are more rapids beyond, though I think not so fierce. Ah, but those were pretty bad! The men are tired, but the captain evidently wants to gain a certain point before stopping. The passage ahead looks very

good for some distance—but this curving, rocky, surprising river—especially now when the water is “big” and so many of the great rocks wholly or partly covered, and the current so very strong between; seven or eight men on the bank are pulling us along now with a stout bamboo rope and when the way is fair we make good progress.

Our boat is perhaps fifty feet long and covered in three sections with a round top, like a prairie schooner, the top of woven bamboo leaves and splints. We have a bed on either side of an aisle and are quite comfortable since we have learned how. I had hoped we might make a quick trip, and we may yet, but it does not look certain. I wish we might go up in ten days, but that would mean going faster than we have been able to to-day.

We go from Foochow, as soon as possible after we reach there again, to Shanghai, and from there probably up the Yangtse River to Hankow and on by rail to —— where the Ellises will meet us. How sad it will seem not to meet Dr. and Mrs. Ament in Peking; and I fear we may miss Mrs. Mateer.

A TRIP ON THE MARDIN PLAIN

Miss Agnes Fenenga writes from Mardin, Turkey, March 22, 1909:—

FRIDAY, March 19th, I started on a short tour on the plain. I spent the first afternoon and night at Gollie, where one of our last year's graduates is teaching. She has a nice little school still, but not so many pupils as during the winter. So many of the little tots are looking after the new lambs. The teacher is heavily burdened, for besides her school work and the cooking and housework for herself and mother, she has to turn her mother in bed and wait on her much as one waits on a baby. She is a hopeless invalid.

I could not visit much in this village on account of smallpox. One woman brought a child to me who had been inoculated (from a real case), all broken out and fevering. They are such fatalists that they take no precaution. The next morning I rode ten hours farther south to Nisibin. It was my first tour without a government guard, this owing to the new régime. I had only two men with me, the cartergie and servant, and we were not molested by anyone. We reached Nisibin late at night and surprised our helpers there very much. They partly cleared the wood, charcoal and food stuff out of a little room of the church and stored my belongings there. I put my camp bed up in the church and slept there with our teacher and her mother. Sunday I had a meeting for children and one for women, and attended two general meetings conducted by our Bible reader there. Poor man, I fear I embarrassed him not a little, for he had such hard work getting through the service. He reads with great difficulty.

Our teacher there is an undergraduate, and I found plenty of work arranging her program and hearing classes; then at 3 P. M. we took the children out for a picnic in a nice grass plot with water on two sides. When we returned in the evening my servant had dinner ready for six of us, the Bible reader and family, and the teacher and mother and I. I had a very enjoyable time, but could have had better if my time had not been so limited, and if a very virulent type of typhus had not prevented my going about with the Bible woman, the teacher's mother. I should like to make one more tour, but I may not be able to, for it is time to prepare for commencement and we may have the annual meeting here.

(We are hoping soon to welcome Miss Fenenga home for her well-earned furlough.)

A VISIT TO A HEATHEN TEMPLE AT PALANI, INDIA

BY MRS. F. E. JEFFERY

OPPOSITE our bungalow is a most interesting hill or rock; it stands out by itself with the magnificent range of the Palani Mountains as its background. On its summit stands a very old and historic temple. Many times a day the rich tones of its bell claims our attention. The voices of the worshipers as they go up and down the mountain side sound out suggesting that multitudes are worshiping the god they believe in. We often take our field glasses and watch the people as they trudge up the hillside and march around the temple.

At night we look up and see a row of lights reaching from the foot to the top of the hill, and often the voice of the worshiper sounds out in the stillness of the night. There are many special days when crowds of people from a distance come and worship here. Last Thursday was one of those great festival days. Two friends, travelers from America, were here for two days, and as they were anxious to see Hinduism as it is, we decided to spend our morning on the Temple Rock. Steps of stone are built up the hillside. Alongside of these steps are several small shrines or temples. As we walked up we saw multitudes of beggars, men, women and children clad in the holy yellow cloth. Some men were the real holy men. Most of them sat on a cloth they had spread out over the steps to receive offerings of coin or food stuffs that the passers-by might drop. Two holy men stood up in order to show their hair which touched the ground, and was matted into ropes with cowdung. One had a long pin, like a hat pin, pierced through one cheek, on through the mouth and out through the other cheek. Many had a small image of the god set up on a little shrine. A poor woman with

face eaten into by leprosy, a boy with a stump of a leg, a dwarf, and other monstrosities and deformities added to the variety of the scene. Mothers with tiny babies, one with twins, begged as we passed by.

Our fellow-companions trudging up the hillside presented as great a variety as the beggars along the pathway. Old men and women, middle-aged men and women, young boys, a few young girls, many with their heads newly shaven, almost all clad in the yellow cloth and bearing on their shoulders the Kavadi. The Kavadi is a straight board which rests on the shoulder; on top of this is a curved hood. Swung at each end was a small vessel of some description, one holding cooked fish, the other milk as an offering to the god. Some trudged on quietly alone, occasionally calling out "Harrahara-harav!" a name of the god. Some came by twos. Two men were almost carrying each a woman. These women were ill with fever and were being brought up to the temple to be cured, as also was a man whom two other men were helping up. His trouble was rheumatism. Many came together in large groups accompanied by bands of musicians. In such a group one or two were dancing to the music, a strange, weird dance, and in some cases a frenzied dance. We saw many with their mouths tied up with a red cloth; one man had a silver lock over his mouth. This meant that such a person had vowed in his home to neither touch food nor speak until he had worshiped the god. All worshipers march around the temple before they enter it. One nicely dressed high-caste woman was bearing in her hand a tiny golden sceptre as her offering to the god. The noise and confusion about the entrance to the temple was great. Each individual in that great crowd appeared most interested in his own plans. Many were coming with the lower bar only of the Kavadi on their shoulders, having left the contents of the vessels and the hoods in the temple. Others were crowding in, many were burning incense, as it were, on the floor of the outer veranda.

I must say I hesitated about pushing on into this surging, crowding mass of people, and the thought flashed through my mind, "this would be a good place for such a mob of people to turn on four lonely white people." Instead of that they were as courteous as we could wish, and at the entrance one of the priests who knew Mr. Jeffery came up and most politely offered to show us around the temple. First he placed wreaths of flowers around our necks, and then took us around several outside porches where men were mashing bananas, melted butter, scraped coconut and great quantities of sugar together. They were filling huge caldrons with this pulp. A small bit of this was taken in by the priest and placed on the forehead of the god, then brought out and mixed in the large caldrons with the rest of the pulp, thus making it all sacred. The cooked fish and milk brought up by each pilgrim is offered to the god. They say the cooked fish used to come to life when offered but this year it does not. The milk is poured over the god as an anointing; it then flows outside through a little drain where the worshiper can refill his pot and carry the sacred milk home, when he will taste it a little at a time, believing it to be efficacious in removing sin. In the other pot the worshiper often carries home some of the pulp, also regarding that as sin cleansing. Its sacred quality is proved by the fact that it keeps good a long while. That does not surprise us, however, as it is preserved in sugar.

The priest allowed us to look into the shrine where the god was, but the crowd surged between us and the image; the distance was too great for us to really see anything but a large black object. Our descent down the hill met with earnest beseeching from the beggars. "Why do you come to this hill without giving alms?" was heard often. We left it all behind us, feeling that Hinduism still has a strong hold on the people, but our faith surmounts it all. Christ will reign even in Palani!

THE SCHOOL FOR BLIND CHILDREN AT MARASH, TURKEY

BY MRS. EULA BATES LEE

ONE of the things that are interesting us here just at present is a little school for blind children opened a week ago to-day. It is very small as yet, only nine or ten children, but in time it will grow we think. The teacher is a blind girl trained in Miss Shattuck's school in Oorfa, and the expense is being met by the Young Women's Christian Association in Marash, a branch of which organization is doing good work in connection with each of our three churches.

A committee of women from the different churches, together with some of the pastors and some of us missionary women, met here a little over a week ago to make plans for it, and after this work was somewhat gotten into shape, the kindergarten question was opened. It is a question perennially before us, but the need comes up more urgently than ever. The people simply will not consent to get along without kindergartens, and at present there is a little school in each of the churches that goes by the name of kindergarten, but is really a mere parody on the name. There really seems no solution of the question except for our mission to have a missionary lady sent as a trainer of kindergarten teachers.

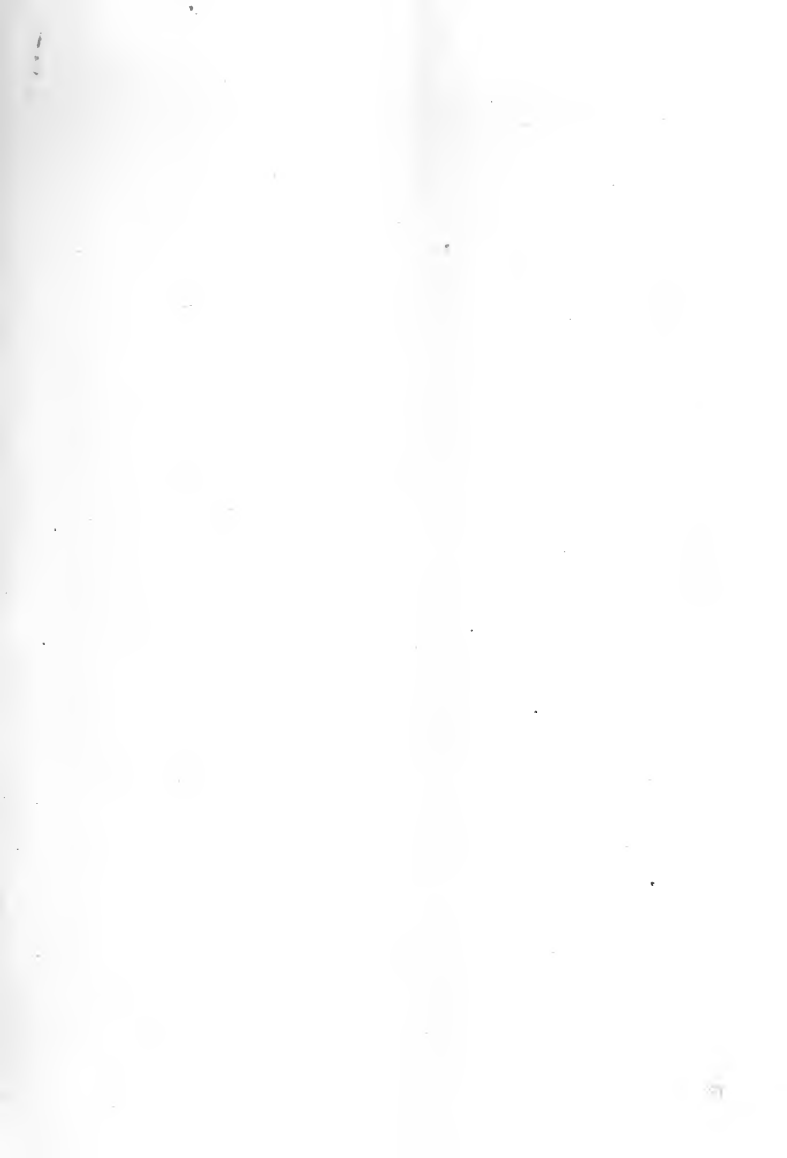
WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM APRIL 10 TO MAY 10, 1909

ILLINOIS	1,636 16	Previously acknowledged	39,513 40
INDIANA	103 51	Total since October, 1908	\$44,363 11
IOWA	501 61		
KANSAS	396 97		
MICHIGAN	380 78		
MINNESOTA	303 79		
NEBRASKA	129 12		
OHIO	719 91		
SOUTH DAKOTA	209 47		
WISCONSIN	382 43		
WYOMING	35 45		
CALIFORNIA	5 00		
PENNSYLVANIA	6 75		
CHINA	9 29		
MISCELLANEOUS	9 47		
Receipts for the month	\$4,849 71		
		FOR BUILDING FUND.	
		Receipts for the month	\$4 35
		Previously acknowledged	193 75
		Total since October, 1908	\$198 10
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Receipts for the month	\$30 00
		Previously acknowledged	485 65
		Total since October, 1908	\$515 65

MISS FLORA STARR, Ass't Treas.





PURE HEART SOCIETY, NIIGATA, JAPAN

Life and Light

Vol. XXXIX

AUGUST, 1909

No. 8

Many hearts, both in America and Turkey, are gladdened by the arrival at Auburndale in late June of little Margaret Trowbridge Merrill, first born **MISSIONARY** of Rev. J. E. Merrill, of Aintab, Central Turkey. Many **PERSONALS.** women who have heard Mrs. E. G. Tewksbury plead for the women and girls of North China will rejoice with her, as she welcomes a new little daughter to her home.

Just as we go to press the word comes, with no details, of the death of Miss Mary Bryant Daniels, of Osaka, Japan. Miss Daniels had been a missionary of the W. B. M. for twenty years, and she had but recently returned to her field after a protracted furlough. At first she taught in a boys' school, and later gave herself to the work of a city evangelist, directing Sunday schools and reaching the non-Christian homes through the children. For a while she lived in a small Japanese house in a crowded district of the great city, so that she might come closer to the people. It was an exhausting experience, but she wrote of it: "I have accomplished just what I hoped by living in the slums. I have the friendship of the whole community and the people have gained a knowledge of my religion which will influence their attitude to Christianity more than they realize."

The following workers are needed at once to fill vacancies, some of which have existed for several years. "How shall they hear without a preacher?" **WILL YOU** South Africa: normal teacher; Turkey: Bitlis, teacher, Mount Go? Holyoke School; Harpoot, kindergartner, Euphrates College, evangelistic worker; India: Ahmednagar, superintendent Bible Women's training School; Bombay, superintendent of primary work; Madura, normal teacher, girls' training and high School; Ceylon, teacher, Uduvil girls' boarding School; China: Foochow, physician, nurse, teacher, Foochow girls' College; Pao-ting-fu, evangelistic worker; Japan: two evangelistic workers; Micronesia: Kusaie, teacher, girls' boarding School; self-supporting workers. If all the vacancies in the preceding list should be filled, and properly qualified women should offer themselves for the following positions, the Board would make every effort to secure their support "How shall they preach except they be sent?" The following workers

have been urgently called for by our missionaries, but no money is in hand for salaries, outfits and traveling expenses. South Africa: normal teacher; Mount Silinda, teacher; West Central Africa: teacher, evangelistic worker; China: Diong-loh, physician, teacher, Abbie B. Child School; Tientsin, teacher; Japan: two evangelistic workers.

The story that Mrs. Dodd tells us on page 356, and other words from our missionaries in many places, should touch our hearts with emulation. If **THE NEED** they in their poverty can do so much, surely we in our abundance **IN TURKEY.** dance must do far more. The difference is, they know what it means to be in terror and destitution while we have always been, through no virtue of ours, kept in safety. Shall our gifts be less than theirs? Are our hearts hard with indifference or puffed up with self-complacency when our fellows are in such distress? Have we grown so used to the thought of massacres in Turkey that these new horrors do not move us? Are we dull, so lacking in imagination that we eat and sleep uncaring while thousands whom we can help are homeless and starving? The gifts from America in aid of the sufferers come slowly and scantily. Where is our womanly sympathy, our Christian love?

The early days of July brought much joy to the friends of our great missionary societies for we were sure that the fund of \$300,000 was complete, **THE TOGETHER** thus making possible the clearing away of all debts. For **CAMPAIGN.** this we give thanks, and we hope that never again may there be the need of such an appeal and such a strenuous campaign. Other good results have come besides the raising of the money, the unifying of all mission work as one sublime cause, and the strong presentation of various aspects of the work by devoted missionaries have been powerful for good. But our women must remember that not one dollar of this fund helps at all the work for which the Woman's Board is responsible. Our own need is imperative. Shall we not have a campaign of our own to keep our work as it is—yes, even give it a chance to grow as the Master would have it?

It is good to read that this little ship, built by our Sunday schools to carry on the blessed work of the man who bore that name, has reached the **THE** Gilbert Islands safely. Captain Walkup has already **HIRAM BINGHAM.** visited all the islands and his letters tell of a warm welcome. Mr. Channon writes of a great wave of conversions on Ocean Island, his present home, and, on the arrival of the vessel, the new converts eagerly bought every Bible she had brought. All the hymn books, geographies, and in fact all printed matter was quickly taken, and hundreds went away disappointed. It is hard that those hungry for the word of life must wait long for their share.

Contributions for regular work received by the Woman's Board of Missions for the month ending June 18th amount to \$8,924.49. Total

THE CONTRIBUTIONS for regular work for eight months amount to TREASURY. \$70,471.11. Of this amount the sum received from the Branches for regular work is \$67,430.11. A little arithmetic will show that the money gatherers need to be industrious for the remaining months of the financial year. How about the money givers?

We would all like to visit the Orient—few of us are likely to be able to see those countries of charm and of darkness. But we hope to have here in THE BOSTON BOSTON such a reproduction of some of their peculiarities that MISSIONARY our knowledge will be much extended and our sympathies EXPOSITION. greatly quickened. Last year a single society carried out a brilliant and instructive exposition of the Orient in London, which was a wonderful education to multitudes of visitors. Now fifty-eight organizations are uniting to plan for a similar undertaking in Boston, to be presented in the spring or the autumn of 1910. We shall see exact reproductions of an African village, huts, medicine poles, and all the tokens of heathenism, a Chinese community with temple and pagoda, a Japanese village, representation of homes in India, Cuba, the Philippines and so on.

A great part of the benefit will be the training in missionary knowledge and interest of thousands of young people who will be so taught as to explain the different sights and to answer the questions of visitors. Real missionaries, too, will be there, to give addresses and information concerning the peoples for whom they labor. Try to make place in your plans for 1910 to give time to enjoy and profit by this great missionary exposition.

The Mission News, published monthly in Kobe, "with especial reference to the work of the American Board in Japan," tells of an annual prayer WOMEN'S PRAYER MEETING meeting for women, when they convene from IN JAPAN. many churches for a day of prayer, from four to five hundred being present. The one this year met in Osaka, May 1st, and the subject of thought and petition for the two sessions was, "Lord, what wilt thou have me to do?" As many who would gladly have been present were unable to attend, local meetings were held in various other places, taking the same topic. In Hokkaido delegates from the whole island meet in some central place, the expenses being met by a common fund, and visitors entertained free of charge. Reports of thirty women's societies are given, and by these meetings the women are much helped in personal consecration and in efficient service.

The list of books prepared by the committee on United Study of Missions to accompany the use of *The Gospel in Latin Lands* is the following: *The BOOKS TO ACCOMPANY UNITED STUDY. Continent of Opportunity*, by Dr. F. E. Clark; *The Spell of Italy*, by Caroline Atwater Mason; *In His Name*, by Dr. E. E. Hale; *A Lily of France*, by Caroline Atwater Mason; *Under Calvin's Spell*, by Deborah Alcock; *Spain of To-day From Within*, by Manuel Andújar; *Peru, Its Story, People and Religion*, by Geraldine Guinness; *The Bible in Brazil*, by Hugh C. Tucker; *Latin America*, by Herbert W. Brown; *South America and Its Missionary Problems*, by Bishop Neely; *Mexico in Transition*, by William Butler.

WORK FOR GIRLS AT NIIGATA

BY MRS. GERTRUDE BENEDICT CURTIS

(Rev. William L. Curtis and Mrs. Curtis have been missionaries of the A. B. C. F. M. in Japan since 1890.)

ON the northwest coast of Japan is the province of Echigo, about the size of Connecticut, with a population of nearly two million. Niigata, the capital, is a city of sixty thousand people, situated at the mouth of the Shinano, one of the longest rivers in the Empire. The city lies along a great bend in the river, which is here spanned by the famous "Bandai Bashi" (The Bridge of Ten Thousand Generations), over half a mile in length. Opposite the city a broad, fertile plain, dotted with hundreds of towns and villages, stretches out toward the distant snow-capped mountains which form the boundary of the province. Behind the city is the beautiful Japan sea, with the large island of Sado, noted for its ancient gold mines, some forty miles off the coast, its high backbone of mountains plainly visible.

On a low ridge in the outskirts of the city stands the missionary compound with its two houses commanding these wonderful views of river and mountains and sea. Back of the compound are the sand dunes extending to the sea a half a mile distant, while in front are rows and rows of tiny houses, rough and unsightly without but neatly plastered, papered and matted within. Each little yard is enclosed with a high wooden fence painted black. Thus is briefly sketched the location of the Niigata mission station (the only one in this great province of Echigo), where a few years ago Mr. and Mrs. Missionary and Baby Missionary came to live and work. Mrs. Missionary loved girls. She had found them fascinating in her work in America and in her previous experience in another part of Japan, so she was very glad to find that the great one-story buildings in the big compound to the right of her new home was a high school for girls with more than

five hundred pupils. How to reach and help these girls was the problem which confronted her, and it was not long before a way opened.

A King's Daughters' Society was organized and she was asked to take charge of it. Attracted by the foreign house and by the announcement that crocheting would be taught, the girls came in large numbers one afternoon a week. After an hour of crocheting, a devotional meeting was held with Bible reading, prayer and singing, and a brief talk on Christianity. At first it was up-hill work. Only three or four of the girls were from Christian homes, and they were not professing Christians. All the rest of



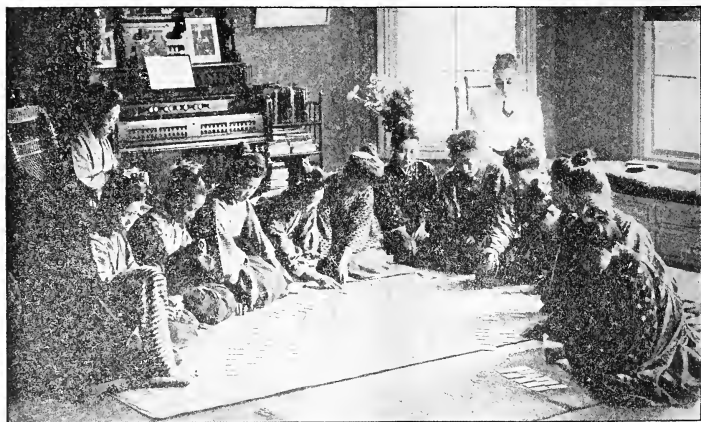
KING'S DAUGHTERS, NIIGATA, JAPAN

the girls were from non-Christian homes, where the opposition to Christianity was often so great that not a few of the girls came to the meetings secretly. But gradually a change came over the society. One of the girls united with the church, and two or three others took a stand in the society as Christians, though their parents would not allow them to receive baptism.

And now the society began to fulfill the purpose for which it had been started. These Christian girls began at once to try to win their companions to Christ, and their influence was far greater than that of missionary or Bible woman. The crocheting was gradually dropped as that attraction

was no longer necessary to hold the girls. The society was reorganized. One meeting a month was addressed by some Christian worker; the next week they would hold a work meeting; the next week a consecration meeting, at which all of the girls were expected to take part in prayer, in reading of Scripture verses, or by personal remark; and the last meeting of each month was a social. Officers and committees were chosen from among the girls. Their monthly dues of three *sen* were kept in a mite box which was opened just before Christmas, when the money was used for some benevolent object—in purchasing gifts for the poor of the city, or for the orphans; in war time for the soldiers in hospital, and in time of famine for relief work.

To help them increase their funds Mrs. Missionary taught them to make



SUNSHINE SOCIETY, NIIGATA, JAPAN

cake, which they sold, and thus added many a dollar to their benevolence fund. Could you have looked into her kitchen on one of their work afternoons it would have presented a lively scene. A score of girls in aprons with sleeves rolled up, were scattered about the room in groups, busily engaged in beating eggs, stirring batter, preparing the patty-pans, or removing the cakes from the oven; all chatting and laughing as schoolgirls will. Another group in the dining room would be making paper bags in which the cakes would be delivered to their customers. The materials for the cake making were purchased with society money, so the girls felt that the enterprise was truly their own.

At the monthly social meetings the girls themselves furnished a literary and musical program and played various games, the national card game of "One Hundred Poems" being a special favorite. Both social and work meetings were always opened and closed with devotional exercises.

A year after the King's Daughters' Society was organized a similar one called the Sunshine Society was started for the younger girls, and three years later a third, the Pure Heart Society (see frontispiece), for the very youngest. Thus, three afternoons in the week Mrs. Missionary had the pleasure of seeing her parlor filled with happy, earnest schoolgirls. A lending library aided greatly in their spiritual development. Translations of *Pilgrim's Progress*, *Titus, In His Steps* and *Christie's Old Organ* were favorites.

From the membership of these three societies a fourth was organized as a Christian Endeavor Society, which met weekly in Mrs. Missionary's dining room for Bible study, followed by a song service and prayer meeting. In these meetings many of the girls first took a stand as Christians, and tears often mingled with their prayers as some girl would plead brokenly for the conversion of a father or some other loved one. Neither winter's cold nor summer's heat could keep these girls away from these meetings. Mrs. Missionary will never forget how one stormy night when the snow was too deep for Japanese shoes, the girls took off shoes and stockings and came barefooted through the snow rather than miss their meeting.

As the years went by the *personnel* of the oldest society changed. The girls graduated and went away, some to their homes, some to higher schools in Tokyo; many became teachers and some were married. But the ranks were filled with new recruits and the Christian spirit and influence of the society never waned.

It was wonderful how the girls grew and developed in Christian character during those years. Mrs. Missionary had the joy of seeing twelve of her King's Daughters received into the church. Each of these girls was presented with a beautiful Bible on the day of her baptism. Nearly all of the members of the Sunshine Society became active Christians also. Some who wished to unite with the church were prevented by the opposition of their parents. One earnest Christian girl had her Bible and hymn book taken from her and burned by her mother, and she and others were forbidden to attend the society. But neither opposition nor persecution can prevent the seed of truth from growing when once it is planted in good soil. From these societies came some excellent Sunday-school workers, supplying this need not only in the church, but also in the three mission Sunday schools. Some were taught vocal and instrumental music, and became

organists and leaders of the singing as well as teachers in the Sunday schools and most efficient helpers in the church services. Two of the King's Daughters entered a missionary training school and are now Bible women. Another has become the wife of a pastor.

The second president of this society became one of the most earnest Christian workers. She was a girl from a humble home, but was possessed of a rare, unselfish spirit, and had a remarkable gift for music. During the first years of the society she became an orphan and came to live at the missionary's home. As a Sunday-school teacher she was a wonderful success. Her tact, enthusiasm and magnetic influence drew and held a large class of girls at the church, and at a Sunday school in the slums. Rarely even in America had Mrs. Missionary seen a more gifted worker, and she began to make great plans for the girl's future. So remarkable was her progress in music that she was sent to Tokyo to study under a fine teacher, and after one year of piano work was able to play difficult sonatas, while with her wonderful voice she sang alto or soprano with equal ease.

But God had other plans for her, and in the midst of her beautiful life-music he suddenly called for a rest, and so for six months she lay very still waiting and watching while God beat the time. And when the music began again it blended with that of the great chorus of the redeemed in heaven. It is not easy to give up life and all its hopes and plans at the age of twenty, yet she could say quietly, "I have left it all with God;" and during the last hard days there was always a smile on her face and a patience and peace that comes only to those who trust in God. Missionary service is surely worth all it costs when such results as these gladden the hearts of the workers.

PICTURES FROM JAPAN

(Explained by Miss Abbie M. Colby.)

Fujinaka Bridge.—Osaka has a wide river, many canals and hundreds of bridges. This picture represents the dedication, as it really was, of a new bridge built not long ago by Dr. Fujinaka, who has for many years had a large hospital, just out of sight, back of the people.

It is a Japanese custom to get, if possible, an old man or woman, or, better, both, to cross over first on a new bridge at the opening ceremony. Dr. Fujinaka was especially happy in having a couple who were not only the oldest couple in the Shima-no-uchi Church (Kumiai), which is close to his hospital, but who were among the earliest Christians in Osaka. Other

Christians, who have borne the heat and burden of the work, including the pastor, Mr. Koki, from the beginnings thirty and forty years ago, are there, and it is a representative company of Osaka Christians of the Kumiai body.

The young lady in full view in the center is a daughter of Dr. Fujinaka, and one of the Baikwa pupils. Mrs. Fujinaka is beside her daughter, at the left, but almost hidden by the man in front. On the stone at the right the name of the bridge is in three Chinese characters, *Fuji naka hashi*, while on the left stone is the same name in six Japanese syllables, *Fu ji na ka ha shi*. Hashi is bridge. This is the way with all Osaka bridges, and



FUJINAKA BRIDGE AT OSAKA

everything else for that matter. Chinese for the learned, but Japanese for the common people. In all things the Christians strive to glorify the Christian name.

Rev. T. Osada is the principal of the Baikwa and "the hard-working, underpaid and conscientious pastor of one of the five Congregational churches of Osaka." Besides this he is a popular public speaker, a man with brains and knowing how to use them, so besides ten regular meetings a week there is no end to the calls upon him. Yet he is never ruffled, but is always one of those calm, gracious Christian gentlemen whom one delights to meet. His wife died in February, 1908, and his oldest daughter, herself still young, carries the load of mothering the other children.

International Friendships.—"Nation shall not lift up sword against nation, neither shall they learn war any more." "On earth peace."

One of the most interesting phases of life in Japan is the deep affection existing between Japanese students and their foreign teachers, not only in

the girls' schools, but between men and men, even when the subject taught be the science of war; and the feeling is not ephemeral, the natural devotion of youth to superiors, but often the ties grow stronger as the discipline of life ripens character on both sides, and it may be the former pupils can say, "I have more understanding than all of my teachers."

Who can describe the joy of a true teacher over the achievements of a pupil?

The men of the world are spending the wealth of the nations for the protection of country against country, and in every land the wise ones are at



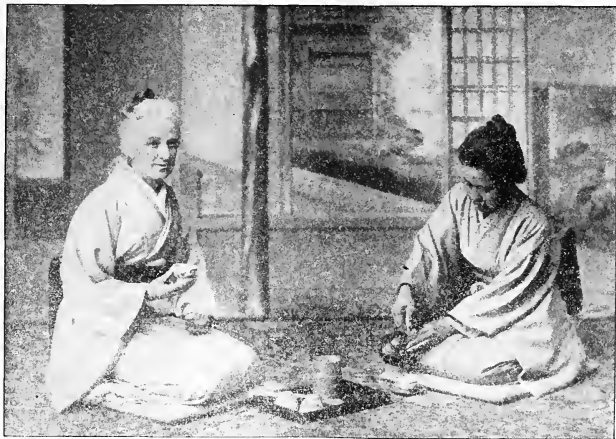
REV. T. OSADA AND FAMILY

their wits' ends over the settlement of international differences, while the Christians could naturally and joyfully solve all of these vexing problems if they would follow the commands of the one whose disciples they profess to be.

"Jesus Christ is adorable. Christianity is detestable," was printed in a Japanese paper; and it is true that many feel this, and this state of mind is

most hopeful; and if such a one meets true and agreeable people from Christian lands his heart is easily won, and he learns that the evils that offend him are hated by all true followers of Jesus Christ, and he joins the ranks that make for peace; but if the ones whom he meets are offensive to him he finds further proof of the enormity of evils in Christendom, and the hatred and suspicion in his soul deepen, although he may for policy's sake conceal these feelings until an opportune time comes for striking at the accursed thing.

A gentleman, for many years a resident of New York, has written me: "It is my bitter experience while in America to have often seen and heard



SERVING TEA. MISS COLBY AND GRADUATE

contempt toward my country people, simply because we come from a country of 'heathens,' as they call us. Also I am disgusted with the way Christians condemn other Christians because they are members of other sects. I go so far as to declare that if even a Buddhist or Mohammedan be as good and honorable as a true Christian I will not offer him one word of criticism, or do anything against him."

The Japanese term for intimacy, if literally translated, means easy-hearted; and it is very pleasant to have a charming lady ask you to please be easy-hearted with her. You can imagine nothing more peaceful than friends

sitting together on the mats of an exquisite, old-style Japanese parlor, opening on a little gem of a garden. These rooms are shut away from the confusion of the streets, and have few of the thousand and one distractions of a crowded American parlor; and friends, when their hearts are at

ease, certainly enjoy the "fellowship of kindred minds"; and even a foreigner may enjoy delicious hours of easy-hearted companionship, and learn to understand the secret thoughts of the "incomprehensible Japanese," but this can only be attained by years of patient study and fidelity.

Considering only the question of international comity, the tremendous influence for peace of the missionaries in every land cannot be overestimated, for in such quiet ways the nations are learning to love each other, and are being woven together by tens of thousands of strong friendships; while in addition to human friendship, which in every tongue is extolled, these Christian friends are together striving for all that is noblest, and shoulder to shoulder, working with might and main, with souls aglow with love for the same most Holy One, to save all humanity from every evil thing. Is not this more than human, even divine?

Mrs. Otsuka is a charming gentlewoman who makes you happier for a long time after meeting her, and whose sweet smile dispels ill feelings as the sunshine scatters the mists; a lady to the manor born, with the grace that



MRS. OTSUKA, AN EARLY GRADUATE
OF THE BAIKWA

can only be inherited from a long line of gentle ancestry, which can never be learned from schools nor spoiled by schools.

Osaka is divided into four *ku*—north, south, east, west—and the Baikwa Girls' School was in the west *ku*. A quarter of a century and more ago the head official of the west *ku* was Mr. Tateishi, father of this

Mrs. Otsuka, and he showed his approval of the school by sending his two little daughters as pupils. A classmate was a daughter of another progressive man of wealth and influence, and what was probably of the greatest importance in the minds of these young girls was the fact that the older brother was a most interesting young man, who was studying in the Episcopalian school for boys with ardent hopes fixed upon the ministry, but these he was obliged to relinquish by his father's command. I have heard him say that he felt that his life had been blasted; but it was not, and Osaka needs righteous men in the business world who can control money and men, and this the aspiring young divinity student has proven himself to be. What more natural than that these two families should join their son and daughter in marriage and that these should form an ideal home.

Mr. Otsuka is now well known as a railway man, managing both steam and electric lines, and also as one of the leading men among the Christians. Besides being a devoted Christian wife and mother and most charming entertainer, Mrs. Otsuka is one of the trustees of the Baikwa Girls' School. She graces whatever place she may be in, and is a beautiful pattern for young girls to follow—a lovely Christian lady who can manage affairs without losing her charming ways.

MISS YOSHI KAWASHIMA

BY MISS LUCY E. CASE

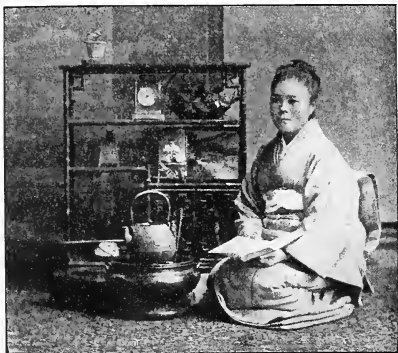
THE writer has known the subject of the sketch for seventeen years in the various positions of pupil, helper, Japanese teacher, Bible woman, associate teacher in the school, companion and in many senses as a loving daughter.

Born in a straw-thatched cottage in a little fishing-farming village on the island of Shikoku, little Yoshi showed, at an early age, a propensity unusual then for "fool" girls to acquire knowledge. Like many Japanese parents, Yoshi's father planned an early "suitable" match for his daughter, and in pursuance of this sent her to their village school where she was taught "the three R's" in the shape of Japanese sewing, tea ceremony and flower arrangement, with an occasional lesson on the Japanese weird *samisen*, a kind of musical instrument similar to the guitar. During her early years her "field" days were spent in the theatre of her village, where with all the family the entire day was given over to hearing and seeing the historic plays of old Japan. She says that nothing in her childhood gave her such pleasure as attending these all-day theatre family parties. For real "out-door sports" she helped to plant and harvest the rice and sometimes went on fishing excursions with her father.

Her child life was simple, natural and happy. Growing older she determined not to marry early, at least not till she had gained more learning and seen something of the world beyond her own village. She propounded to her father that her brother could marry and fulfill all the desires of the parents. The brother did not take to studies, but she had an insatiable thirst for more and ever more knowledge.

After she completed the studies of the village school a friendly teacher told her of a school in a distant city where she could gain information in the elementary sciences, and learn to speak a wonderful foreign tongue (English), and also have the joy of learning foreign music. It now became her absorbing purpose to reach that wonderful city and to study in that famous school. Her father did not favor the plan for he wanted his daughter

to be sensible and marry the man of his choice. Finally, he relented enough to pay his daughter's traveling expenses to Osaka, for that was the city she desired to reach. With great faith and a strong body, but with no material means of support, Yoshi came to the Baikwa Girls' School and sought admission. Her willingness to do anything to help and her great desire to learn attracted the notice of her teachers, and in time she became a pupil teacher of the primary class and was enabled to assist herself financially.



MISS KAWASHIMA, MISS CASE'S BIBLE WOMAN

When the writer reached Japan nearly seventeen years ago, Yoshi was in the graduating class in English. Her faithfulness and desire to be of use immediately attracted the new missionary, and together we soon started a neighborhood Sunday school. In my teaching and missionary work, with probably some of the best Christian teachers and Bible women in Japan, I have never seen her surpassed in getting and keeping children interested. Bright, interesting, wise and loving, Miss Kawashima was a grand success with the young children.

Through the kindness of some American friends she went to Kobe College upon her graduation from Osaka. She returned to Osaka, to her alma

mater and to her missionary mater in the long and short vacations, and was a constant help in school and church and in the home.

In a foreign land it is often needful to have a native represent one before the officials and in connection with some business dealings. In this capacity Miss Kawashima proved a conscientious and tactful go-between. Having made a good record of earnest, faithful work in Kobe College, she returned to Osaka to do "team" work.

She became assistant in music and English in the school, a leader in Christian things and general helper to both Miss Colby and myself. She also became my personal Bible woman to go on short evangelistic tours and to call in the homes of the schoolgirls.

Missionaries are so dependent upon sympathetic, all-round helpers in their work that the value of such persons can scarcely be overestimated. In the many necessary complications of a school carried on by some Japanese Christians, and yet quite dependent upon the help and advice of the missionary teachers, and in the consequent co-operation Miss Kawashima was for years an able assistant.

For the past five years she has been connected in one way or another with Miss Tsuda's school in Tokyo. Her church affiliations have been with the Bancho Congregational Church of that city, and to it she has rendered service in many ways, being one member of the musical quartette of the church, the other lady member being our own dear Mrs. Greene.

Some American friends of woman's education in Japan obtained a scholarship in domestic science at Simmon's College, Boston, and Miss Tsuda's school was allowed to send a graduate there. Miss Kawashima was chosen, and for two years and a half was in this country enjoying its freedom, getting glimpses into many Christian homes and obtaining practical ideas of domestic science. During the past year she has taught this branch in Miss Tsuda's school, having charge of a dormitory and helping in the Christian work of the school.

Miss Yoshi Kawashima is one of the many daughters of the Plum Blossom Girls' School of Osaka, for whom we may thank God and take courage. No account of the Christian work in Japan can be adequate without giving due prominence to the Christian womanhood, and not the least in this regard is the influence extended by the Japanese Christian, educated young woman. From even a material point of view, Christian missionary effort pays in the advantages and culture received, which are broadly disseminated by its recipients, and from a Christian point of view it is "one of the glorious achievements of the impossible" which the Lord promised to his disciples.

The picture represents Miss Kawashima as she was ten years ago in the capacity of my Bible woman, seated on the floor in front of a brazier of coals, with the open Bible in her hands.

JAPANESE IN CALIFORNIA

BY MISS JULIA A. E. GULICK

(Miss Gulick has been a missionary of the W. B. M. in Japan for thirty-five years. Now, after some months in California, she has gone to Honolulu to work with the Japanese in the Hawaiian Islands, of whom there are many thousands.)

MY visits to Japanese friends on the Coast have been most enjoyable. All whom I knew in Japan were delighted to meet me, as I to meet them, and many others were most cordial. With Miss Harwood and Mr.



MISS JULIA A. E. GULICK

Furuya (the Japanese Congregational pastor in Los Angeles) I went out to Gardena, a half hour's ride from Los Angeles by trolley cars, to visit a family whom I knew in Japan. There is a father and mother and a son about sixteen. They have hired quite a piece of land on which they are raising strawberries, and straining every nerve hoping to make a fortune. Two years ago much money was made by those who were in the business, so my friend went into it, hoping to do the same; but last year prices were so low that many berries remained unpicked, and my friend was unable even to pay his land rent. This year they are hoping to do well, but "there's many a slip between the cup and

the lip." The aged father at home is urging their return. He says, "Never mind about the money, come home, come home, I want to see you." But the young people are unwilling to go back empty-handed after years in this country, so they are doing farm work, as they never did at home, hoping to gain their object.

They were overjoyed to see us, and gave us a fine dinner, partly American and partly Japanese. There is no regular service in Japanese in that region, and they do not understand enough English to be much profited by attending an American church. They attend occasional services which are held there by a Japanese Presbyterian pastor, and the wife is interested in a woman's society (a sort of club) which has been started for the benefit and uplift of Japanese women in that neighborhood. The prime mover in this is an unmarried man who was baptized by my brother in Kumamoto some twenty years ago. He is now a member of a Presbyterian church, and my friends say he is an earnest Christian.

There are some sixty Japanese women in that region who, with their husbands and some unmarried men, are cultivating strawberries and shipping them to the city for sale. They work hard early and late, and have little time or thought for anything but the business of money getting, and there is little to arouse an interest in anything better. The Woman's Club was organized with the hope of lifting their thoughts and making a way for Christian ideals to enter. The great majority of the women are Buddhists. The outlying camps or settlements, generally, are in a similar condition religiously.

In the cities a good deal is being done for the Japanese in the way of day schools and night schools and religious services. And this city work reaches out into the country in many directions, as the young men, many of them, go out into the country to work, either permanently or temporarily during the fruit-picking season. With Miss Harwood I visited one of her "boys," as she calls them, who is doing a good business in the outskirts of the city, raising chickens and vegetables. This young man has an uncle, a brother and another young man with him; but the house was as neat as a pin, and they cooked us a nice chicken dinner. I wish I could say as much of all the Japanese homes in America where there are women. Some of them seem not to be able to adapt themselves to American ways and furnishings, and their little apartments seem much more squalid than the homes of much poorer people do in their own country. I presume I shall see much of this in Hawaii.

The first convert of the Congregational Mission took a course in the Chicago Theological Seminary (at his own expense), and is now acting as pastor of the Japanese church, which is a branch of the First Congregational Church of Los Angeles. And he is meeting with much success in winning the young men who have been under the influence of the mission for years to come out and unite with the church.

I fear the Japanese in Honolulu have the money-getting craze and will be

very hard to reach. Please do not forget to pray for me and my new work. I wonder if my name will be retained on the prayer calendar. I hope so.

Later.—I landed at Honolulu yesterday morning, and am at my brother Orramel's. I thank the dear Lord that "the lines have fallen to me" in such a pleasant place. I have already had a warm welcome from the few friends whom I have met. And I frequently say to myself, "No more cold hands and feet," which seems to me a great boon. It will not all be easy or plain sailing here I know, but there is much for which to be thankful.

TOURING IN JAPAN

BY REV. S. C. BARTLETT, MISSIONARY OF A. B. C. F. M.

WITH engagements piled up in the home cities, it is hard to get away for tours which must inevitably occupy so much time in merely getting about, but I have yet to meet the person able to tour who did not think it wonderfully worth while when he was at it. That is peculiarly true of the Hokkaido. Here the æsthetic and social influences which make for refinement with even the poorest to some extent in the older communities, are largely wanting from the surroundings of these scattered settlers. Church services, the example of older Christians and even Christian neighbors like themselves, with whom they could compare notes on the way, are a memory only, or a matter of hearsay.

The sordid surroundings and fierce struggle for bare existence in which they find themselves on first arriving here, whatever the prospect of future comfort, while they bring out the fine traits of some, are as likely to prove a source of discouragement to others. It not infrequently happens that in adjusting themselves to the novel surroundings they fall into new errors, which prove not only misfortunes to themselves but stumbling blocks and causes of dissension among fellow-believers where union is most needed against the common temptations. The touring missionary can do much to help in such cases, and make for himself warm friendships at the same time. For instance, on the writer's last tour a brother from a main-island church, whose carping at his new companions had resulted first in alienation from them and then in estrangement from God, made confession with tears and strong weeping to man and God. The tidings of this work of grace brought confession and repentance to another and another.

The touring missionary is looked to to give tone to many occasions. One brother had saved his silver wedding from February till July. It so happened that the festivities had to be shortened in order that I might fulfill

the request of another that I preach the funeral sermon over the ashes of his aged mother which he had brought from Tokyo and kept unburied, waiting for this opportunity. We also have our temporal uses, not so far removed as might be thought from the spiritual. Once we were requested to furnish escort for one hundred and fifty miles to a pair of Plymouth rock fowls, whose seed, it was hoped, would become as the sands of the sea for multitude.

Some of the sights we witness are pitiful indeed. One afternoon, while climbing a steep pass where the horses could barely keep their footing, we came upon a little party consisting of a tired looking man carrying in a little basket a tiny brazier, a tea-kettle and one or two other bare necessities; followed at a little distance by a tired woman leading a little four-year-old girl, and carrying on her back, one tied above the other, two weary babies—the youngest scarcely a month old. They had been set down that morning by train from far-away Sendai, and had already climbed six or seven miles of the heart-breaking divide. But between them and their destination, of whose climate, loneliness and hardships they knew scarcely anything, was still forty-five miles of weary tramping. We could do nothing for them but tell them the way and the distance to the nearest rest house, and offer a prayer that the little ones might grow up to better things than their parents could know, even had they gone back to the famine of Sendai.

On another occasion we were able to prove of more service. A large party of ignorant, and of course almost penniless, famine refugees arrived at the end of their railway journey to find twenty miles of deep snow between them and the promised land, and having traversed that, found that the promise itself was false, and that no provision for them had been made. Their disappointment and real peril can be imagined. I suppose that they will never know that it was a pair of touring missionaries who put their case before an official in a neighboring town next day, through whom they were provided for after all, at least sooner than there was any prospect of. Such things as these are only the side incidents of touring, but they are frequent enough to be a very real variety in, and sometimes an illustration of, the preaching.—*Mission News*.

A MOVING PICTURE IN TOKYO

IN looking over a paper the other day, an article on "Moving Pictures" attracted my attention. The invention of these pictures is truly marvelous and many people are interested in watching them, but Oh, how I wish the disciples of Jesus in the home lands could have seen a "moving picture"

as we saw it! It was not simply a photograph or a made-up thing, but real immortal souls "moving" on and on in the darkness not knowing whither they were going.

We had gone to the great Asakusa Temple to distribute tracts and we saw this "moving picture," which we shall never forget. The long street leading up to the temple was thronged with people of every class and rank, old and young, from the precious ones who were almost at the end of life's journey to the baby on its mother's back, and it was with difficulty that we made our way up to the temple yard where great crowds were also gathered. It made our hearts sad to see these thousands of people with darkened minds and sad unsatisfied hearts worshipping "they knew not what," bowing down to idols of wood and stone, throwing their small gifts into the box, seeking thereby to appease the wrath of the gods or invoke their blessing.

But you say, "I thought that Japan was a civilized country." That may be, but beloved, there are thousands, yea, tens of thousands in this land who have never heard that Jesus is able and willing to save them, and so they go on in their darkness, seeking after light, but there's no one to lead them to the True Light.

They gathered round us and eagerly took the tracts we were giving, and we felt that we were giving the "Bread of Life" to famine-stricken souls.—*Electric Messages.*

FROM THE POOR TO THE POORER

BY MRS. W. S. DODD

(Dr. Dodd, now in charge of the American Christian Hospital at Talas, and Mrs. Dodd have been missionaries of the A. B. C. F. M. in Turkey since 1886.)

IN the midst of these sad, sad days, when we are hearing from all sides pitiful tales of suffering and destitution, we have had two or three happy days. You wonder why, perhaps. It isn't because the tales have turned out to be false. They are too pitifully, terribly true. It isn't because we have been spared a deluge of blood here, though we do thank God for shielding us. It is because we have had a chance to see how much compassion and love there is in the most sordid heart, and we have felt that though the hymn does say "Only man is vile" there is a good deal of good in him after all.

Why has all this sympathy been shown this last week, especially? It all began with the remark of a plain little body as she was mourning over the Adana massacre. "Why can't we cut out and sew some garments for those

orphans and destitute women?" she said. The suggestion was caught up at once and a collection of money was taken up that very day.

The young man who made the appeal did it with a very full heart, for he had lost his all in the first outbreak in Adana, and since the second outbreak he had not yet heard from his family.

A generous collection was the result. One working woman, a widow, and poor, gave half her month's salary, and when she heard further tales of bloodshed she came again and handed in another half month's pay. A scrubbing woman pledged to give the money she would earn by her week of work. Two little boys worked in a garden so as to earn money to send, while



RUINS OF ADANA

their mother sold some flour to add her mite. One little hunchback buyer toiled for us all day, tired and perspiring, and never asked for a cent of pay. That was his contribution. "Ordinarily," he said "I can't go down this steep hill more than once in a day, but God gave me special strength just for to-day."

Monday morning five pairs of shears were busily working away over as many tables. Even a young man came in to help and cut away when there was material on hand, and when the material gave out he worked the sewing machine with all his might and main.

We do not need any wireless telegraphy in Talas. There is a mouth to

mouth telegraphy, that costs nothing but is of wonderful power and efficiency. In a twinkling the news of our cutting bee spread over Talas, and Armenians and Protestants came in to beg for pieces to take home. They showered blessings upon us, and told us their prayers were sufficient for us. I am sure they thought we were spreading a prayer rug for ourselves right in the middle of heaven.

I should perhaps explain that the bond between Adana and Talas is very close as many Talas men go to Adana for work and many friends and relations from here go there to live permanently. It must also be said that we have had the most abject poverty here this winter. Much aid has had to be given out and beggars have been most importunate. For many, many years we have not had such suffering in Talas.

When Talas had need of outside help, how could it help others? We found out this week that it could and would help. Poor wretched women, who often appeal to us for help, came in to take away garments and were very happy to do something for their fellow-countrymen in Adana. Two old Armenian women caught the enthusiasm and were soon spreading some goods out on the floor and saying, "Now I cut it out this way. Don't you see this is more economical," etc.

Mariam, a cook in one of our homes, kept coming back again and again for garments, until she had finally taken away fifty pieces for distribution among her friends. We cut out altogether about two hundred and seventy pieces, giving the preference to the little children, for our hearts pitied them especially. Backs ached from stooping, feet burned from standing, and hands were sore from grasping shears, but we were happy, and for a time the crushing weight of sorrow was lightened.

How fast the clothing was finished and brought in! Other work was put aside and everyone hurried to finish them up and send them off as speedily as possible. One woman, as she left the door, said, "My husband has been killed in this massacre, but I can do this bit of sewing for some one else."

The next day, though no appeal had been made, people began to bring in secondhand clothing. One little boy, who had been just promoted into trousers, brought a bundle of his cast-off baby dresses, and would let no one touch them but himself. A bundle of baby clothes came from one house with this note attached.

MY DEAR BABY FRIEND: I am a little ten months' old baby and I have heard how naked and forlorn you are, so I am sending my clothes to you. Wear them and thank Jesus for them.

Lovingly,

ZABEL (ISABEL).

A gray-haired grandmother staggered up the stairs with a big load of

cast-off clothing, followed by her daughter-in-law with another load. The next day she came, asking if a man could be sent to bring the clothing she had collected. It was too heavy for her to bring. When I asked her if she wasn't tired, she said, "Yes, I was so tired I couldn't sleep last night, but I know what it is to come back to an entirely empty house, with not even a rag to use."

The same plain little body, an Armenian girl, who had started the ball rolling, suggested another plan, "Let us write Bible verses and put one in with each garment," she said. That plan was adopted with enthusiasm, too, and very soon, one night nurse was choosing verses while the other one was writing them down—"for she can write better than I," said the first nurse—a young Armenian girl—was writing in clear, beautiful handwriting some more verses, and a young Greek was sending his messages of comfort for the Greeks that might be destitute in Adana.

As we sewed these strips of paper to the garments, the same plain little body, whom we might call the heroine of the tale, began to expatiate over the joy of the Adana people when they received the clothing. "Oh, is this for me and this and this," she said. "Oh, how happy they will be. Don't I remember how we lost everything in the last massacre, how we were huddled up in a khan for a month, how dirty and filthy we were, and, oh, how glad we were when clothing came from England." Counting the garments newly made and the secondhand pieces, we have from five to six hundred garments to send by this week's caravan.

We consider it a very precious shipment, for it represents a wealth of love and sympathy that I have no doubt is very acceptable in God's sight. I am sure the shipment will be a great blessing in Adana and make many hearts glad, but I think the blessing will not stop there. It will stay behind with all those who have helped in this good work. I think we are all a little nearer the blessed Master "who had compassion on the multitude."

May I quote from the quotation on the cover of one of your recent numbers? It is so beautiful, it will bear repetition.

"Never have I seen Thee so clearly as when I was breaking bread to the hungry, never have I loved thee so dearly as when I soothed a brother's pain."

THE CONGREGATIONAL MISSION IN JAPAN

THIS mission was begun in 1869 and many an honored name stands in its list of workers, past and present. To-day the force numbers seventy-two, of whom fourteen are supported by the Woman's Board. The work goes on in twelve stations, scattered from Sapporo in Hokkaido, to Miya-

zaki, on the most southern islands. A late report classifies its activities as (1) sociological, embracing orphanages, home for discharged prisoners and school for blind, settlement work, with free dispensary and kindergarten, and preaching, home for factory girls, night school for poor working children and schoolgirls' home; (2) evangelistic work, with preaching and touring, Bible classes, Sunday schools, Christian Endeavor, work for boys, young men, and with women, music and hospitality; (3) educational work in seventeen institutions, either in control or assisting the Japanese. The Doshisha heads the list, combining a theological school, a college and academy. We have five higher schools for girls, three elementary schools and five kindergartens, also a training school for Bible women and one for kindergartners. The publication department sends out a large and ever-increasing amount of Christian literature.

A fact that shows strikingly the good work done in these forty years by the mission is that about forty Japanese churches, raised up under its influence, are now entirely self-supporting and self-governing.

The Japanese are a proud and sensitive folk, rarely gifted in many ways, and at some day not far distant, as our fellow-workers for Christ, they will give to the world far more than we have given to them.

MISSIONARY LETTERS

WESTERN TURKEY

A letter from Miss Mary E. Kinney, written May 9th, shows a little what those days meant in Adabazar:—

You are of course anxious to hear how things are going on with us, although I am sure your papers give you pretty full accounts. The Young Turk party have Constantinople under martial law still, and every day there are public hangings of men who were implicated in the rebellion of the 13th of April. So far as we can judge, they are working with a good deal of wisdom. The cabinet is changed again, and it is made up of men belonging to the Young Turk party. The Sultan's palace is having a thorough overhauling, and great treasures are being found. It is reported that a chaplet of pearls was found worth 74,000 *liras*, and boxes of gems and jewels worth fabulous sums. There were 400 women in the harem besides all the servants and children, and these are all to be disposed of. In the stables were found 500 horses of all kinds, camels, donkeys, etc., an automobile! sail boats and four steam launches. They say a person cannot go over the grounds in a day, they are so extensive. The report is that the palace is to

be left furnished as it was, and that the public are to be allowed to go through it by paying an admittance fee. The Sultan's money is to be taken from him and given to the government, and they expect to get at least 25 million pounds! It all reads like the *Arabian Nights*. Just think of a man who could live like that, and then deliberately plot the massacre of thousands upon thousands of his subjects! It is reported as authentic that the Young Turk party have proof that a massacre had been planned for Constantinople, and that if the Salonica troops had been a day later in reaching the city it would have been too late. It is too awful to think of, but not too awful to believe after knowing all that has happened in Adana.

The atrocities committed there are too dreadful to write. Lawson Chambers wrote home, "We are past tears." Mr. William Chambers, who went through the Erzroom massacres in 1895, says that was not a circumstance to this! They say there is scarcely an Armenian man left in the city, and Adana was a rich city and full of prosperous Armenian merchants. One day when Mr. Chambers was on his way to a meeting, an Armenian fled to him for protection and he held him in his arms, but the Turks shot him dead, although Mr. Chambers did all he could to save him. We sent two boxes of clothing from the school for the refugees who have escaped, and the church is sending several more. Our young ladies' society sent \$30, and we shall send as much more from the school. The church, too, is raising money, but it all seems a drop in the bucket when they tell us that in order to give the people 50 drs. of bread a day, it will take 150 pounds every day. The people are huddled together in droves, and sickness has already broken out among them. People who the day before the massacre were worth \$30,000, now have not one *para*, and are in danger of starvation. We cannot imagine the horrors of it all, but oh, if the governments of the world would only take a stand and prevent any such things happening. The Armenians have lost all courage, and who can blame them? They are not only massacred but butchered, and no one lifts a finger to help them. Now, all eyes are watching to see if the criminals in this affair are punished. If they are, then there is hope, but at present there are only promises. Of course the Turks as a whole do not realize the enormity of the affair. The Turkish papers naturally publish their side, but the leaders know and they are responsible. It is most cruel and unjust to say the Armenians started it. It is not untrue that those who could make a bold defence, and succeeded in killing some Turks, but surely no man can be condemned for trying to save his life. Now the people are especially blue because an order has been issued that all firearms of the gun and sword nature shall be surrendered to the government. Of course they will not do it, but they are

threatened with severe punishment if weapons are found afterwards. Naturally they look at this as another trick, and they are not going to be fooled again. Companies are being drilled here by revolutionists all the time, but there is absolutely no idea of their making an attack and the government knows it. If the Young Turk party is wise it will do everything to restore the confidence of the Armenians in them.

Miss Claribel Platt, of Marsovan, tells of danger averted:—

I am afraid our friends in America have been unduly anxious about us in Marsovan. Their ideas of the geography of Asia Minor are vague, so that they have been more anxious than necessary. I believe we were once in great danger, as were all the other cities of the land; if the news of the deposition of Abdul Hamid had come twenty-four hours late, I fear there would have been terrible scenes all over this land. We hear that the governor had appointed a certain band of men to protect our premises when the trouble should begin; of course the other Christians were to be left to defend themselves. They have armed themselves here as elsewhere, and we are praying that there may be no hasty act to precipitate a quarrel between races—so little would be needed! If only the new government can hold things quiet for a few months I think we may hope that we have seen the last shedding of Christian blood in this unhappy land.

The building—the new building for the girls' boarding and day school—is growing steadily, but of course must be stopped whenever supplies fail. Dr. Tracy felt that it was imperative to begin while permission lasted; these "permissions" lapse after a year, and it would be more difficult to get another if no building were begun. And, of course, one must face the possibility of a change of attitude on the part of the government; at present they are very friendly.

The Collegiate Institute for Girls in Smyrna sends out a bright little monthly hectographed leaflet of eight pages, *Light in the East*. In the May number we find the following account of the help the girls have given to the Adana sufferers:—

Our hearts have all been sore over the distressing news from the Adana vilayet. Twenty-five thousand people have been killed, and 25,000 to 30,000 are homeless and friendless, many wounded and many ill. We have been trying to help through our society and through the school, and have raised 25 *liras* (15 of this was from a concert already mentioned). The boarders are going without dessert for a month. We gave up our poor people's party and are putting that money in, and also have decided not to have ice cream at the alumnae meeting. Besides this, we have sent nurse Antoram down to Adana to help in caring for the sick and

wounded. The society is paying her expenses, and we are sure she will be a help and comfort to many. We are also collecting clothing to send down. The need is great. We hope that some of our absent members will also be moved to contribute to the help of these poor people who have been so sorely afflicted.

Much has already been done in Smyrna—food, medicines and money have been sent—but where the need is so great there is still much to be done. It is said that only to give them bread requires 200 *liras* a day. We hope and pray that there may be no further trouble. The soldiers seem now to have things under control.

CENTRAL TURKEY

The most terrible of the April massacres were in the region occupied by this mission, and naturally all our work was deeply affected. Miss Isabella M. Blake, teacher in the Aintab Seminary, says :—

I have only time for a very short letter to-day, and cannot stop to describe what a sad time this has been for us all. Perhaps you can imagine it. Aintab passed through a serious crisis, and our girls were naturally much alarmed, but we were able to continue school without missing a day. Work was best for the girls; it kept them from thinking too much about their fears.

As reports came in from the Adana region a weight of sadness came upon us all that has been accumulating ever since. Five boarding school girls and three city girls have lost their fathers through these troubles. The city men were on their way to the church conference. Other girls have lost near relatives, some as many as fourteen. Ten girls know that their homes are destroyed. God has helped some of these girls to be very brave and self-controlled, but some have been almost carried away by grief.

A month ago—no, it is two months—I was guest in Antioch at the house of a very good and generous man, who entertained us very thoughtfully. Now I have a pitiful letter from his wife, telling how he and his oldest son are murdered, all their property gone, and five children left destitute. The oldest daughter was of suitable age to come to school, was prepared and had applied. Now, I have promised to be responsible for her coming. Perhaps I had no right to, but I did not know what else to do. We must have additional aid for some of these girls thus left destitute. Of course we do not intend to turn our school into an orphanage, but we cannot send away girls already here, and we must receive some of those of suitable age who have already applied but have been thus left. Miss Norton will write you more about this.

As soon as appeals for help began to come in the church people of Aintab organized, and supplies of money, bedding, clothing, wheat and cooking utensils began to pour in. It has been a winter of extreme poverty in Aintab, but even the very poor brought something from their chests, and it must have been their best, because the women who inventoried the goods report that very little mending was necessary. I heard of a man who gave his whole month's wages. Our girls hemstitched twenty-five dozen handkerchiefs at about one half to one cent apiece for a city merchant and earned quite a sum. A few girls who were able gave, and in all we sent just twelve dollars. With wishes for your prayers—we know we have them.

EASTERN TURKEY

We find this pretty story in Miss Poole's interesting report of woman's work in the Harpoot field:—

I was making calls on her scholars with one of our Bible women. She has only one eye, and her husband was entirely blind. From him she learned the blind reading, and she has a pupil to whom she is teaching it. This girl had read all the Armenian books for the blind that were available, so at the time of my visit she was reading one of the gospels in Turkish. While the Bible woman was hearing her lesson two Turkish women came in. They, having eyes, did not know how to read; and how wonderful it seemed to them to see this girl reading with her fingers. She read, in their own language, about one of Christ's miracles, and when she had finished, the Bible woman, who is on most friendly terms with the Turks of that village, explained the story. The cheerless village room, the blind girl seated on the floor fingering the raised letters, the Turkish women beholding what must have seemed to them like a miracle, the one-eyed Bible woman guiding and correcting as the girl read, and then explaining the story to the attentive listeners, made a picture which impressed itself on my mind, and which I shall not soon forget.

Miss Poole sends also a letter, just as it was written, by one of her village school teachers. Those who are helping to train such girls will be encouraged in seeing her spirit and ability.

HAINI, April, 1909.

DEAR FRIENDS: I am glad to have this opportunity of writing this letter to you and to express my gratitude for your love and kindness to me. I would write you before to make aware of my conditions, but while as I was far from Harpoot and had much business I could not. The place where I am working as a teacher of girls since two year is Haini, Diarbeker, Turkey in Asia. It is a very beautiful place with interesting scenes, with

green fields and fruitful vineyards. It is a village about 600 Turk, 300 Armenian Gregorian and 40 Protestant inhabitants. The Protestant People here have good and effectful condition and much ability of progress. Here we have a good church building and an able and spiritual preacher. There are 55 boys with two teachers and 35 girls in our girls' school. The half of them not more than ten years old. They like the school but as it is natural for them they much more to play, it is very hard for to keep them silent in the school. But when I am telling them little and Spiritual stories they give me much attention and can remember them very easily. Before a month one of our school girls died and this effected them to much.

We regularly have a prayer meeting at every Wednesday afternoon and each one of them was her share in them with their short and childish prayers with the simplest words they know. Except this we have a Christian Society in this little ones; and at every Monday in their meetings sing songs, read or speak a word from their Bibles and mention some of the little good dids they have done during the last week.

I hope you will pray for me and those little ones and ask God to bless them and guide them to love for the glory of their master and Savior in the future.

I trust that this will be the last year that I shall work here, and I hope to return to College at September to take my course of four years there.

INDIA—MARATHI MISSION

Miss Belle Nugent, of Sholapur, writing from her vacation home in Mahableshwar, says of her regular work:—

I am supposed to look after all the work that formerly belonged to Mr. and Mrs. Hazen and the Gates when they were there, but it is only supposition, for of course I never could do that. What I really do is teach some classes and superintend the Station School, and see to the boarding department, the boys' clothes, etc., visit four city schools occasionally, go over all the accounts for the district work, the city Bible women, schools, etc., and attend to the correspondence, and keep the house going. Then I played the organ for church, Sunday school and prayer meeting, and taught the young men's class in Sunday school in English. Some days my fingers stuck to the organ. After the Station School closed I had singing practice with the small boys. Their groans got on my nerves, so I decided that the only remedy for that was to teach them not to groan. They generally managed to make more noise than the rest of the congregation, and kept about four notes in the rear. It was awful! They seemed to take no stock in the organ either. I did not notice very much improvement even after all my efforts, so I am expecting to do considerable work along that line.

I am quite looking forward to looking after the garden for my recreation. I wouldn't like to be without some hobby to help me forget all my other work, and I never found anything equal to a garden. The flowers are so sympathetic, and so appreciative of all that is done for them. The garden, or rather compound, seems to be so rocky that I am afraid it will be difficult to do much. The small boys have been picking stones almost ever since I went there, and they are still plentiful. I let the compound out to them in small lots for a money consideration, and some of them grew quite rich in coppers, while mine visibly diminished.

SOUTH AFRICA—ZULU BRANCH

An article in *LIFE AND LIGHT* for May told of Miss Frost's going to work in the new Normal School at Amanzimtote. A recent letter describes their struggles to bring outward order out of chaos:—

After that came the leveling of the ground and making neat terraces and laying brick walks, which are an immense saving of dust and mud in this clay country. (Adams is a great contrast to either Inanda or Umzumbe which are gravelly and seldom muddy.)

The weeds have been cut a number of times, and it is astonishing what strength remains in their roots and what powers of reproduction is in their seeds. Miss Clark has conquered a portion of this weed-infested ground at the back with rows of cabbages, beans, lettuce, etc., and every day we sigh, we must conquer the rest. However, the space between the houses is improving every day, for the plants set out are thriving and some are blossoming most gloriously. To Miss Clark must be given the glory of our nice violet and variegated bordered gardens, which are in a fair way to be truly beautiful. It has taken a long time to clear off the lumber and stumps of trees, but this too has been done, and now we have wide paths, lawns and a space upon which the girls are to play basket ball one of these days. Had you seen the low brick cottages and untidy grounds a year ago you would scarcely have been able to imagine that such a tidy row of iron-roofed, cement-washed buildings could have evolved. In this panorama picture I am enclosing you will see a portion of the barbed wire which encloses our five acres; thus we are relieved of the annoyance of having people pass through our grounds. Our two gates are locked every night, so we are safe as may be and quite happy.

We have twenty-five girls in the two classes which amount to about sixth and seventh grades, and they are studying "method" mostly. All but two of them came directly from Inanda, though several of them have been at Umzumbe at one time or another, and thus they have had practically the

same training. Many of the parents looked askance at this bringing of their daughters away from the girls' schools and setting them down here among the boys, but they have had a chance to see how carefully we are guarding them night and day, and so lately we have not heard any of the advance criticism which was going around at first.

In the afternoon the girls work for nearly two hours either sewing or clearing up the place, hoeing, cutting grass or any other necessary work. They do not appreciate this work, but we are all united in feeling that it is good for their health, their dispositions and their characters.

As nearly all the girls know how to do well plain sewing we are teaching them Hardanger work, basket making and cooking. We have a model bedroom in process of furnishing, and we are hoping to put in a number of other useful things in the industrial line.

MISSIONARY ITEMS

WHEN the deputation of the W. B. M. I., now visiting their work in many stations all around the world, was in Madura last December, the Christian native women of that city presented to them an address expressing their gratitude and appreciation of the blessings given to them by the Woman's Boards. We quote: "It would take too much time to give in detail the efforts which the missionary ladies put forth in addition to their responsible duties, in conducting mothers' meetings Tuesdays and Saturdays and Sunday schools and Christian Endeavor Societies Sundays, in visiting our homes, sharing our joys and sorrows, in supporting the orphaned and training them in knowledge and piety. These missionaries are our epistle through whom we are to be known."

In the spiritual regeneration of Africa the chief obstacle to be encountered and overcome is not heathenism, dark and deadly though that may be, but

A FORCE TO BE RECKONED WITH. Mohammedanism. Islam is one of the two great missionary religions of the world, and it has pushed its conquests with a restless zeal worthy of a better cause. While retaining much of its old fanatical spirit, the methods of Islam are not the same as they were when the only alternative offered to conquered tribes was "the Koran or the sword," but they are, if possible, all the more effective on that account. Few are aware of the rapid advance of Mohammedanism in Africa during the last half century, and all signs point to the fact that the final conflict between the Crescent and the Cross will take place on African soil.

Among Western nations there is a prevalent impression that the teachings of the Koran have a peculiar affinity for the Oriental mind, but are never likely to make much impression on the stalwart, if less subtle, intellect of the Occident. Thus far the facts seem to be in substantial accord with the theory, and go far to prove that Mohammedanism can never aspire to the position of a universal religion. Nevertheless, it may surprise many to learn that Islam is not without adherents among even the cultured classes in England and America. In the former country the number is said to be quite large, six hundred being found in Liverpool alone. It may be that many of these so-called converts are Orientals, but when one finds among them such names as Lord Stanley, of Alderley, Mr. Cardinon, a Scotchman, together with the names of lawyers, artists and musicians of repute, it leads to the conclusion that this vigilant and aggressive foe of Christianity is worth watching,—*Missionary Outlook*.

In the care of the British missionary societies are 278 men and 147 women who are physicians, and the American societies send out 433 more, 280 men and 153 women—making 858 English-speaking missionary doctors who are carrying health to needy souls and bodies.

In the United States there is one physician to about six hundred persons; in heathen countries but one to more than a million.

Pastor Harada, the new president of the Doshisha, writes:—

JAPAN,—Christianity in Japan must solve three problems first of all. First, it must make known the gospel for individuals. Hitherto in Japan a man has counted much in his relation to the family, the government, the nation or the race, but almost nothing by himself. But recently, through contact with European culture and modern philosophy, the sense of individuality has suddenly developed and in many cases has proved a destructive influence, overturning rightful authority and threatening a spiritual anarchy. So that the Christian idea of love to one's neighbor and responsibility for him must come to avert a great peril.

Again, Japan must learn from Christianity the purifying and uplifting of family life. In some Christian communities the family life seems really ideal, but in the nation at large, saturated with Confucian ideas, much is lacking in this respect.

Finally, Christianity must teach the Japanese humanity to do away with race hatred, and the sharp class distinction. The principles of equality of all men and of universal brotherhood must continually be repeated and emphasized.

INDIA.—The native government of Mysore has recently decided to introduce religious teaching in its schools and colleges. The reason for this decision is the bad influence which the purely material training shows on the character and behavior of the young. The evil results were so noticeable that even the native heathen officials were anxious to find a remedy and recognized one in religious instruction. The plan for carrying out the scheme is this: after the morning roll call the first half hour, on three days of the week, will be given to instruction in morals, shared by all the children, of whatever faith they may be; on the other two days, special religious doctrines will be taught the Hindu children according to their own sacred books, the Moslems according to the Koran, and the Christians from the Bible. For Moslems and Christians also this teaching is given free to not fewer than twenty pupils, but if a smaller number come, unpaid teaching may be received. It is noteworthy that this plan originated with a native prince while the government schools of British India teach no religion.

BOOK NOTICES

Overweights of Joy. By Amy Wilson-Carmichael. Published by Revell Company. Pp. 300. Price, \$1.

The title of this book is taken from Conybeare & Howsen's translation of II Corinthians vii. 4, "I have more than an Overweight of Joy." These sketches of Indian life are a sequel and a contrast to the previous volume, called, *Things as They Are*; but, as Rev. T. Walker says in his preface, the brighter outlook in this book does not make its predecessor any less true. Miss Wilson-Carmichael is Keswick missionary of the Church of England Zenana Society. She has a vivid, picturesque style, and her character sketches of Hindu girls are lovingly drawn.

The photographs of life and scenery, especially the mountains, are unusually fine. These are taken by an expert, and are some of them quite rare. Mountain photographs are apt to be disappointing, unless one will use imagination, as the author suggests when she says: "Fill the forests with life, the clouds with movement. Flood all the wide spaces with light and with color. Then let the wind blow over the uplands, and stir the grasses and the little mountain flowers at your feet." Some of the pictures of children, with their translated names—Golden, Pearl, Blessing, Star, Joy, Gladness, Radiance—are charming. Miss Carmichael has the deep spirituality peculiar to those of the Keswick movement.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

THE forty-second annual meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, Wednesday and Thursday, November 10 and 11, 1909, with a delegates' meeting on Tuesday, November 9th. The ladies of Suffolk Branch will be happy to entertain delegates from a distance appointed by the Branches, and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names and addresses, with statement of Branch appointment, to the chairman of the hospitality committee, Mrs. J. C. Lane, 704 Congregational House, Boston, before October 1st.

WOMAN'S BOARD OF MISSIONS

Receipts from May 18 to June 18, 1909.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Bal. from Incidental Acct., 40.82; Col. at Cumberland Conf., 7.05; at North Cumberland Conf., 4.50; at State Conf., 12.15; Proceeds of lectures, 10; Mrs. F. E. Clark, 5; Albany, Aux., 2; Mrs. Bean, 2; Alfred, Fortnightly Club, 11.15; King's Sons and Dau., 5; S. S., 10; Prim. S. S., 2; C. E. Soc., 5; Auburn, Aux., 15; Proceeds of Dinner at Ann. Meet., 27.75; Golden Rule M. C., 5; Augusta, Aux., 55.25; Bath, Centre, Aux., 30; Berwick, South, Aux. (25 of wh. to const. L. M. Miss Helen D. Sewell), 52.40; Bethel, Aux., 1; C. E. Soc., 2; Biddeford, Aux., 15; Bridgton, Aux., 16; C. E. Soc., 5; Bridgton, North, Aux., 12; C. E. Soc., 5; Brunswick, Aux., 46.50; Buxton Centre, 1; Cornish, Aux., 5; Cumberland Centre, 13.35; Falmouth, West, Aux., 5; Freeport, South, Aux., 17; Gardiner, Aux., 10; Groveville, Mrs. Hill, 1; Hal- lowell, Aux., 45; Harpswell Centre, Aux., 10; C. R., 1.60; Lehanou Centre, Aux., 10; Little Cedars M. C., 5; Lewiston, Pine St. Ch., Aux., 30; Litchfield Corners, 8; Otisfield, Friend, 4.25; Portland, High St. Ch., Aux., 13; Mite Box Party, 17.69; Second Parish, Aux., 10; Easter Off., in mem. of Miss Cummings, 5; Y. L. Guild, 5; S. S., 25; C. E. Soc., 15; Jr. C. E. Soc., 15; State St. Ch., Aux. (Easter Off., add'l, 16), 156.71; Prim. and Inter. S. S., 25.40; St. Lawrence Ch., Aux., 16.75; Cov. Dau., 5; King's Dau., 5; Prim. and Inter. S. S., 32; Williston Ch., Cov. Dau., 5; Gleaners, 10; C. E. Soc., 12; Jr. C. E. Soc., 2.50; Prim. and Inter. S. S., 17.50; Portland, South, Bethany Ch., S. S., 5; Saco, Aux., 30; Scarborough, M. S. O., 1; Stoneham, 25 cts.; Waterford, Aux. (with prev. contri. const. L. M. Miss Susan H. Wilkins), 18.75; Friend, 5; C.

R., add'l, 50 cts.; Waterville, Aux., Fed. Chs., 32; Westbrook, Cov. Dau., 30; Woodfords, Aux. (with prev. contri. to const. L. M.'s Miss Minnie Clay, Mrs. Annie Corbett, Miss Gertrude Leach, Mrs. Helen McIntire), 85; C. E. Soc., 5; Jr. C. E. Soc., 5; Yarmouth, Aux., 18.10; C. E. Soc., 10. Less expenses, 20, 1,189 92

NEW HAMPSHIRE.

Manchester.—Miss Harriet J. Parkhurst, 125 00
New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, Concord, Aux., 20; Exeter, Children's M. B., 9.05; Hillsboro Conf., 10; Jaffrey, East, Aux. (25 of wh. to const. L. M. Mrs. Clarence Bailey), 26.54; Buds of Promise, 3.46; Meredith, Aux., 8; Milford, Herald of the King, 20. Less expenses, 2, 95 05

Total, 220 05

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Irasburg, C. E. Soc., 1; Lois M., Mary E. and Lucy H. Pocton, 2.72; Middlebury, Aux., 16.96; Northfield, Aux. (Thank Off., 5.50), 9.60; Orwell, Aux., 6; Jr. C. E. Soc., 7; Peru, Aux., 8.60; Rutland, West, S. S., 3.45; St. Albans, Aux., 5.25; St. Johnsbury, North Ch., Aux., 14.08; Troy, North, Aux., 5; Waterbury, Aux., 20.90, 100 56

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Friend, 1; Miss Rena G. Gunn, 5; Mr. and Mrs. H. W. Hicks, 15; Andover, Abbot Academy, 10.65; Billerica, Aux., 2.50; Lawrence, South, Jr. C. E. Soc., 2.25; Medford, Mystic Ch., Aux., 35; Jr. C. E. Soc., 5; Melrose,

Aux., Len. Off., 20; Melrose Highlands, Friend, 5; Reading, Aux., 35, C. R., 10, C. E. Soc., 8; Wakefield, Aux., 75; Woburn, Aux. (to const. L. M's Miss Maria Merrill, Mrs. Carrie G. Richardson), 50,	279 40	
<i>Barnstable Co. Branch.</i> —Mrs. C. E. Delano, Treas., Box 296, Falmouth, Harwich, Aux., 9; Hatchville, Aux., 5,	14 00	
<i>Berkshire Branch.</i> —Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield. Contri. at Ann. Meet. 48.75; Adams, Aux., 61.25; Canaan, Aux., 23; Dalton, Inasmuch Soc., King's Dan., 12; Great Barrington, Aux., 31.21; Hinsdale, Aux., 10.82; Housatonic, Aux., 10.25, C. R., 18.90, Jr. C. E. Soc., 16; Interlaken, Aux., 15.88; Lee, Second Aux., 5, Inf. Cl., S. S., 10; Lenox, Aux., 12.37; Monterey, Aux., 5; North Adams, Haystack M. B., 20; Pittsfield, First Ch., Aux., 23.25, Memorial Soc., 90, Pilgrim Dau., 10, South Ch., Aux., 18, Aloha M. C., 5; Richmond, Aux., 3.53; South Egremont, Aux., 15; West Stockbridge, Aux., 24,	489 21	
<i>Cambridge.</i> —Friends, through Mrs. E. C. Moore, 35, Miss Laura B. Chamberlain, 25,	60 00	
<i>Essex South Branch.</i> —Miss Sarah R. Safield, Treas., Hamilton. Len. Off., 50 cts.; Boxford, Willing Workers M. C., 14; Cliftondale, C. R., 10; Danvers, First Ch., Miss. Study Cl., 16, Maple St. Ch., Aux., 91.10; Essex, Jr. C. E. Soc., 2; Gloucester, Aux., 23.50; Hamilton, Aux., 4, Light Bearers M. C., 3, S. S. Cl. of Boys, 66 cts.; Lynn, Central Ch., Aux. (to const. L. M. Miss Mary Bassett Weeden), 25, Mission Study Cl., 10, Jr. C. E. Soc., 1, First Ch., Aux., Len. Off., 30; Middleton, Willing Workers M. C., 8; North Beverly, S. S., 1; Peabody, South Ch., Girls' Club, 10, Sunshine Band, M. C., 10; Salem, Crombie St. Ch., Aux., Len. Off., 18.74, South Ch., Aux., Len. Off., 22.72, Tabernacle Ch., Aux., Len. Off., 6, Young Women's Aux., Len. Off., 11.65, Light Bearers M. C., 15; Swampscott, Aux. (Len. Off., 20.28), 23.28, C. R., 9, S. S., 6.79; Wenham, Ch., Len. Off., 3.49,	376 34	
<i>Franklin County Branch.</i> —Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield, Greenfield, Aux., 10; Northfield, Aux., 12.04, Orient Club, 5,	27 04	
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kuecland, Treas., 8 Paradise Road, Northampton. Amherst, First Ch., Prim. S. S., 10, Second Ch., Aux., 10; Chesterfield, Aux., 21; Easthampton, Aux., 3; Florence, Aux. (with prev. contri. to const. L. M's Mrs. Alexander Caird, Miss Harriet M. Gates, Miss Katharine Green, Mrs. Fred C. Shearn), 50; Hadley, Aux., 21.50; Hadley, South, Aux. (75 of wh. to const. L. M's Mrs. Clara Green, Mrs. Charles Judd, Mrs. C. F. Stevens), 91.53; Haydenville, Girls' Club, 5; Southampton, Aux. (25 of wh. to const. L. M. Mrs. V. V. Strong), 51,	263 03	
<i>Middlesex Branch.</i> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Holliston, Aux., 34; Hudson, Woman's Union, 10; Milford, Ladies' Benev. Soc., 63; South Framingham, Grace Ch., Pro Christo Guild, 10; Wellesley, Aux., Mrs. Pauline A. Durant, 150, Wellesley College, Y. W. C. A., 115,	382 00	
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton, Braintree, Aux., 8.50; Halifax, C. E. Soc., 2.05; Wollaston, Aux. (add'l Len. Off., 75 cts.), 3.75, Little Lights M. C., 10,	24 30	
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common, Fitchburg, Band of Future Workers, 3, C. C. Ch., Aux., 37, Rollstone Ch., C. R., 14.50; Harvard, Willing Workers, 5; Littleton, Aux., 4.25; Lunenburg, Aux., 18; Shirley, Helping Hand Soc., 8.11	89 86	
<i>South Hadley.</i> —Mt. Holyoke College, Y. W. C. A., Alumna,	60 00	
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Mitteneague (prev. contri. const. L. M's Mrs. James G. Phillips, Mrs. E. A. Phinney); Mouson, Jr. C. E. Soc., 1; Palmer, Second Ch., Jr. C. E. Soc., 1; Springfield, First Ch., Aux., 150, Opportunity Seekers, 75, Olivet Ch., Aux., 25.50,	251 50	
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Friend, 10.84; Aburndale, Aux., 19, C. R., 2, Jr. C. E. Soc., 25; Boston, Mt. Vernon Ch., Aux., 60.20, Old South Ch., Aux. (Len. Off., 48), 162, Park St. Ch., Aux., Miss Isabella B. Pratt, 75, Shawmut Ch., Aux., 28, Union Ch., Aux., 100, Y. L. Aux., 28; Boston, East, Maverick Ch., Miss Mary E. Fales, 3; Brookline, Leyden Ch., Beacon Lights, 13.25; Cambridge, First Ch., Aux., 12.10, C. R. (25 of wh. to const. L. M. Miss Calma Wright Howe), 30.15, North Ave. Ch., Y. L. M. S., 60, Prospect St. Ch., Aux., Friend, 3, Miss'n Study Cl., 5, C. R., 10; Canton, Woman's Benev. Union, 25; Dedham, Aux., Len. Off., 46.61, Allin Evan, S. S., 40 cts.; Dorchester, Central Ch., Aux., Len. Off., 14.61, Harvard Ch., Woman's Benev. Soc., Len. Off., 2, Pilgrim Ch., Jr. C. E. Soc., 25, Rousey Ch., Aux., Easter Off., 7, Second Ch., Aux., Len. Off. (25 of wh. const. L. M. Mrs. Abby G. Whitney), 77.63, Y. L. Soc., 125, Village Ch., Aux. (Len. Off., 21), 55; Franklin, Mary Warfield Missy's Soc., 44; Hyde Park, Aux., 30.77; Jamaica Plain, Central Ch., Aux., 44.75; Medfield, Aux., 2.35; Newton, Eliot Ch., Eliot Aids, 50, C. R., 16.65; Newton Highlands, Aux., 12.92; Newton, West, Second Ch., Aux., 150; Roxbury, Eliot Ch., Aux. (Len. Off., 8.50), 35.50, C. R., 1, Imm.-Walnut Ave. Ch., For. Dep't., 119.23, Y. L. F. M. S., 17; Somerville, Broadway Ch. (Len. Off., 22.77), 30, First Ch., Aux. (to const. L. M's Mrs. Josephine Bennett, Mrs. J. Addison Hatch), 50; Waltham, First Ch., through Mrs. Nellie M. Foster, Five Friends in mem. of their children, 5, King's Messengers, 10; Wellesley Hills, Aux., add'l Len. Off., 1.37,	1,645 35	
<i>Wellesley.</i> —Wellesley College, Y. W. C. A.,	15 00	
<i>Worcester Co. Branch.</i> —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Leominster, G. R. M. B., 15, Pro Christo Soc., 10; Northbridge, Aux., 58.80; North Brookfield, Aux., 12; Oakham, Ladies' Benev. Soc., 20; Rockdale, Aux., 58.80; Sturbridge, Aux., 20; Worcester, Old South Ch., Aux. (to const. L. M. Mrs. Charles E. Draper), 25,		

Park Ch., Aux., 5.16, Extra-Cent-a-Day Band, 11.10, Plymouth Ch., Aux. (to const. L. M. Mrs. C. Alice Beaman), 25, C. R., 9.19, Union Ch., Aux., 50, 320 05

Total, 4,297 08

LEGACIES.

Falmouth.—Martha B. Greenwood, by Caroline F. Phinney, Extr., 99 07

Springfield.—Mary Jane Seymour, by Springfield Safe Dep. and Trust Co., Extr., 500 00

Total, 599 07

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Bristol, Aux., 100; Central Falls, Woman's Social Club, 100, Senior M. C., 100; Pawtucket, Darlington, Aux., 5; Providence, Academy Ave. Ch., Missy's Club, 10, Central Ch., Prim. S. S., 10, Elmwood Temple, Prim. S. S., 7.75, Free Evan. Ch., Aux., 45, Park Side Chapel, C. E. Soc., 5, Pilgrim Ch., Aux., 56.52, Plymouth Ch., Whittlesey Mem. Cir., 7.50, 446 77

CONNECTICUT.

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Bozrah Centre, Aux., 12.50; Brooklyn, Aux., 21.27, Prim. Dept., S. S., 50 cts.; Colchester, Aux., Easter Off. (with prev. contri. to const. L. M's Mrs. Emma Bestor, Mrs. H. H. Brown), 5, C. R., 2, Wide Awake M. C., 12.73, C. E. Soc., 5; Danielson, Y. L. M. C., 10; Greenville, Aux., 31.15, Prim. Dept., S. S., 2; Groton, Aux. (to const. L. M's Mrs. Elisha M. Miner, Mrs. Pierre L. Schellens), 50, Prim. Dept., S. S., 1; Hanover, Aux., 29; Jewett City, Aux., 10; New London, First Ch., Aux., 24.60, C. E. Soc., 9.90, First and Second Chs., Dau. of Cov., 10.31, Second Ch., Aux., 129.93, C. R., 3.57, C. E. Soc., 5; Norwich, Broadway Ch., C. R., 4.53, First Ch., C. R., 4.50, Park Ch., Aux., Two Friends, 30, C. R., 6, Second Ch., Aux., 30, C. R., 3, C. E. Soc., 5; Plainfield, Aux., 3.50; Preston City, Aux., 14.15; Stonington, Second Ch., Aux., 11.40; Taftville, Aux., 39; Wauregan, Aux., 25; Woodstock, Aux. (Easter Off., 13.60), 28.20, 579 74

Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Farmington, Aux., 20; Hartford, First Ch., M. C., 40, Park Ch., S. S., 30; Plainville, Aux., 67; South Windsor, Senior M. C., 10; Terryville, Aux., 40; West Hartford, Young Ladies' Soc., 10, 217 00

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Ansonia, Aux., 75; Barkhamsted, Aux., 14; Bethel, Aux., 35; Bridgeport, King's Highway Aux., 25, Olivet Ch., S. S., 5, Park St. Ch., Fullerton, Mem. (to const. L. M's Miss Esther Sophia Beers, Mrs. Alice E. Clark, Mrs. Ida G. Dickhaut, Mrs. Minnie E. Greenfield, Mrs. Alice Bassett Hoyt, Miss Isabel Lewis, Mrs. Victoria M. Phillips, Mrs. Bessie L. Whitten), 200, South Ch., Aux., 25, West End Ch., Aux., 50; East Haven, Wayside Gleaners, 40, Busy Bees, 25, C. R.,

13.50; Ivoryton, Aux., 12; Kent, C. R., 5.10; Litchfield, Y. L. M. C. (prev. contri. const. L. M. Miss Clara B. Kenney); Meriden, Center Ch., Aux. (prev. contri. const. L. M. Mrs. Susan C. Butler), C. R., 8, Liberty Club, 20; Middle Haddam, Aux., 12; New Haven, Ch. of the Redeemer, Y. L. M. C., 65, Busy Bees, 10, Prim. S. S., 5, Grand Ave. Ch., Y. L. M. C., 5, The Helpers, 22.50, Little Workers, 21, C. R., 5.12, Humphrey St. Ch., Aux., 15, Plymouth Ch., Aux., C. R., 16, Light Bearers, 19, United Ch., S. S., 17.75, Welcome Hall, Light Bearers, Jr. League, 1.50; North Branford, Aux., 7; North Stamford, Aux., 7; Norwalk, Aux., 19; Portland, Builders, 35, Prospect, Aux., 19; Shelton, Young Folks' M. B., 12.50; South Britain, Wide Awakes, 14.75; Stamford, Aux., 72.36; Stratford, S. S., 55; Wilton, Aux., 58, Helping Hand, 5; Winsted, Travelers' Club, 10, 1,110 08

Total, 1,906 82

NEW YORK.

Little Valley.—Miss Mary S. Wilcox, 5 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. *Md.*, Baltimore, Associate Ch., C. E. Soc., 37.50; N. J., Glen Ridge, Aux., 100; Newark, Belleville Ave. Ch., Aux., 19.30; Nutley, Aux., 18; Passaic, Aux., 13; Paterson, Aux. (Len. Off., 14.65), 46.37; Plainfield, Aux., 90.10; River Edge, Aux., 8; Upper Montclair, Aux., 51.50, Howard Bliss M. B., 25; *Pa.*, Williamsport, Aux. (prev. contri. const. L. M. Mrs. Chas. W. Huntington). Less expenses, 100.70, 308 07

FLORIDA.

Winter Park.—Auxiliary, 45 00

LOUISIANA.

La Fayette.—Mr. W. G. Webb, 5, Mrs. W. G. Webb, 5, 10 00

ILLINOIS.

Chicago.—Friend, through Miss C. R. Willard, 2,000 00

COLORADO.

Colorado Springs.—Colorado College, Y. W. C. A., 15 00

CANADA.

Canada Cong. W. B. M., 957 58

CHINA.

Foochow.—Girls' School, C. E. Soc., 34 21

Donations, 8,924 49
Buildings, 2,034 00
Work of 1909, 5 00
Specials, 572 57
Legacies, 599 07

Total, \$12,135 13

TOTAL FROM OCT. 18, 1908 TO JUNE 18, 1909.

Donations, 70,471 11
Buildings, 4,865 35
Work of 1909, 11,539 30
Specials, 2,606 04
Legacies, 14,070 55

Total, \$103,552 15

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A VISIT TO SOME TURKISH VILLAGES

BY MISS ANNIE T. ALLEN

I AM to spend a week in this little village with Miss Mianzara, whom you may remember was our former matron and who has come to this poor wretched village to labor among its women and girls. But her influence has extended to all the villagers, men and women. Two villagers met me at Eskicheir, and what was my surprise in the morning to find a driving snowstorm. By two in the afternoon it let up a little and we started with two animals, one for my load and one for myself. Mine was a little mule, and before the trip was over how grateful I felt to the clever little fellow. It was wonderful to see how he picked out the best road. Much snow had fallen on the mountain which we had to cross, and beneath it was the spring mud. The load horse floundered several times but the plucky little mule got me through all right. When we came to a very bad place, he would put his nose down to the ground and by smell ascertain the depth of snow or mud. I had no bridle and the halter was simply fastened loosely to the wooden saddle, so he was absolutely his own master.

Had I realized how cold it was I should have been loath to start. For two and one-half hours we came across the plains with a tremendous north wind in our faces. Fortunately there was a village halfway where we decided to stop. The villagers had acquaintances there and we were taken right in. My feet were half frozen, but a dear old woman rubbed them with her horny hands until they began to feel the returning blood. All these houses have open fireplaces, and we sat around a glowing fire, while

the men told stories, which were most entertaining. Soon the evening meal was prepared, the whole process being most interesting. The earthen pot containing greens, which had been previously cooked, was put on the fireplace, some eggs were boiled and peeled, then the table was set. First the old grandmother swept off the rug and spread down a colored cloth upon which was placed a round wooden table about a foot high, and on this was placed a fork for each and slices of bread and in the middle the cheese, eggs and dish of greens. We then squatted on the floor pulling the cloth over our knees for napkins. I hastened to take a few mouthfuls from the center dish before too many forks had dipped in and then I confined my meal to bread, eggs and cheese. I had my own camp bed so I spent a comfortable night. The next morning it was again cloudy and windy but I was determined to come on, as it was only three and one-half hours further. The road as I have said was bad, but we finally reached here and soon warmed up in Miss Mianzara's comfortable room. Last evening we went to meeting. About twenty-five were gathered in an "Upper Room." The number of Protestants here is small, but Miss Mianzara's work is not confined to them. She has a school of sixty girls. They have just bought a field and this summer they expect to build a chapel.

CONSTANTINOPLE, April 26th.

It was my intention to make this a journal letter, but after leaving Chalgara I was so busy I did not have any time for writing. Two of our missionaries, Dr. Barnum and Mr. McNaughton, met me in Chalgara, and both gentlemen were invited to speak in the old Armenian Church.

On Thursday morning we started for Monradchai. Here there are about ninety-five Protestants. The pastor and his wife seem to be doing a good work. There is no Protestant boys' school but a girls' school, which, however, is in danger of being closed, for the teacher gets so little she cannot live on it. There was a general service at which both gentlemen spoke, and I had a meeting with the women. In all about one hundred and fifty were present, most of them Gregorians. We spent two nights in this village, and then went on to the "Yulahs," as they are called. These are two villages within an hour of each other. A company of men from both villages came out on horses to meet us, so we were escorted in in great style. We spent three days in these villages, one of which was Sunday. In both a communion service was held, and in one four babies were baptized. The Protestants in these two villages number two hundred and sixty-five, and they have one preacher for both villages. Next year they hope to have a boys' school in each village, to which only the younger girls go. The

marrying age in these villages for the girl is 12-14. I talked much upon this subject. They all acknowledge it wrong, but I fear will go no further in reform.

At this point we got letters from Constantinople asking us to get home as soon as possible on account of the troubles which were going on here. On our way to the last village where we have work, we decided to spend one night at Yene Bazar, an Armenian and Turkish village, where we have no work. Just as we were entering the village I felt very tired and thought I would not even make it known I knew Armenian, but it was impossible to keep still. Soon a group of women gathered around me, eagerly questioning me on religious truths. I got my Testament and read to them about the Samaritan woman, explaining it as I went along. Soon the bell for their evening worship rang, and we all started for the old church. What was my surprise to see Mr. McNaughton there too, and when the priest had finished the evening worship he turned to Mr. McN. and asked him to preach. The opportunities we had in this village were so unlooked for that I realized more than ever that Christ's followers should be ever on the watch to impart all they could to those around them. We left two Testaments here, though not one woman could read. They said their sons would read to them. The seed has been sown, God must give the increase.

The next morning bright and early we started for Geoldagh. The ride was very tiring, and we stopped under a tree for lunch. The people were much disappointed at our remaining but one night, but it seemed best not to delay longer. Our teacher, Vartouhie, has a large girls' school there. She is a faithful girl and is doing well with her pupils. They looked very clean and I cannot say that for all the villagers. There also a service was held in the old church. This, as you will remember, made the third service in the "old church."

Our next trip brought us to Bilidjik and the railroad. There we bade farewell to our muleteers and mules. In all we had been six days in the saddle. At Bilidjik we found a telegram calling us to Constantinople, so we remained with our friends only the one night. We have three graduates there, and I was sorry not to have a longer time with them.

On reaching Constantinople we found many of the rumors we had heard true. Saturday morning we were awakened by cannonading. Saturday and Sunday the running of all boats was stopped and passing the bridge was forbidden, so we were prisoners each in our own quarter of the city. To-day, Monday, however, my brother started out to get across to the other side, and as he did not come back we conclude he was successful.

SOME INFORMATION ABOUT THE KINDERGARTEN AT
BROUSA

BY SATENIG OZOUNYAN

A FEW weeks after opening our kindergarten sickness spread among the children in town, and many of my children had the measles, and one of them, who was five years old, a sweet little girl, died leaving her mother in great grief. For about forty days we had very few children. Besides the sickness there was another reason. This year the Armenian Gregorians opened a new kindergarten; they have a trained teacher and their priests persuaded the parents not to send their children to foreign schools, but to their own national schools, therefore some of my children went to their kindergarten. Now I have about thirty-two children. This year the Turks also awoke up to be educated and they opened a kindergarten, but they have not a trained teacher, so their teacher came to my kindergarten for a few days and she thinks she learned many things. She will have some of the kindergarten materials and some kindergarten books to read, and with these she will work. One day when she had three pupils she brought them to my kindergarten to see what my children do. They were very much pleased to do everything with my children, but everything came very strange to them, because they don't know even how to march. I hope they will learn by and by if their teacher learns first. In Brousa everybody speaks Turkish; Greeks, Armenians, Turks of course, as it is their own language; but in kindergarten I don't allow the children to speak Turkish, because they are Armenian and must learn their own language, but when they go home their parents who don't know Armenian speak Turkish, so the children have great difficulty on that account. Many of my children are very clever, whatever I teach them they catch very quickly, but they are very restless and naughty sometimes, especially the boys. My kindergarten has a supply of materials. I teach reading and writing also to my oldest children, who are seven and eight years old, because their parents are very anxious for them to learn in the kindergartens these. Some of the children are very funny, especially one boy six years old, who before reciting his lessons wants to kiss his teacher and after he recites again he wants to kiss her. He is a very sweet boy.

There is a little girl six years old who is very interesting, she is very clean and tidy, she doesn't want that one of the children may touch her skirt, and she doesn't like all the boys, only those who are pretty and clean.

All around our school we have narrow garden; as the spring has come, the children would like to have some flowers, so I charged each child to bring ten paras to buy some seeds so as to have different kinds of flowers.

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HISTORIC DAYS IN MARASH

(Letter from Miss Welpton, of Marash, dated April 22, 1909.)

You will all wish to know as much as possible about how things are with us, so I write you all in one letter to be passed around.

Weeks before this reaches you the papers will be full of events in Turkey. Telegrams have doubtless early this week gone from Mr. Peet to the Board from all our stations. We sent him one on Sunday saying, "We are at peace"—speaking only of ourselves, not of our people, for they were still in great fear all day Sunday. The very first intimation of trouble came to our ears on Saturday morning. But the day before, when Dr. Lee and a visiting English colonel called upon the city governor, word had come that the Parliament was at variance. I'm sure your papers will have given you by to-day more definite knowledge of what the variance was, and how it was settled, than we shall have till we get it from America!

Misses Blakely and Buell had made a trip to Zeitoon, and reached Marash on Tuesday evening. My plan was to go to Fundujak and Dere Keuy on Saturday. Accordingly, Saturday morning I asked about an animal from one of those villages to take me. Two men who do work for us were on the lookout for a trusty muleteer and mule. Both came saying that in the night, Friday, alarming reports of trouble had come, and that the men from all nearby towns had fled to their homes in the night. Our men assured me it would be impossible to get anyone to take me, and gave it as their opinion that every person was safer in his own home than on the

road. We did not put much faith in the idea of trouble, but I gave up my plan. The English gentleman of whom I spoke had started for Zeitoon Saturday morning, and just before mounting was with the Lees on their veranda, and remarked, "All seems quiet enough now." Dr. Lee left about the same time to go up to our little vineyard house.

Upon giving up the little trip to the two villages, I decided to go with Mrs. Lee at half-past eleven to the vineyard and spend Sunday there. It was fully nine o'clock when I left her house with our arrangements all made, and every sign of peace and quiet was in the beautiful spring morning air and scene.

Going to Miss Salmond's house, I was at work with her cook on things for dinner and Sunday meals. Stories began to come in that there was trouble in the markets. A girl came crying with a report that the four native men who had gone to Adana to attend the meeting of the Native Union of our churches had been robbed and killed. Girls who had gone from the Orphanage to spend a few days with friends in the city, came crying with the rumors of shooting and other trouble. I paid very little attention to any of it, and tried to calm the excited cook, and to quiet the girls. Then I came back to the college to tell Miss Blakely I should not go to the vineyard, but stay to help keep people quiet and reasonable. Found the college door (yard door) firmly bolted as at night, and people weeping in the yard. Almost the same time Mrs. Lee came in saying their people were greatly excited, and people were coming from the neighboring houses asking to be kept in the mission premises. One family suddenly dropped down over the wall into the Lee yard bringing with them a child all broken out with the smallpox.

Mrs. Lee, too, had decided not to go to "Hill Top," but to send for Dr. Lee to come home. Then a difficulty arose—no man would go to carry the message. Mrs. Lee got out her horse to go herself, and persuaded a man to walk beside her. But they were stopped by guards a few rods away from our houses, who said their orders were strict to shoot down anyone passing that way. Mrs. Lee explained the situation, and obtained at length two Turks—neighbors—to go and carry the message. These made a detour to avoid the guards, and in about two hours Dr. Lee was here, bringing also the orphan girls who were there for vacation. The probable reason for stationing guards at the place was the fear of warlike Zeitoon men coming in suddenly and giving trouble.

Also there was on the part of the government every effort to restore confidence, order and quiet. That is the great striking and hopeful difference between this affair and that of thirteen and a half years ago. Then the

government set the people on; now they restrain and control them. Then the appearance of soldiers was a signal for plunder; now it is the sign of peace. Great credit is due the Marash officials and troops that quiet was so soon restored.

During the day thirteen wounded men were taken to the German hospital, some of whom died that night and Sunday. We keep hearing of others, who were either traveling or in villages, who are said to have been killed. We believe nothing until forced to do so. Sunday morning part of our household went to the nearest church to Sunday school; but by afternoon the feeling of fear ran so high again the bells did not ring for church and no service was held. Again, also, neighbors came asking to stay in our yard. We gathered in our school parlor for a short service, and had the orphan girls from Miss Salmond's house over. The youngest orphans always have a meeting Sunday afternoon conducted by one of our girls. That took place as usual down stairs.

Naturally one of our great desires was to get word from Adana, where the annual meeting of the mission is being held. From Marash, Mr. Macallum and Misses Salmond and Ainslie went, leaving here on Thursday, April 8th. A telegram left our premises Sunday morning to be sent them; but later we learned that it did not reach the telegraph office through some carelessness in passing it from our men into the hands of a Turkish neighbor. All Monday we waited for word from Adana. On Tuesday came a telegram saying, "From the Americans, Rogers and Maurer are killed. The rest of us are safe. Order is gradually being restored in the city. We are waiting news from you."

To-day we wait for the mail with unusual eagerness. There is no word of it yet or of when it may come. Telegrams came on Monday from the American consul at Aleppo and Aintab, asking of our welfare: Tuesday brought also a telegram from the English consul at Adana.

Tuesday evening Dr. Lee made a call on the governor of the city, and found the streets entirely quiet. He was told that a guard had been sent us; but there had been some mistake about their getting here. At once five blue-coated soldiers were sent up to spend a few days in the seminary yard, which is our way of approach to the two houses on the other street. Some sounds have taken on a new meaning to me. The creak of the street door brings a little anxious start—what news is being brought; who comes—spring involuntarily to my mind. But the bugle is the sweetest music. Never before have I appreciated the bugle and its strange tones in this land. I think I shall always love it now because of the sense of peace it gave me as it sounded the clear call of the hours all Saturday night! It seemed each time to say, "All is well," and it helped me to sleep quietly.

There are reports of villages burned and plundered, and some wounded men have come in from a town a day or two away. We do wait eagerly for the truth about all the places.

Yesterday morning our Turkish friends, a teacher and wife and daughter called at all our houses. The man came first with a "bridge and road architect," and we had an interesting conversation. Both are intelligent men, who would scorn to take part in an outrage. They feel disgraced at these events, and say what we all know, that it is the result of ignorance and fanaticism.

Then the mother and daughter came and expressed the same ideas. There are thousands of these enlightened men all through the land, and the day is coming when right will prevail in Turkey. Mobs can be found doing violence in every land.

We must all take new heart of hope for Turkey and believe the best. She may have before her more than one great struggle up toward light and truth and liberty. But she is struggling upward, and will one day reach the goal and stand freed from ignorance.

We wait for word from the different villages where our girls are teaching. Our chief anxiety has been for these. This morning a letter came from one of the teachers. On Tuesday Dr. Lee received a letter from the preacher in Fundujak. Dr. Lee was told by the governor of Marash on Tuesday that a company of soldiers had been sent out to guard Fundujak and Dere Keuy. We hear of no disorder in those places. Fugitives from many other villages have gone to Fundujak, and their difficulty is to get food for so many people. Bread is being sent out from Marash.

SPECIAL SERVICES IN PEKING

BY MISS MARY H. PORTER

PEKING, CHINA, March 21, 1909.

WHILE a large number of Chinese friends and two or three of the missionaries from here have gone to the afternoon service at the Methodist Episcopal Mission I will take the quiet hour at home to tell you something of the last week. Mr. Goforth began meetings here a week ago to-day and closed Friday evening. To-day those at the Methodist Episcopal Mission have begun and are to be carried on for eight successive days. Their audience room is larger than ours, and their number of students more than twice as great. They have three or four hundred in the university, young men and boys, and two hundred in the different grades of the girls' school.

The gentlemen from that mission were most helpful in the meetings here. Indeed, in many ways we realize how truly the other missions sympathize with us in our dearth of workers, they respond so heartily to any request for especial aid, or, as in this case, proffer it freely.

Mr. Goforth gave the last Sunday's services chiefly to accounts of the great work in Korea and a recent series of meetings in Hanking. On Monday he spoke of things which hinder the work of God's spirit, and along much that line until Thursday and Friday when his subjects were Faith and Prayer. His manner is quiet, earnest and forceful; his Chinese of narrow range and very colloquial. His simplicity of faith and quiet waiting for God's work help him to carry on such meetings week after week without breaking down under the strain. Our church was revived, many brought to earnest desire for more power and consecration in their service, but here was no great and general awakening such as we longed to see except among the pupils in academy and college. The girls had been growing in spiritual things since the meetings of the Week of Prayer, and were well prepared to enter into the deeper experiences which should come with such united prayer and continued attention to the things of the inner life. The teachers were at once watchful and sympathetic. Very sincere in desire to have the pupils taught of God, and very anxious that they should not mistake mere excitement and emotion for the working of the divine power. They were happy in their guidance, and while there has been much confession of sin, old grudges buried and a new spirit of love awakened, there has been a minimum of excitement and very few hysterical demonstrations. We have had none of the distressing confessions of sins which should be told only to God and the parties injured. To our own comfort Mr. Goforth made his own judgment in this matter clear from the first, saying that sins against one's neighbor should be confessed to him, those against God only, which no human friend knew, to God alone. Had the church as a whole received what the dear girls have, our thanksgivings would be beyond telling; as it is, we wait in hope believing that seeds have been planted in many hearts which are yet to bring forth the fruit of true penitence and renewed consecration. There has been no effort in these gatherings to reach the great numbers about us who know nothing of the truth; all the preaching has been to professed Christians, in the full conviction that when the church is aroused its members will go out in faith and power to seek others.

Our pastor and his wife have been much burdened for the church, and it is beautiful to see how they plan and work together for its upbuilding. Their home life is a model of mutual helpfulness, and we are happy indeed in having those so worthy of respect as leaders. Miss Chapin may rejoice to

think of the fruits of her labor in this lovely and beloved pastor's wife, the Dorcas of the school. She came to Peking from Miss Morrill's and Miss Gould's school, and I believe they too are watching the development of her character under the heavy family and parish cares. She has five children, the eldest a little girl, all the others boys overflowing with life and spirits.

A fortnight ago Lord William Cecil and Lady Florence were again guests at the British Legation, and, as two years ago on their first visit, the missionaries were invited to meet them at Lady Jordan's. They came out this time at the urgent request of the Oxford and Cambridge Committee, which has recently been organized and whose object is to devise and carry out some large scheme for the aid of Christian education in China. After the evening at the Legation, it seemed most desirable that there be further consultation, so another meeting was called at Dr. Lowry's. Lord William Cecil (you remember he is a son of Lord Salisbury, a clergyman) gave us a statement of the general thought of the committee, and asked frank expression of judgment as to the desirability of establishing a university, strictly for post-graduate work, in Peking. There was much interesting discussion, and many points of importance were brought out.

March 29th.—A week has passed since I wrote the earlier pages, each day full in one way or another, and most of them given to the revival meetings at the Methodist Episcopal Mission. Their church is larger by half than ours, but was almost as well filled as ours had been the week before. There seemed less really deep feeling at first, but before the close there were not a few who received real help. Mr. Goforth left yesterday for England, *via* Siberia.

I went yesterday to a village where two of the Bible women were having a Station Class, and enjoyed very much a few hours with the circle there. The morning service was conducted by one of the two church members in the place. He had not expected to lead, but took the care as the one appointed was ill. He read a few verses from the third chapter of Colossians, and gave a ten-minute talk on the clause "Christ, who is our life." It was simple but by no means shallow, and seemed to come from a full heart. He asked anyone who wished to add a few words as he had given a most meager exposition of a great theme. Of the ten men present from neighboring villages, eight spoke. Four or five of them quoting Scripture and bringing out some phase of the subject Life, ours only as we are united to its source. The other mentioned some personal or family need as subject for prayer. I knew only one or two of the men besides the deacon at whose house we were gathered, and was as much surprised as pleased to find so many who really seemed to know something of the "Life which is Life indeed." I could but wonder if there were many farming communities in

Christian lands where the same number of men with no more training than these would have been as ready to help in a service, and could have done it with so much simplicity and propriety.

The references to the meetings in the city were most interesting. Several of the men had been in for a day or two to attend, and had received much help. They asked me more than once to beg the academy and college girls "who have been taught of the Spirit" to pray for them. To-day the Congregational Association for our Peking parish convened for its semiannual session. The morning was given to a most interesting discussion opened by two leaders on "Qualification for Leadership in the Christian Church."

This afternoon they had a lecture from Dr. Martin on "New Doubts and the Answers." It was beyond the range of any but the few college and seminary men, but interested everyone because a man of eighty-two years, noted as a scholar and writer, gave it. Dr. Martin came into tea with us before he left the compound, and was as full of interest in old and new friends as always. A very remarkable old man. Sweeter in spirit and just as keen in intellect as when younger.

GLIMPSES OF LISBON

BY MISS EMMA C. REDICK

To the Christian Endeavor Societies of Kansas:—

I HAVE been here almost a month, and have enjoyed it very much. The weather has been fine, and everything looks beautiful. Lisbon is a beautiful city, and owing to the steep hills everywhere, fine glimpses of the city and river are often seen. I began the study of Portuguese as soon as I came, and have been busy with it. My teacher is an English lady who has been here and knows the language well. Last week she was ill, but Miss Stover, who has been here a long time, helped me, also our landlady.

But we have done some sightseeing. There are many interesting historical places to visit. At St. Vincent's Church, which has much beautiful mosaic work in the interior, we visited the room of the royal tombs. The remains of the late king and crown prince have been on exhibition until recently, but we saw the remains of the present king's grandfather, and the caskets and decorations of many of the royal family. Another day we saw the church of Geronymous. In the chapel, which was built for the benefit of navigators, Vasco da Gama and his companions prayed before they sailed for India. The present church and monastery were built on the site of the chapel. Now about a thousand orphans of the better class live here. They have plenty of room and seemed to be enjoying life when we saw them,

although it seemed such a solemn place in which to bring up children. It was all very interesting. The same day we saw the church, and we saw the royal coaches; heavy things, overloaded with gilt decorations and pictures. The present king's carriages are not at this place, and most of the coaches on exhibition are no longer in use.

We hope soon to get some word that may release Mr. Stover from all anxiety and allow him to go back to Angola, where his work has been so many years. It is proposed now that Miss Helen Stover and I go May 1st with Dr. Hollenbeck, who is now here for a few days before sailing. I should like to get a little more Portuguese before going, but I am so anxious to get back to Ochileso that I would rather go now. Then it is the best time to travel, both on the steamer and for the interior journey. We cannot know definitely until to-morrow whether the American Minister thinks it safe.

After the meeting yesterday we went for a long drive through the country. We had many fine views of the city from different points, the river valleys and mountains. We enjoyed every moment. This morning Mrs. Stover and I went to the Church of England service. They have a nice, comfortable church with a real English garden adjoining, which includes the graveyard. This evening I will go to Portuguese meeting, partly to see how much of it I can understand, and partly because the meeting is always so hearty and the singing so good. This meeting is in charge of Mr. Swan, an Englishman whom we knew in Africa. He and his wife and assistant are now doing evangelistic work here, as Mr. Swan's health would not permit him to return to Africa.

I will try to write you soon after I reach my destination at Ochileso, and I am sure you will be glad to learn of the progress that has been made there. I look forward to that place as home now, and shall be glad when the rest of the journey is ended.

LISBON, PORTUGAL, April 25, 1909.

WOMAN'S BOARD OF THE INTERIOR

Mrs. S. E. HURLBUT, TREASURER

RECEIPTS FROM MAY 10 TO JUNE 10, 1909

COLORADO	415 72	Previously acknowledged	44,363 11
ILLINOIS	949 65	Total since October, 1908	\$48,857 57
INDIANA	181 94		
IOWA	680 35		
KANSAS	135 54		
MICHIGAN	342 22		
MINNESOTA	93 00		
MISSOURI	177 35		
NEBRASKA	318 35		
SOUTH DAKOTA	172 36		
OHIO	585 82		
WISCONSIN	236 59		
TENNESSEE	1 32		
PENNSYLVANIA	200 00		
JAPAN	17 25		
MISCELLANEOUS	37 00		
Receipts for the month	\$4,494 46		
		FOR BUILDING FUND.	
		Receipts for the month	\$3 75
		Previously acknowledged	198 10
		Total since October, 1908	\$201 85
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Receipts for the month	\$185 33
		Previously acknowledged	515 65
		Total since October, 1908	\$700 98

MISS FLORA STARR, Ass't Treas.





WHEN THE DOCTOR COMES. PANG CHUANG

Life and Light

Vol. XXXIX

SEPTEMBER, 1909

No. 9

Miss Anna F. Webb, *directora* of the Normal and Preparatory School for Girls in Spain, sailed July 31 for Madrid, after a brief furlough in this country. Dr. and Mrs. Clarence D. Ussher are also on their way to Van, Eastern Turkey Mission. The Cretic, sailing August 4, carried with her quite a company of missionaries: Miss Charlotte R. Willard, principal of the Girls' Boarding School at Marsovan, accompanied by Mrs. Sarah Sears Smith, and Miss Mary T. Tracy who is returning to her parents; Miss Stella N. Loughridge, in charge of the Girls' Boarding School at Talas, with Miss Fanny E. Burrage, returning to her kindergarten work in Cesarea and Talas, and happy in the company of her new assistant Miss Clara Childs Richmond, were members of this group. At a little later date, Dr. and Mrs. L. S. Crawford of Trebizond and Mrs. J. K. Browne, long absent from the Harpoor circle, sailed from New York.

The Congregational Church at Dalton, N. H., welcomed many friends from the surrounding churches, July 15, to share with it in the

commission service of Miss Clara C. Richmond,

daughter of the pastor, Rev. James Richmond. Rev. Stephen G. Barnes, D.D., pastor of the South Church, St. Johnsbury, Vt., preached the sermon and presented the commission in the name of the American Board. Mr. Richmond set apart his daughter to her chosen life work in an earnest prayer of consecration. The Woman's Board of Missions, under whose special care Miss Richmond goes to the field, was represented by Miss Kyle, and a pleasant feature of the service was the solo, "God will take care of you," sweetly sung by Miss Mary Tracy, a classmate of Miss Richmond's in the kindergarten training class of Miss Lucy Wheelock's school. Loving hands had decorated the church,



MISS RICHMOND

and the service was most tender and impressive. While so many are turning their faces from us it is good to welcome those who are returning for much needed rest. Dr. and Mrs. James H. Pettie of Okayama, with their daughter Anna, arrived in Seattle July 23, and will spend the next few weeks in Auburndale, Mass. It has been a pleasure to welcome Rev. and Mrs. George E. White of Marsovan on their arrival and to greet Miss Susan W. Orvis of Cesarea and Miss Mary G. Webb of Adana.

The following tender and appreciative words concerning Miss Mary B. Daniels, for twenty years our missionary in Japan, recently called home, **REQUIESCAT IN PACE.** are from the pen of Mrs. Otis Cary, of Kyoto, who knew and loved her well: "Only a year ago Miss Daniels was rejoicing in the re-establishing of her health, and that permission had been granted for her return to Japan. Joyfully she turned from the physical comforts and intellectual pleasures of New England, to the work which was dearer to her than all else.

"It was twenty-five years ago that Miss Daniels first received appointment under the Board, having been graduated from Smith College five years before. While considering the question of foreign work several flattering positions at home were opened to her. It was urged that others could go abroad, while a woman of her intellectual ability ought not to be wasted on a mission field. She often laughingly recalled the discussion as she considered the great variety of demands upon her which taxed her resources to the full. Her little home at No. 25 Kawaguchi Cho, Osaka, soon partook of her individuality, and became the center of her growing work. Several girls found with her a home, and owe to her the liberal education they received. Her Bible woman was helped and prepared for her daily work, while needy ones, both Japanese and foreign, found shelter, care and friendly protection under her roof. Some form of school work, in regular teaching, filled much of her time, but from these schools came her Boys' Club, a Junior Endeavor Band, a Girls' Society, while Sunday-school work, calls and callers filled her busy life with a variety of interests. At the time of the late war with Russia she joined the Red Cross and Voluntary Nurses Associations, and took regular lessons in bandaging, for which she received a diploma. Then donning her nurse's dress she did duty with the Japanese women in caring for the wounded soldiers sent home in transports from Manchuria, dressing the wounds, and preparing the men to go on to the hospitals. The brief cablegram announcing her death is all we know of how the end came, but had she realized how short the last term of service was to be we believe that she would have preferred above everything else to have been found at the last in active duty on the field. But who will take the place left so vacant, and who will hear the call, as she heard it, and as gladly respond, 'Here am I; send me!'"

Tabulated statement of the receipts of the Woman's Board of Missions for nine months, ending July 18, 1909, as compared with receipts for the same time last year.

	For Regular Work.	For Buildings.	For Work of 1909.	For Special Objects.	From Legacies.	Total
1908,	\$76,825.19	\$10,418.50		\$2,784.36	\$4,195.79	\$94,223.84
1909,	<u>75,762.82</u>	<u>5,091.35</u>	<u>\$11,544.10</u>	<u>2,650.54</u>	<u>14,999.90</u>	<u>110,048.71</u>
Gain,			\$11,544.10		\$10,804.11	\$15,824.87
Loss,	\$1,062.37	\$5,327.15		\$133.82		

Note especially the column entitled "For Regular Work," since upon this more than any other depends the possibility of work for next year, and remember that when this statement comes to the eye of the reader the time left before the end of the financial year, October 18, is very short. How much have you done? What more can you do? Can you influence some one else to help?

We are glad to announce some attractive leaflets which will be helpful in the study for next year. Miss Alice H. Bushee, who has been seventeen NEW years a teacher in our school for Spanish girls, has written, LITERATURE. out of her experience and her heart, a sympathetic sketch of *Life in Northeastern Spain*. The leaflet is illustrated, and the cover is in the Spanish colors, scarlet and yellow. Price, 10 cents. We have reprinted in separate leaflets from former numbers of *LIFE AND LIGHT* two articles by Mrs. John S. Porter, of Prague, Austria. The titles are, *Pictures from Bohemia* and *A Love Feast in Bohemia*. Also an article by Dr. A. W. Clark describing *The Work of the Wives of Pastors in Austria*. Each of these three one cent, ten cents a dozen. Another longer story by Mrs. Porter tells of the *Missionary's Return*. Price, 4 cents. Better still, Mrs. Porter has written for us a new booklet, partly historical, partly descriptive, called *An Austrian Mission Scrapbook*. She gives us, in swift and vivid review, pictures from the past of Bohemia, the country in which she has worked with her husband for sixteen years, and shows us something of the advance the mission has made in these years. The illustrations are telling, and the cover, in red and white, the Bohemian colors, gives us also a facsimile of the Prague coat of arms. Price, 10 cents. Mrs. Sara B. Howland, with her husband, Rev. John Howland, missionary in Guadalajara since 1882, describes the history of *Corona Institute* in that city, telling us of its teachers and pupils. We see that with means all too limited these faithful workers have wrought great good, and we long to help as we see how great are the opportunities of the school. Price, 5 cents.

CHRISTIAN BEGINNINGS FOR WOMEN IN PEKING

BY MRS. W. B. STELLE

(Mrs. Stelle is the daughter of Dr. D. Z. Sheffield, president of the North China Union College of Tung-chou, and gives her life to helping the people of her adopted country.)

IN the autumn of the year 1900, as some of us were standing amid the ruins of our American Board Compound, which a few months before had been a busy hive of schools, homes and workers, Dr. Ament said, "It will take at least twenty-five years to get back where we were before this upheaval." Another of the company said, "Fifty would be nearer the truth." And as we thought of our workers, three Bible women out of four gone, of our schoolgirls, only thirty-five of the sixty left, equipment, everything in utter chaos, it was not strange that our hearts fainted within us.

And now that nine years have passed think what wonderful things our eyes behold! Opportunities for work of every description are ours.

After her return from exile, the late Empress Dowager was in a receptive frame of mind. And well it was for China and the aid which American missionaries were endeavoring to render that empire, that we had as our Government representatives, Mr. and Mrs. Conger. With a heart full of love for the Chinese and a desire to help China, Mrs. Conger gently tried in every way to influence the Empress Dowager toward reform. At the imperial audiences missionary ladies were asked to act as interpreters, and thus greater opportunity for conversation was gained. Such subjects as education of women, public school systems, literature for the home, and various topics of vital interest were talked about in those audiences.

Because the missionary ladies were received in court and in the homes of the highest in rank, other official homes that before, either through fear or dislike, were closed, are now open to them.

Some ladies of high rank are truly interested. One lady came to one of our mission hospitals for an operation. She was there several months and attended the daily service of prayer regularly. She also read with the Bible woman, and asked the little Christian company to pray for her. Just before the operation, she said to one who was calling on her, "I was afraid when I first thought of the knife, but I have prayed and now my heart is at rest and I am sure I shall recover." And though she has gone back to court duties, she still shows her friendly feelings and interest in religious things.

Not only are homes opened to us, but because of the attitude of the late Empress Dowager toward education, a wave of interest in woman's educa-

tion has come over Peking and its vicinity, which also has affected the whole empire.

Ladies of wealth and education have given their means and time to starting schools for girls. One lady, the wife of a Mongol prince, is the pioneer in starting a school for Mongol girls. Inspired by her enthusiasm, another lady, a delicate girl accustomed to every luxury, went out to Mongolia to help in this school. One young man has started two schools for girls in Peking and hopes to start others. For the last two years he has held exhibitions of school work in which all the girls' schools of the city, under both missionary and native supervision, are invited to participate. And just



PASTOR LI AND HIS FAMILY, PEKING

recently there have come out decrees from the government urging the establishment of schools for girls.

These teachers and ladies are not eager for the gospel message, but they do desire information, and to meet these desires we have instituted newspaper readings and popular lectures. And through these we have come into touch with those who long for deeper truths. One lady, whose life had been given up to caring for her invalid husband, happened in to one of the

gatherings where the newspaper was being read and explained. She was interested and came often, and then found what was of greater interest in the church meetings to which she was invited. Now the care of her sick husband is lightened and gladdened as they together read God's Word and pray.

Not only are there these wonderful openings for work outside the church, but even more important in some ways are the opportunities within.

Think of the families of our Peking church. One thousand members, representing many hundreds of families, and these Chinese families living together in great communities, and bound by every tie to mutual helpfulness.

What opportunity for working for the uplift of North China could be more inspiring than our Union Educational Work, four denominations sending their picked students to this Woman's College in Peking. These girls to be the leaders, not only of our mission institutions, but also eagerly sought for as teachers in the schools under Chinese supervision.

Think of our training school for Bible women, with its thirty pupils—women eager to learn, and to put into practice what they are learning. These are the home missionaries of our country work as they go about the villages. One of them, a young widow with five children, studies with her baby in her arms, and then goes back to her home to work in station classes, and visiting in the homes around her.

Another is a woman who, for forty years, was our neighbor, but never came near us. At last she became interested, and made up her mind in spite of her sixty odd years to learn to read. She has learned, and now is stationed in one of our hardest out-stations, where she is slowly winning the love of all as she gives herself to teaching.

Then there is our country work, with all its possibilities open to us. Never have the women been more friendly and receptive.

Such are our opportunities multiplied manifold, for I have mentioned the work only of the Peking field.

Our limitations are the natural result of such great opportunities, but they can in some measure be removed by the workers in this land. Your missionaries are not giants, and their strength is limited, but how great is the temptation, and at times how necessary to go beyond the danger point.

We are limited by our small number of workers. In the United States there are 468,786 Congregational women, responsible for 8,000,000 women and girls, which makes each woman responsible for 171 women. In North China there are 35 foreign women workers responsible for 6,000,000 women, which means that each worker has for her share to help 172,857 women and girls. If one woman out of every 1,500 of our Congregational women

would go to the field the working force of ladies on all mission fields under our Woman's Boards would be nearly doubled.

We do not ask for North China double the number of lady workers. We ask for only seven, and those we must have. The time will come when these doors will be shut in our faces, but now the women of China are looking to us for help. Shall we fail them?

WHAT THE GOSPEL BRINGS TO MOTHER HEARTS IN CHINA

BY MISS MARY E. ANDREWS

(Miss Andrews has been a missionary in North China since 1868.)

"IS your baby better?" one mother asks of another whose little one has been sick. "We have thrown it away," is the stolid answer. "Well, it is gone, and you cannot get it back. Just forget it as soon as you can. There is nothing else to do." Such is the hopeless outlook and such the comfort which heathenism brings to aching hearts in China when death invades the home and the little ones are taken. But oh, the change that comes when our blessed gospel enters those hearts and homes!

I think of a poor, old woman with a heavy, stupid face, Mrs. Chu, who came to our chapel some years ago. Sabbath after Sabbath she was in her place there. Sabbath after Sabbath I sat down beside her when the morning service was over, and told her in the very simplest possible words the simplest truths of our gospel. It seemed as if she could never take them in. She always listened eagerly, hungrily, but had forgotten it all before the next Sabbath came, and wanted to hear it over again. Months passed before the dull mind and heart opened to receive the Glad Tidings, but they did open at last. Slowly the stupid look disappeared, and the poor, old face lighted up with the new-found joy and love. And then a little grandson was born into the home, and the mother died as the little new life began. Poor baby, it seemed as if it must soon follow the mother, and as if it would be better so. But the grandmother folded the little one into her heart with a different love from that which she had felt for her own children, because she had learned of the Saviour how to love. Tenderly she sought to supply its needs, carrying it day after day to one nursing mother and another all through the neighborhood, begging of each a little milk for the motherless baby. Willingly it was given, but it failed to meet the baby's need. Then it was brought to us, and at last condensed milk and the wise counsel of an American mother saved the little life. The baby grew strong and healthy, and came to be more and more the joy of the grandmother's heart. Great was her delight that the first word the

baby lips learned to say was the name of the Lord. Proudly she told how the little head was bowed and the little hands folded as they sat down for each meal, and the baby would not eat till the blessing had been asked. Eagerly she looked forward to the time when, grown to manhood, he should make it his life work to preach the gospel. But the Lord had other thoughts for the little one. Coming home from a summer rest at the hills, the word was brought to me that Mrs. Chu's little grandson had suddenly sickened and died. The poor old woman came to see me soon. Crushed, heartbroken, with the tears streaming down her wrinkled cheeks she told me the sad story of the little one's going away. Then we sat and talked together of the Saviour. Out of the Word I read to her the sweet story of his love for the little ones, and told her, what she had never before taken in, of our blessed assurance that when loving arms unclasp here to let the darlings go, the Saviour's stronger, more loving arms fold them tenderly in. It was such a new, glad thought to her. Never shall I forget the look of ecstatic joy on the poor old face from which the tears were not yet dried as she went out of my room holding in her heart the blessed hope that her darling was not lost, was with Jesus, and that she should see him again by and by. It was not long before the Lord called her too to the Heavenly Home, and I doubt not the baby welcomed her there.

I think of a funeral service I saw once in our little cemetery, when a beautiful baby boy had been taken by a sudden and terrible accident. As the little box containing the precious form was lowered into the resting place I saw the Christian father bend over the little grave and say quietly, *Tsai chien* ("I'll see you again"), the common parting salutation of those who expect soon to meet again.

I think of a dear young mother, who in one short fortnight had given back to the Lord two dear children, a bright, promising boy of four or five years, the only boy in the family, and a beautiful little girlie not yet a month old. The mother came to my room one day at twilight, and after we had talked for a little of the things precious to our hearts, she quietly laid at my feet a string of cash, saying with tears in her eyes and in her voice, "This is my thank offering." No need to tell why she brought a thank offering to the Lord. I knew well that in the midst of the heart-ache and the longing she was yet rejoicing and thanking God because she knew so surely that her dear ones were not "thrown away," but were kept for her beyond all possibility of sorrow and of sin—safe forever in the Saviour's tender keeping. Among the many joys that come to us in our blessed work for the Master in China not the least is this, to be able to bring such hope, such comfort, such joy into the sad, sorrowing, hopeless hearts of our sisters in that far away land.

"INTO THE COUNTRY ROUND ABOUT" TUNG-CHOU

[Miss Alice Seymour Browne is one of the Mt. Holyoke missionaries, and by special favor we are allowed to reprint one of her picturesque letters to the girls who are responsible for her support.—ED.]

DEAR GIRLS: A stifling, yellow sandstorm, blowing furiously in our faces, a bumping two-wheeled cart with me inside, threatened simultaneously with concussion of the brain, blindness and freezing—what do you suppose made me laugh and think of a certain beautiful parlor in whose luxurious chairs sat rows of daintily dressed ladies? Because I suddenly remembered that just before I came to China I was calmly telling those ladies what country touring was like (or what I thought it was like), and somehow it

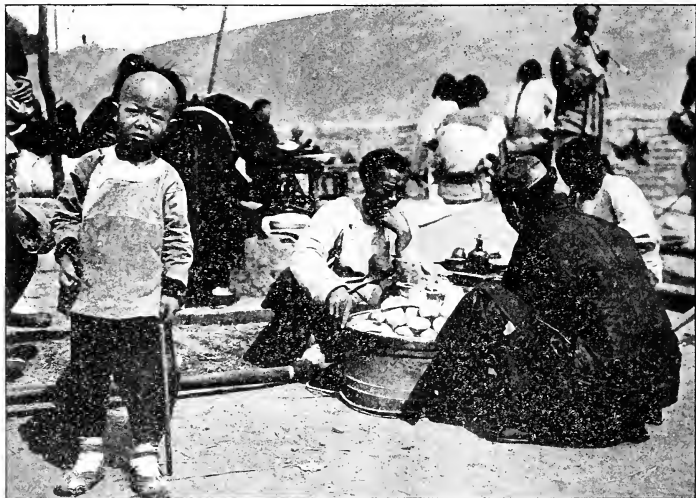


MISSIONARY RESIDENCES AT TUNG-CHOU

fell rather short of the real thing. I do not know whether any of you girls heard my innocent prophecies, but here are some "additions and corrections" that I can vouch for. For you know, being the singlest of "single ladies" this winter, it has perforce fallen to me to work in several new lines, and the country trips form one of them. And as I don't believe you know much more about it than I did when I started in, I want to tell you a little what it is like.

In the first place, "Miss Browne," with her little prejudices in favor of cleanliness and privacy, her foreign language and tastes and habits, never goes out touring. She, with her American food and clothes, would be quite in the way, so she is left carefully at home, while "Bin Jee-ow-shir,"

clad in Chinese clothes (though she still clings to her own shoes and hair-pins, and a few minor accessories, being yet a tenderfoot), takes her place. Off she jounces merrily in her cart with the Bible woman some bright winter morning, her baggage to her back, and her *Outlook* to her hand, to be dipped into between bounces, if possible. One sees all sorts of interesting things along the road, but the best part of a cart ride, let me tell you, is the end of it. Our hostesses are glad to see us, too, as we pile out of the cart, and there must be many bows and greetings as big hands and little hands help in getting ourselves and our belongings into the house.



STILL LIFE, NORTH CHINA

“I could hardly wait till you came, Oldest Maternal Aunt,” whispers the much-be-pigtailed mite who is squeezing my left hand, and I squeeze back while I try to talk to four grown-ups at once. Up goes our bedding into one corner of the kang, and in comes the eager crowd of women. I have to pay the penalty of being the leading lady by crawling over to the inner side of the kang, and resignedly curling up *à la* Turk. After sitting that way for hours I sometimes have serious doubts whether my poor, aching limbs will ever straighten out again, but they have, so far. Around me

they crowd—luscious, fat babies, with great, black, solemn eyes, and a good deal of misplaced real estate on their faces, hugged close in their mothers' arms; their grandmothers puffing away at their slender, long-stemmed, tiny pipes; shy, pretty girls, much be-painted, and those important looking, newly married daughters home for a visit, who betray themselves at once by the abundance of their airs and artificial flowers. Small talk and tea-cups flourish, and we get acquainted. "You are eighty, and how many years old, aged lady?" asks the nearest woman, politely. "Do tell us your honorable venerableness."

I must confess at my first few encounters with this question, though they sometimes take me for as young as sixty-five, I could hardly keep my honorable face straight, but I am so used to it now that my smiles are invisible as I explain for the one hundredth time that my light hair is not a sign of advanced years.

The fascinated audience at large then make some audible and pointed remarks concerning my age, looks, Chinese clothes and single state, which I bear with what fortitude I can muster. Then having relieved their minds, and feeling quite at ease, it is my turn to talk. It is an open question, of course, whether the concentrated attention they give me is due to my hair and eye-glasses, or to what I am talking about, but they listen—oh, how they listen! And once in awhile they will nod and smile at each other appreciatively. "What she says is certainly true," they say. "It is very good, all of it." Then they fall silent, and my heart aches for them. I know all too well that to many a mind comes the fear of the bitter, railing words, the sneers, perhaps the beating, the starving, the unnamable cruelties that would meet them in their heathen homes if they openly admitted that they liked the foreigner's religion. Still they listen: some with scarcely veiled curiosity, some with a quizzical look, thinking, perhaps, of the hideous stories they have heard about these foreigners, some out of mere politeness, and some so thirstily; and all with such starved, stunted, little souls! Just think, their highest thoughts—their thoughts of God—circle about a gaily daubed paper picture pasted on the mud wall, or a mud Buddha on a tiny shelf over the table where they put little dishes of food, and burn incense—mean, revengeful gods, who must be wheedled and fooled and gotten the better of. If that is the height of their lives, what of the breadth of them? Their circumference, the village walls, full of endless bickerings and jealousies and evil talk.

Yet these same people attract me powerfully. Often such measureless patience looks out of their dark eyes at me, often such good humor and wit and kindness. And always here and there are the hopeless faces—the saddest faces in the world. One shudders to dream what stories lie back of

them, fighting against such cruel conditions as would crush you or me to the earth. Do you wonder that when I look into some of the faces I meet, graven deep with lines of suffering and experience, of kindly shrewdness or a triumphant overcoming of obstacles, that in my heart I salute them with all humility, and wish that in some way I might come to as close quarters with life as they have? Yet perhaps you will not understand when I say that in spite of that wealth of a certain kind of experience that is theirs, there is underneath it something so childlike, so simple-hearted, an ignorance so utterly dependent on us for the simplest teaching, that the strongest appeal that they make to me, after all, is to the mother heart that is the birthright of each one of us. Like children they are, and as children one forgives their faults, and loves and helps them. Their real childhood is so



MAKING QUILTED CLOTHES

short and shadowy, and then one day they are delivered, body and soul, to the husband they have never seen before. After that come the endless years of work, the bearing of many children, the thankless serving, and nothing to help them through it all but a red and green daub on the wall. Do you see why we go to them—why we try to pull away from the doors of their hearts the clinging vines of superstition and life-long prejudice and custom and ignorance, the weeds of hatred and despair, and let in the Light that lighteth every man that cometh into the world—that we long to have illumine their lives too?

Think of going, day after day, to different places, to be confronted by such a crowd as that. Yet we travel by literally hundreds of villages where we have no foothold at all. How the fat old leering mud idols must laugh at us as we pass sadly by—they have things all their own way! There are so few of us, and so many of them, so many of the passions and superstitions

of men that are their secret strong allies. O the sorrow of it! And whose fault is it, girls?

But far better than a brief visit in a place is a two weeks' station class in some Christian house where they can spare us the room. "Station class" sounds mysterious, does it not? yet all it means is a group of women studying together. How they enjoy it—the Bible work, the reading, the geography and hygiene! It is their only chance to learn, and they know it. This winter I have started three of these classes, then left them in the charge of the Bible women, and gone out again at the end to examine them. And girls! if a pang of worry about an examination ever struck you, you can sympathize with these poor dears out here, for they take it so seriously. When each one's turn to be examined comes, they breathe in gasps, and beads of cold perspiration stand out on their foreheads, in spite of my comforting words and smiles. It is such an important event! One middle-aged heathen woman, they told me, used to be heard in the middle of the night, repeating to herself under her breath, her lessons, and she could not sleep a wink the night before I came for fear she would not do her best the next day. The intensity with which she tried to absorb everything out of those few days of teaching made me realize afresh how much we need to have more of such classes, and we are just waiting for one of you to come out to help us!

One of the loveliest things about this work is the opportunity to come close to the people. You find out how badly that bright girl wants to unbind her feet and come to school, but she was betrothed when she was a baby, and her mother-in-law says "No!" Or you try to comfort a little girl sobbing heart-brokenly to herself under her comfortable at night, only to find that her uncle has threatened to kill her father because he is a Christian. The village people are what old-fashioned books call "folksy," cordial and hospitable, and so naive in their curiosity. They adopt you as one of themselves, and if there is no spare room, they take it for granted you will come right in with the family. I shall never forget the first night I curled up under my own quilt on the long hard brick kang with seven Chinese women and five children, while the men of the family went to stay at the neighbors; or the next morning when an awestruck crowd of children watched me brush my teeth out in the front yard. Perhaps you think I deserved it for choosing such a conspicuous place, but they were cooking the breakfast in the parlor-bedroom, so what would you?

You may laugh if you like, but the night before when we women were getting ready to retire, we had such a jolly time telling stories and eating persimmons that it positively made me think of college. One gay young

thing put on a skirt of mine she found and pranced around in genuine cake-walk style, showing it off!

When I started away that day, the old bent mother put her hand on my arm and said, "You are so far away from your mother and your friends you must get lonely; come out and make us a little visit next time when you find it hard to bear." I wanted to hug her, but decided not to frighten the dear old lady so. I'm going some time, and I am going to have a glorious time with the brownest, fattest baby I can find.

This time I am not going to tell you about my school or all the other things I am so busy over. That must wait till next time. Somebody said



MISS ALICE BROWN'S SCHOOL GIRLS, TUNG-CHOU

the other day that she always thought of my varied duties this year as an Irish stew—I seemed to have something of everything going on at once, and all boiling furiously together! An Irish stew is not as poetic as a witches' cauldron, and I do not blame you if you smile at the picture of a small single lady poking desperately away at a madly bubbling stew of all sorts of things that have to be done. Are none of you ready to come out to help me brew? Think of this big country work, quite apart from all the work here in the city, and remember I am still looking and waiting for the girl who is coming out to help.

A MISSIONARY GIRL IN NORTH CHINA

(Mrs. MacGown, of North Yarmouth, Me., mother of Miss Marion MacGown, who sailed for North China in September, 1908, kindly shares with us this letter from her daughter. It was written for her parents with no thought of the printer.)

WE have had another big dust storm. It is going to be warm soon and the ice is going out of the river. All day and most of the night we hear the men pounding on their boats, repairing them for use as soon as the river opens. No self-respecting American river would freeze anyway with weather no colder than we have had, but Chinese cold seems to be "different."

Mr. Chau Bo Lin was at church this morning; the educator who became a Christian last year, and has been in America on a Commission. After the sermon they asked him to speak, which he did at length. I could not understand so much as I wished, as he is from the South and so his dialect is rather different. He gave something of his own experience. He first spoke of the three parts of man—body, mind and spirit, and told how one exercises the body and mind to make it grow strong, but said that many neglected the spirit. Then he told how he, though his body and mind were developed, had been a pessimist. (He sprinkled in English words now and then, which assisted me. That was one of them.) He told how he had talked with Mr. Robertson and others, and they had told him the Christian doctrine. He had said "It is good"; but still it did not enter his heart. Then finally it did and he accepted it. Though I could not understand many of his words, I could his face, and it shone with a light that Confucianism never gave to him or any other man.

I got much more of the sermon. Mr. Chen speaks clearly. Then he read from Mark, and the Gospels are my strong points, on account of reading John. I could follow all he read—the triumphal entry into Jerusalem, and the incident of the fig tree which was the basis of his sermon, with its application to the Pharisees, and then to ourselves, to be real in our hearts, and not simply to appear well on the outside.

My first convert appeared to-day. He is not really a convert at all but a small boy—ten or so, I should say. He lives in the village right beside us. The first time we saw him was one day when Mrs. Eastman and I lost our way coming home from the university. He knew we were off the track and wanted to guide us. Since then, whenever he has seen us, he has burst into smiles and walked away with us. One day we heard several of the children egging each other on to follow us, and all were apparently a little timid. Then he appeared at my side saying, "I dare go with you." To-

day he appeared with another boy. He is a very bright, attractive youngster and well worth pursuing. If I could talk I should try to get acquainted with his family. Mrs. Eastman thinks I ought to be glad to be able to say enough to get him to come to church. I suppose this incident illustrates the difference between the old days and the present time. Now the people



YOUNG CHINA

are easy to reach, and willing to be reached. It needs more workers rather than more chances to work. All the people around us seem friendly. There were several new women at church to-day and when I can get out among them and show some interest in them, there will be more.

I now have a pupil—a Chinese girl—I am teaching her arithmetic. She is a nice child. There are some difficulties in the way of explaining factoring and fractions in Chinese, especially as the terms have no connection with what I have studied. However, she seems bright and catches on easily, and it is excellent practice for me. She stays and talks with me after the lessons. One day I showed her on the map where I lived and how I came to get to China. She enquired about all the members of my family and wanted to know if I was not homesick. She asked if my father and mother could read Chinese. I showed her your pictures. She liked father's picture because he had a moustache. Mrs. Peck says a moustache is one of the five

happineses of China—the other four being “old age, a son, riches and official position.” She is nice to talk to, because if I do not understand one word, she will use another and keep on till I do understand, also she corrects me if I say things wrong. One day she spoke of Miss Porter and said she had black hair, which she seemed to think a virtue on Miss Porter's

part. I said, "Yes, in China everyone has black hair. In America we do not all have the same color." "No," said she, "yours is yellow." "Well," I said, "I should hardly call it yellow."

I am not sending you many missionary items lately, but I cannot make them up, and exciting things do not happen every day. We really lead a very quiet life, Mrs. Eastman much more than I, for she almost never comes to the settlement. I need to see Mrs. Peck often. I discovered yesterday why. It is because she is really interested in me and likes to have me run on talking about unimportant things just as I can do at home. I have always had some one to take that sort of interest in me, and perhaps did not appreciate it until I got where I could not get to my home or my intimate friends. So Mrs. Peck has to take the place of father and mother and friends—naturally she cannot do it, but she is the nearest approach to it in sight, so I value her, not only for herself but because she somehow seems a type of all the dear ones in America.

This is the end of my twentieth week of study, so I will report progress. I now know 1,283 characters, have studied 24 of "Metier's Lessons," and read seven chapters of John and half the catechism, and can write 280 characters, besides the 214 radicals. I have really read more of John to myself but not with my teacher. I hope, in time, to have some slight familiarity with the Chinese language.

This morning my teacher told me I read John well, as if it were familiar, but I have had an awful time with it. It is easy enough to understand, but to read it along smoothly, as if it were English, has bothered me. I would go stumbling on and then run up against a stump all out of breath just as children do when they begin to read in school. Last week I set to work and ground away on it, and finally succeeded in getting his commendation, which he very rarely bestows. That was a great comfort to me.

Wednesday afternoon Mrs. Ewing and I made some Chinese calls. First we called on Boo Feng's family here in the compound. The mother has begun to bind the oldest girl's feet, and we wished to remonstrate with her. Dr. Stanley had already spoken to the father, but he is not the one who is doing it. The mother is not a Christian, nor are her family. She told Mrs. Ewing that Hsioo Kenei, who is about ten, ran and jumped about too much for a girl of her age, also that they had so many girls they could not educate them all, and if she were not to be a scholar, there was no need of her having big feet. The real trouble is that she fears she will not be able to find a husband for her if the girl's feet are not bound. Mrs. Ewing held forth to her, as it seemed to me, tactfully and forcefully on the reasons why she should not bind her daughter's feet. I think it all had little effect. The old grandmother who was there was in favor of having the feet bound. The

father came in while we were talking, and said he would see that the feet were unbound. We told him they could not stay in the compound unless they unbound the child's feet. This may bring them to terms. The father is as good as gold, but he naturally does not look upon the matter as we do, and feels it is something belonging to the province of the women of the family.

We also called on the family of my pupil just outside the compound. They have a neat house and are very pleasant. Several other women came in while we were there, one of them smoking a cigarette. Mrs. Ewing managed to enter into conversation with her about it, and found she smoked opium too. She said she hated it and had tried to break off, but it made her sick. Before Mrs. Ewing had finished talking with her she threw her cigarette away and said she would smoke no more opium. But of course she will. It is a fearfully hard habit to break, and after all, her incentives to make the effort are not very great, living in a non-Christian atmosphere as she does. Perhaps we can do more for her some day. Mrs. Chen is going out among the women two days a week and is interesting them. More come to church than formerly. At another house where we called was a tiny baby, not a month old. They look very funny in the same kind of clothes that grown-ups wear.

Monday Mrs. Ewing and I went to the settlement to call and were caught in a delicious snowstorm which felt like home. The next morning was more like New England than anything I have yet seen, frosty and snowy, a soft snow that clung all over the trees—what few there were to cling to. About six inches of snow fell—an immense amount for North China. The snow melts in a few hours and is almost as good as rain. We are glad to have it come, both because it is pretty while it lasts and because when we have snow we do not have dust. It also helps the crops. All the farmers are rejoicing to see the ground moistened up a bit before planting begins. It will save much hard work irrigating, and be more effective. I tried to make my teacher see the beauty of the snow, but could not rouse him to any great pitch. I told him how we had big forests in America, and how lovely they were when covered with snow like the four trees we could see from my window, and how I used to ride through woods on my way to school in my young days, and tried to make him see how beautiful they were.

He was not as much interested in the snow as in the story of the blind man that we read from John this morning. It is thrilling to read John with him, and think that never in his life has he read it before. He has read some of the other Gospels, and other parts of the Bible, but not John. I told him the blind man was nice before we began to read. He was much interested as we went on, and greatly pleased to hear him stand up to the

Pharisees and tell what he knew. When he came to the verse, "For judgment came I into the world, that they which see not, might see, and that they that see might become blind," he said with great glee, "That has a good meaning. The Pharisees thought they knew more than the blind man and really he knew more than they did." I had quite a time explaining to him what Pharisees were. He thought they were men from some particular place named Pharisee, as they are called Pharisee men, just as one would say Hsiku men. My vocabulary does not include "sect," but I gave him some idea finally. I held forth in a manner which surprised myself on the difference between Confucianism and Christianity, which he told me were just the same. I got interested in my subject, and almost forgot I was talking Chinese. He agreed with all I said, and said he believed it. But his belief is only of the head. He is a fine man, who would be of value to the church.

Mrs. Ewing and I called on a Chinese family at the settlement Monday, as well as on some foreigners. The man of this family is a Y. M. C. A. Secretary and speaks English very well. It is a very nice family, with three sweet little girls. A relative was dying in the next court, so we did not stay very long. It is not a very comforting way in which they die. When the relatives see one can live no longer, they array him in the clothes in which he will be buried, take him off the kang, or bed, that that may not be polluted, put him on a board and wait for the last breath. The moment the person is dead he is put into his coffin. We passed a funeral procession the day we went down to the settlement, much the biggest one I have seen. There were many mourners, dressed in white, some much decorated, spirit chairs—in one of which was displayed the picture of the deceased—bands, banners and priests. In front they carried orange banners, also a big chair borne by six men, clad in orange, the imperial color. We thought it must be the funeral of a high official. My teacher said it was that of a scholar, and that he himself would have the right to have orange banners carried at his funeral. The body was not carried—my teacher said it must have been the preliminary procession the day before the funeral.

STATION CLASS WORK

In another letter Miss MacGown tells of this important work :—

WE are having a station class just now here in Hsiku. Miss Porter came from Peking to start it for us and will soon come down again at the close. Meanwhile, everything seems to be going smoothly with the Chinese teachers under Mrs. Ewing's guidance. There are forty-seven here, including

teachers and babies. Most of them come from our out-station, Ching-Hai. There are several children, but most of them old enough to study at least a part of the day. The very little ones are learning to repeat their Tri Metric Classic; the older ones are learning the Catechism; the women themselves are reading the book of selected texts and prayers with which they always begin; or, if they have finished that, the Gospels. There are some very bright ones who will read a good deal in the twenty days. There are some who are old and stupid and who can learn only a very few characters each day. Those are the only ones I have been able to help at all. The first day or two when we were a little short of teachers, I taught some of these old ladies. I had learned the characters on the first few pages of their book and had little fear of their catching up with me. It requires concentration



WOMAN'S STATION CLASS, NORTH CHINA

if nothing else to work in the room with twenty odd women all studying aloud. In a short station class we do not try to break that national habit. It is exceedingly interesting work, for, bright and stupid alike, they all seem dead in earnest. After all, it is the spirit of Christianity which we want them to get, and we cannot help feeling that perhaps the very slowest ones may get an extra share of that.

Each morning Miss Porter or Mrs. Ewing has an hour's service with them, song and prayer and the explaining of various fundamental Christian truths. Last Sunday morning Miss Porter met those who are already church members and talked with them about the vows they made when they joined the church. They listened most intently and quietly, and seemed to realize something, at least, of what it meant. It is surprising to

me that these women, brought up as they have been, comprehend as much as they do of the meaning of Christianity. Of course they often go astray and try the souls of the missionaries, but somehow, when we compare their lot with ours and then remember our own shortcomings, it seems to me easy to have patience with them.

They study in the morning until twelve, and again from half-past one until half-past four in the afternoon. Miss Porter has gone over several times in the evening and found them still studying. They also have prayer meetings among themselves in the evening. Miss Porter spoke to one of them one evening when she was there about training her little boy. "Oh yes," said the woman, "he can pray," and then to the child, "show Miss Porter how you can pray." So the little fellow rolled over in his quilt until he was in a semi-kneeling position and made his little prayer. Then his mother said he could repeat the verse Miss Porter had taught the women, and repeat it he did. It was, "My grace is sufficient for thee, for my strength is made perfect in weakness"; a verse which is rather complicated in its Chinese translation—so much so that Miss Porter would not have thought of trying to teach it to that small child.

It is too early yet to gather up the results of the class, but we are hoping for much. Another year, if by then I can go to them, we will have only those who do well enough to be able to teach others come here and help the rest at their own villages. This work among the women appeals to me very much. I am not at all sure that I shall not do the evangelistic work rather than the educational in that far off day when I have a colleague. Everyone I see seems to need a colleague, so I take it for granted I shall not have one right away.

GLIMPSES OF A BORDER LAND

BY MISS ABBIE G. CHAPIN

(Miss Chapin is supported by Christian Endeavor Societies, and her letters to them are full of interest.)

THREE women have recently unbound their feet here in the little Kalgan Church. That may sound like a small thing for which to exult and praise God, but not to anyone who knows of the power which that custom still has in these parts. These Christian women have not been able, in the past years, to come to the point of facing the ridicule and contempt of others, and doing this hard thing for Jesus' sake. Two of them had what are called "false feet," that is, their feet, although bound quite small, were much larger than the shoe would indicate, as the heel was propped upon

an inclined block of wood inside the shoe, and was up where one's ankle belongs, so they really walked almost on their toes. But the third woman, who is the wife of a native preacher, and the hard-working mother of four children, had "real feet," or in other words they were bound so closely that the toe and heel nearly met. Then they were enclosed in a tiny slipper only five and a half inches long, while the instep was pressed up in a large hump. Her feet in their new, natural-shaped shoes are little larger than those of her five-year-old daughter, and will always remain pitifully misshapen and crippled, yet the flat sole is easier to stand and walk upon, and



PEOPLE ON THRESHING FLOOR NEAR KALGAN, NORTH CHINA

she has the joy of feeling that she has done what she could to consecrate her feet to God, and throw her influence on the side of reform.

You know, perhaps, that Kalgan is on the boundary line between China proper and Mongolia. We see many Mongols on the streets as they come down to trade horses and cattle for cloth and grain and other things. Never have such throngs of them been seen as during the past few months. Thousands of Mongols, men, women and children, have made the pilgrimage to Peking to worship the Dalai Lama. This dignitary is the head of the Buddhist Church in Tibet and Mongolia, and is considered by them to be the

reincarnation of Buddha. The succession to the office is now determined by lot, from the names of children whose birth about the time of each Lama's death is marked by some supposedly miraculous sign. The real power is in the hands of subordinates who manage to put the Lama out of the way when he gets old enough to have a mind of his own, but the present incumbent has been allowed to live to the age of thirty-two.

When the British made their successful expedition into Tibet five years ago, the Dalai Lama fled. After various journeyings and stoppings he came with his large retinue of thousands to make a stay of several months in Peking. The Chinese do not worship or reverence him, but for political reasons he was welcomed with ceremony and entertained as the guest of the government. At that time throngs of Mongols traveled from their far away grassy plains over weary miles of mountain roads and dusty valleys, hoping to lay up merit for the future life by bowing before this selfish, sensual, ignorant man. They offered their gifts of silver, which in many cases meant sacrifice and suffering to the bearers. The recipient, meanwhile, rolls in his acquired wealth, and sends servants as far as Shanghai to purchase all sorts of European goods and "gimcracks" which have tickled his fancy.

During our recent journey down to Peking and back, we had opportunity to watch the pilgrims coming and going, sometimes in such numbers as almost to block the road. Here we would see a jolly party on horseback, racing along with song and shout, while perhaps the next party would be toiling on foot with heavy burdens on their backs. We saw many an old grandmother so shrivelled and bent that she looked scarcely larger than the baby tucked in beside her in the tiny ox cart. Once in awhile there would be a large party on camels. These people were dressed in furs from head to foot. Loads of household goods, such as tents, little stoves, bedding, sacks of grain, etc., were piled upon other camels. They showed by their costumes that they belonged to the more remote tribes and had journeyed all the way from the borders of Siberia. All were bent upon the same errand—to us so sad and fruitless—the seeking of peace where it could not be found.

The Mongols are more superstitious, more bigoted, more devout in their religion than the Chinese. For this reason, and because of their roving, nomadic life, missionary work among them is very difficult. James Gilmour, of sainted memory, spent many years of his life among them with little seeming outward fruit. But such work and seed-sowing cannot be lost. God's harvest time must one day come. Then we shall see Christian Mongols. Pray for the few Swedish missionaries scattered among

them, in their isolation and loneliness. These servants of God are doing a hard work with faith and patience. And pray for Kalgan, which our Board feels it can no longer occupy, for lack of funds. The railroad from Peking to Kalgan is almost completed. This will make it a strategic point. God must want us to raise money and workers to "Hold the Fort" here and press on to territory farther north, when thousands of Chinese immigrants are taking up land on the Mongol plains.

STATION CLASSES

The first station class was held at Yen Chin, a market town about eleven miles from Tung-chou, where twelve women and girls studied the whole or part of the twelve days' session. Being delayed by sickness in our household, the Bible woman, Mrs. Chao, went by herself, and on my reaching there a week later, the class was running nicely, with the help of a Christian girl who had studied in Tung-chou. Throughout the class the interest and spirit of harmony were gratifying. In our Tung-chou classes there is generally a quarrel of some sort before the month is over. This is not strange when one considers what it means to gather a number of newly converted and heathen women, often strangers to one another, and place them and the babies they have to bring with them, in such close quarters for a month. In spite of this, there was no trouble in the Yen Chin class. Three of the women had attended a class in Tung-chou, and so felt their responsibility toward those to whom study was new. It was, indeed, encouraging to see that three of the most earnest ones were, but a few months ago, among those women of whom I wrote last year, asking for them your prayers, as they were persecuting the men of their families who had become Christians.

You may be interested to know that the expense to us for the twelve women for twelve days was six dollars. Fifty cents per day for the whole class provided their fuel, lights, corn meal and millet. As is our custom at Tung-chou, they were expected to provide their own cabbage, salt, oil, tea, etc., but the little group of Christian men at that place took up a collection and donated these things, also giving the women a meal of white flour the closing day. That dinner of "dough strings" was a "show" to us, but a delight to their hearts. The flour is mixed with water only into a very stiff dough, and then rolled out and cut into long, narrow strips. These are boiled, then plunged into cold water to toughen them, fished out into bowls and covered with a dressing of meat, oil, mushrooms, etc. When they are eaten one end is introduced into the mouth by means of the chopsticks. It is good form to secure the rest of the string by sucking it in, rather than biting it off, so there is "music in the air" during the meal. The quantity con-

sumed by that crowd without any alarming results would have shaken the foundation theories of an American physician who had not lived in the Orient.

As I write six women are studying their gospel primers and catechisms out loud, while the baby and his eight-year-old sister lie sleeping through the babel of sound. These six and the little girl have studied right through, while three others stayed for only part of the time and left for various reasons. I want you to know these women as they are a representative group:—

Mrs. Li, the only one who has studied before, having attended one class in Tung-chou, united with the church on probation several years ago, but because of a tendency to revert to an old habit of pilfering grain when glean- ing in the fields, she has not been allowed to come into full membership. During these past days, however, her whole manner and words and prayers have led us to believe that she is truly trusting Christ as her Saviour and is trying to pattern her life after his commands. Her husband is an opium smoker, and they are reduced to poverty. Two girls and a boy are at school in Tung-chou, but the little four-year-old at home is the naughtiest, most ungoverned youngster imaginable. Such days of intimate touch with these women give many opportunities to try and help them learn something about the care and training of their little ones, but it is slow work. One only wonders that as many live to grow up as do, and that there are not even worse results in after life than there are from their poor dwarfed, untrained little souls and neglected bodies.

Mrs. Wang, under thirty years of age, homely and coarse, yet kindly and tremendously in earnest about study, is the wife of a church member, and is, herself, on probation. They have been steadfast under much petty persecution from unbelieving relatives, and are the only Christians as yet in their village. She has made wonderful progress in reading, these ten days, and in the amount of new truth taken in. Very little time has she spared for her baby these few precious days of opportunity, but the eight-year-old sister is bribed with pennies or driven by threats to pack him around astride of her neck while she holds on to him by one leg. He, meanwhile, smears his stick of candy over her hair or pounds her head, now gleefully, now wrathfully. We have become very fond of the dirty, cute, irresistible little fellow. When he is asleep or with the mother then his sister studies a little.

Another bright woman is Mrs. Jen, over forty, and not a Christian. We hardly understand her motives for joining the class, but they seem to be a mixture of desire to find work in Tung-chou for her husband and son, and a Christian husband for her daughter, so that she will not be ill-treated.

On the other hand she enjoys study and seems to believe somewhat in the truth, for she prays for certain things, especially the healing of a little son sick with an incurable disease. Being a woman of quick temper, and her children resembling her, the family are continually quarreling. Her eighteen-year-old daughter-in-law, also in the class, is the drudge of the family. Neither husband nor mother-in-law have any liking for her, and consequently abuse her. It is true she may be childish and heedless and given to answering back and giggling, but the poor child loves us, and has studied hard. A light comes into her lusterless eyes when she tells us that since she has learned to pray she no longer plans about a way to end her life, as she did before.

One morning we heard a row and crying in their yard, and the elder Mrs. Jen came over to say that her son was thrashing his wife. The mother-in-law said that the girl deserved it because she carelessly soiled a garment she was making for her husband, and then got spunky when he ordered her to rip and remake it, as she preferred to come over to class. The other women all ran over, Chinese fashion, to hold him off and make peace between them. The whole thing made me fairly sick, but in the afternoon the girl came back with head, hands and wrists swollen and discolored from the blows of the rattan duster handle he used on her, and her eyes swollen with weeping. Yet she was ready to laugh over it in the pathetic fashion of those who get hardened to cruelty. When her husband came brazenly into the little service on Sunday, she seemed pleased enough and begged a catechism for him, saying he would study it and teach her evenings.

The other who stayed through the class is Miss Chang. Her mother came at first, but was very slow at learning, and anxious about matters at home, so she went back and sent her daughter, a bright, lady-like girl of fifteen, who would so gladly unbind her feet and go to school, but is prevented by the heathen family into which she was betrothed in infancy. Her father drinks and smokes opium, but the mother and a dear, old, blind grandmother have become Christians. The girl has read through the gospel primer, and is now learning the hymn, "He leadeth me," to teach her grandmother. The women are all anxious to sing, so we devote a half-hour three times a day to singing, out of the seven hours which we spend daily sitting Turk fashion on the kang around little tables. Some of the results are far from musical, but the singers enjoy it just as much, and the hymns will be such a comfort to them in days to come.

At our informal evening worship, after the Bible woman has read and explained a parable, and three or four have made their simple, broken

prayers, we often linger and talk for some time. They tell of their lives in the past, or of their new experiences since trying to follow Christ, or their special trials and hardships. Then we give words of help and advice, or answer their questions about the great, wonderful, unknown world outside their narrow horizon, or about the blessed life hereafter. These are the times that send one to her night's rest on the kang, feeling that it is all more than worth while, in spite of a body and heart weary from the contact with dirt, vulgarity and sin. They have brought new glimpses of the Master himself, who has come down into it also, and is leading out those who shall be saved and transformed into his image at last. Thank God, we may thus be workers together with him who "went about all the cities and villages preaching the gospel of the kingdom."

God help us to be faithful, each in his place.

THE CALL TO WOMEN FROM STRICKEN CILICIA

BY MRS. ISABEL TROWBRIDGE MERRILL

(This appeal came to us too late for our August issue, but the need grows daily more urgent as winter draws near, and these desolate ones must face bitter cold as well as hunger and unspeakable loneliness.)

BY far the greater proportion of the surviving Christians in the recent massacres in Turkey, and in some places the only ones, are women and children, and most of these are utterly destitute, possessing only the clothing they were wearing. This fact is of itself sufficient reason why the call from this stricken land should appeal most loudly to the hearts and sympathies of the women of this country.

The work of the Woman's Boards has been affected to a large extent. The girls' school in Adana was the scene of many of the saddest events, as well as the place of refuge for hundreds and later a hospital for the wounded. Eighty bullet holes were counted in the walls and roof. Many of the out-stations where the Woman's Board had schools and Bible women have been wholly or in part destroyed. Because of the disturbed condition of the country, and also because so many of the fathers and wage-earners have been killed, the people will not be able to send their daughters to the higher boarding schools. City parents will be afraid to trust their daughters away from home as village teachers. The chief problem facing many of our people will be how to get enough to eat, and for the time being this will have to take the precedence of all else.

These effects will best be understood by describing the conditions in one

or two out-stations regarding which we have had some particulars. One of these is Hassan Beyli—a large village in the Amanus Mountains, which for many years has been one of the most promising places where we had work. This village has sent an unusually large proportion of girls to the seminary at Aintab, and of recent years the people have shown considerable enterprise in helping themselves. The women, though very poor, and seldom having any ready money, have done much for their little church. They have made curtains for the windows and mottoes for the walls. With their contribution of butter, goats' hair and cocoons they raised the money for an organ for the church. Each year they made underclothing and stockings for the hospital at Aintab, and after the seminary fire they sent money for the large clock that hangs now on the wall of the study hall. Last year the people themselves raised money for the support of a separate boys' school, which was started last September, besides promising two months' salary for the teacher of the W. B. M. school. Through the work of the Bible woman, Guillu Koundakjian, nearly all the younger women and girls of the town had learned to read, a statement which could not be made for many places in Turkey. The women had begun to plan to have a kindergarten which they expected to support themselves.

What is the condition of this village now? The dear old pastor, Rev. Hagop Koundakjian, who has been called "The apostle of the mountains," was killed with one of his sons, while another son has disappeared, and eighteen other men of the Koundakjian name were among the slain. Only five of the Protestant men are left alive. All the houses in the place were burned and even the foundations dug up in search of plunder. The church is gone, the school is gone, and the teacher too, a young college graduate. Nearly all the inhabitants who survived, mostly women and children, were taken to Baghche and Islahieh, where the government gave them a ration of black bread. Dr. Shepard, going to them from Aintab, found these refugees in the utmost destitution, and he says the bread was hardly sufficient to support life. The women and children were trying to eke out this allowance by gathering roots and herbs on the hills. And just at this juncture, had it not been for his protests, the government would have sent these miserable people back to their ruined village, with no shelter, no protection, no bedding, no clothing and no food, beyond the promise of the black bread.

Much the same story of wretchedness might be told of the town of Kessab, near Antioch, another of our most hopeful out-stations, particularly as regards women's work. Miss Chambers, the missionary here, had gone to attend the mission meeting at Adana, so here also the people had no one to

whom to flee. They heard of the approaching Moslem mob and the women fled to the mountains the day before, carrying their babies and a few possessions on their backs, while the men stayed behind to defend their homes. But Kessab, too, was burned, including, if reports are correct, the girls' high school and the mission house. Miss Chambers has now returned there to do what she can for the people, who, like those from Hassan Beyli, were to be sent back to their "homes." But what discouragement and difficulties they have to face, and what have they in store for them but famine and starvation, not to mention their hopeless sorrow over loved ones gone, homes devastated, schools and churches in ruins?

In contrast to the massacres of 1895-96, at this time a great many women and children were killed without mercy, in the effort to cut off the whole

SOME OF THE Christian population. Many more were carried off by Turks
SUFFERERS. and Kurds to a fate perhaps more dreadful than death.

Some had marvelous escapes. One such was Blind Mary, the teacher of the school for the blind in Oorfa. When the church in Osmanieh, where so many of the pastors lost their lives, was set on fire, she, with the other women of the party, was taken to the government house, and later obtained permission to continue her journey to Adana, which she did, together with the wife of the pastor, former matron of Marash College. These two women came on in company with an English tourist, and were the sole bearers of the awful story of Osmanieh. The young woman who was teaching in Hassan Beyli was carried off by a Kurdish chief, but succeeded in getting word to her relatives in Aintab, and through the kindness of the governor there was at last returned in safety.

Another still more remarkable instance was the case of the wife of the pastor at Fekke. When her husband and the other pastors of the Hadjin field were killed at a Circassian village, she was a witness of the tragedy. Though stabbed herself again and again and left for dead, she recovered enough to drag herself through the grain fields, and finally reach Sis, to tell the Christian friends there of the fate of her companions.

Mariam Arakelyan, for many years superintendent of the work of the Woman's Board in Kessab and vicinity, fled from her home there just before the place was attacked, and hid with some other women in a cave in the mountains. They were discovered, and the men who captured them took all they had in the way of money and ornaments and even most of their clothing, Mariam, herself, being left with only her underclothing. Her captor urged her three times to become a Moslem, promising to protect her if she would, but she refused, telling him she would never yield. Just at this point some friendly men in the party, on finding out that some of the women

and children were relatives of a well-known physician, took their part and conducted them in safety to a Turkish village, to the house of a Greek priest. Mariam writes that the men had already drawn their knives to kill the children, so we can perhaps realize what a narrow escape it was.

Mariam Koundakjian, pastor's wife at Hassan Beyli, having lost home, all her possessions, husband, two sons, besides nearly all the men of the large family, was among the refugees at Baghche. Her youngest boy she had with her, having saved him by hiding him repeatedly under her skirts. Gulizar, a former teacher in the Hadjin Home, and for two years the happy wife of the young pastor at Adiaman, had remained at home while her husband went to the Conference. Her first baby, a little son, was born just after she heard the news of her husband's tragic death. Mariam, the wife of our faithful and beloved Pastor Giragos, of Severeke, was in Oorfa when the news of the old man's martyrdom reached her, and we are told that, hiding her own sorrow, she went out at once with Miss Shattuck to comfort the younger widows who had had the same heart-breaking news. There were four wives of pastors in Oorfa and the near-by village of Garmouch, and to all came the same sad message. Miss Trowbridge writes of one of them—Hripsime of Garmouch—that she received the news very calmly, and later wrote a beautiful letter to her own family, and she adds, "Thank God that there is such a faith, trained before, to hold fast when such a storm comes."

Another sad case is that of Louisa Heghinyan, a graduate of the girls' college in Constantinople, and wife of Pastor Nazaret, of Marash. For several years, while her husband was studying in Scotland, she taught in Marash College, or worked as a Bible woman in Killis. When at last she and her little girls were joyfully anticipating her husband's return, he was thrown into prison in the capital; we feared at first for a long term, but at the proclamation of the constitution in July last he was released, and returned to his church and his people, where he has worked efficiently for nine months. Pastor Nazaret was in the little company who witnessed with their lives at Osmanieh, and gentle Louisa Hanum is again alone with little Rosa and Marie, and her memories of the short year with her husband.

1. *We can use our influence to help forward the relief work.* Money has not come in as was hoped. In Adana city alone 14,000 are

WHAT CAN WE DO? dependent on the missionaries. Foreign business men have closed their factories and gone away, so that there is no work, even though the people had the strength and freedom to labor. Shopkeepers have lost their shops and artisans their tools. The 6,000 soldiers now stationed there are eating up the provisions of the city. People

who venture out to work in the fields are attacked. Epidemics are carrying off many, and this is only in one city. Some in this country seem indifferent to these needs, because they think the Armenians themselves were to blame for the outbreak. Would it not be well to take pains to find out the facts in the matter? Even if a few unwise hot-heads did make a disturbance, surely that is no reason for denying the help we could give to the thousands who were loyal and innocent. The leading Mohammedan paper in Constantinople testifies to the fact that the massacre was ordered and organized from the capital, and recent letters show that similar orders were sent to other provinces in the empire, but not carried out. Of course, these people cannot be fed on charity forever, and in five months winter will be upon them. There is need for far-sighted planning for the future.

2. *We can plan definitely for the support of the widows of the murdered pastors and workers.* Nearly all of these women are graduates of our mission schools, and some have had college training. They are among our finest workers. All would be well-fitted to become Bible women, having already done much work of this kind. Moreover, the work of the Bible women will be all the more important now, especially in places where the churches have been left pastorless. The German committee, with which Pastor Lohmann is connected, has already taken prompt action in regard to the orphans, and has telegraphed to Marash ordering the German friends there to rent as many houses as may be necessary for their accommodation. One paper states that they are planning also a special home for the children of pastors. Cannot we, friends of this work in Turkey, plan to help at least some of the widows? To do so would not only relieve their need, but would secure to the work of the Woman's Boards some of the most efficient workers to be had.

3. *We must strengthen the work we already have.* The girls' schools of higher grade will need more than their usual appropriations, as the people will not be able to contribute to their support, or even to pay the usual fees in many cases. Appropriations for Bible women should be greatly increased, and the day schools in the villages not allowed to close, because of the inability of the people to pay their promised share of the salaries. Perhaps in some cases, societies or individuals interested in some special work may be able to find out the special needs of that place, as, for example, in cases where the school building has been burned. At this critical juncture in Turkey, let our hearts respond to the call, both for renewed activity in old lines, and for special help to those who have been brought to know Christ through our work in the past.

BOOK NOTICES

A Lily of France. By Caroline Atwater Mason. Published by The Griffith & Rowland Press, Philadelphia.

The Spell of Italy. By Caroline Atwater Mason. Published by L. C. Page & Co., Boston.

There are three gracious and gifted women whom we always think of together. They are warm, personal friends; their denominational affiliations are with the Baptist Church, and they are each prominent in essential service to the United Study of Missions: Mrs. Henry W. Peabody, the chairman of that organization; Mrs. Helen Barrett Montgomery, the author of one of the most popular of the series, *The Island World*, and lecturer at Northfield, Chautauqua, and other summer schools where the United Study is exploited; Mrs. Caroline Atwater Mason, the author of the second book in the series, *A Study of India*, and of much else. Her satire in *The Little Green God* on the large mental hospitality given to the false faiths of non-Christian lands in Christian America was very cleverly done, and the little brochure had a large sale. Now that Dr. and Mrs. F. E. Clark's book on *The Gospel in Latin Lands* is the second in the new series of United Study, Mrs. Mason's historical novel, *A Lily of France*, makes most timely and interesting reading.

The scene is laid in the days of William the Silent, and deals with the cruel persecutions of the Netherland Protestants by Philip of Spain and Alva. The love story of the Prince of Orange and Charlotte de Bourbon, who is, against her will, Abbess of Jonarre, gives us a glimpse into two white souls in striking contrast to the treachery and cruelty about them.

The book is a fine exposition of the animus of the Romish Church toward all who defied their sway in the sixteenth century. It is considered so historically accurate that the Prime Minister of Holland caused it to be translated into Dutch.

The publishers of Mrs. Mason's latest work, *The Spell of Italy*, have given us a most attractive specimen of the book-making art. Some fifty illustrations and a map of Italy enrich the volume. There are pictures of people as well as places, and some familiar reproductions of famous paintings and statuary.

On a very slender thread of story much useful and interesting information is given of the political situation in New Italy, and of the relations between the government and the Vatican. Entire chapters are given to Perugia, Siena and Verona, Assisi and other prominent cities. One chapter is devoted to "Authors in Italy." This book will be a distinct help to the study of *The Gospel in Latin Lands*.

Our Work at Home

THE NORTHFIELD SUMMER SCHOOL

BY MRS. J. E. BRADLEY

THE growing interest in the study of missions was well illustrated by the summer conference on foreign missions at Northfield, July 22-29. A program prepared by a committee from nine denominations interested in this United Study was most successfully carried out. The general meetings were held in the auditorium, which is the gathering place for all the conferences which have made Northfield famous. The object of this conference was to familiarize its members with the needs and opportunities of the work in Latin lands, as presented in the text-book for the year. It was a fine gathering of representative women, nearly all of whom wore the little white badge, which showed that they had registered for real study.

Our own Miss Stanwood, chairman of the general committee, had the oversight of all the meetings, introduced the president of each day and presided (in her own graceful way) over most of the larger meetings. One hundred and eight ladies from seventeen Branches represented the Congregational constituency. The other denominations were well represented, the total registration being nearly four hundred.

Mr. W. R. Moody gave us welcome at the opening services, and Mrs. F. E. Clark made the address, with vivid description of the work of the Waldenses. Each day at 9 A. M. a Bible reading was given by Mr. Charles T. Studd of Cambridge, England. A deep interest centered in him because of his conversion during his student days under Mr. Moody's preaching, and because of his great work in China and among the college men of England and the United States.

Mrs. Helen Barrett Montgomery gave a daily lecture on the study book, summarizing the history and present condition of the peoples of Italy, France, Spain, Mexico, Austria and South America.

Following these lectures, an hour was given each day to practical questions concerning missionary meetings and study classes. Mrs. Germond, of Connecticut, led these meetings ably, and much valuable help was gained.

The afternoons were free for diversions, or for drives to Mt. Hermon or elsewhere. An acquaintance social was held one day, and on another the denominational rallies took place.

The Congregational ladies met on the lawn in front of Betsey Moody Cottage. Miss Stanwood welcomed them, by Branches, and brought many practical matters to their attention. A few words were spoken by the missionaries present—Mr. Merrill, Mrs. McNaughton, the Misses Gleason and Matthews. At 6.45 P. M. each day, a prayer service was held on Round Top, the beautiful hill, sacred as the resting place of Mr. and

Mrs. Dwight L. Moody. Among the evening lecturers were Rev. J. P. Jones of Madura, Rev. J. E. Merrill of Aintab, Rev. Geo. L. Berry of the McAll Mission, Miss Clementina Butler, whose six years of residence in Mexico has made her deeply interested in "these our neighbors," Rev. Dr. Zwemer of Arabia, and Rev. Pierce Chamberlain of Brazil.

On Sunday Dr. F. E. Clark preached an eloquent sermon, far reaching in outlook, and coming close to the hearts of his hearers, as again and again he reiterated his text, "Watchman What of the Night," with its hopeful refrain, "The Morning Cometh." The missionary rally came Sunday evening after the tender Round Top service. Miss Stanwood presented each of the missionaries who were seated on the platform, and several made short addresses. Thus we were drawn closer to the workers and the Master they serve, and the inspiring services of the Sabbath closed with a benediction by Dr. Clark, whose very presence was a blessing. Only mention can be made of the other days of service and teaching which followed each other in delightful succession, of the great model Sunday school, with its six hundred and sixty scholars, of the reception on Saturday, given at the Northfield, or of the beauty and influence of Northfield itself. Each person who has once visited this sacred mountain top, must forever bear in his heart, a great longing to return—to breathe again its invigorating air, to see again its matchless landscapes, and to feel again the spirit of the great founder, whose life work and influence continues and extends in the hundreds of young people who are educated in Northfield's two great schools, and in the quickening of the soul life of its many visitors who yearly gather at its many conferences.

SUGGESTIONS FOR AUXILIARY MEETINGS

STUDY FOR 1909-10

THE GOSPEL IN LATIN LANDS

October.—The Gospel in Italy.

November.—Thank Offering Meeting.

December.—The Gospel in France.

January.—The Gospel in Spain, Austria, Portugal.

February.—The Gospel in Mexico, Central America, the West Indies.

March.—The Gospel in Western South America.

April.—The Gospel in Eastern South America.

TOPIC FOR OCTOBER

In this first meeting for study we may take up a few general questions whose answers will help through all the course.

What is the meaning of "Catholic"? How is the phrase Roman Catholic self-contradicting? Name other branches of the Catholic church. Name countries where the Roman Catholic faith prevails, and give approximately their population.

Meaning of "Protestant." When and why was this term applied to our branch of the church? Compare the so-called Protestant nations with the Roman Catholic.

Describe the organization of the Papal church. Speak of its missionary activities. What is the position of the Papal church in the United States? in your community? What doctrines do they hold which we reject, and *vice versa*?

To answer these questions and others springing out of them will involve study of histories, encyclopedias and magazines, but they are points with which intelligent women ought to be acquainted.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

THE forty-second annual meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, Wednesday and Thursday, November 10 and 11, 1909, with a delegates' meeting on Tuesday, November 9th. The ladies of Suffolk Branch will be happy to entertain delegates from a distance appointed by the Branches, and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names and addresses, with statement of Branch appointment, to the chairman of the hospitality committee, Mrs. J. C. Lane, 704 Congregational House, Boston, before October 1st.

WOMAN'S BOARD OF MISSIONS

Receipts from June 18 to July 18, 1909.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Auburn, Aux., Mrs. L. A. Wagg, 10; Gardiner, South, Miss'y Club, 3; Lovell, Col. at Union Conf., 5; Stow, Mrs. Charles Day, 1; Waterford, Aux., 3, 28 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Candia, Aux., 12.50; Candia Helpers, 5; Concord, South Ch., Evening Miss. Soc., 10; Dunbarton, C. E. Soc., 2; Farmington, Aux., 25; Gilmanton, Aux., 7; Hampton, Aux., 50; Keene, First Ch., Y. L. M. S., 5, C. R., 6, M. B., 2; Newport, S. S., 5; Salmon Falls, Miss Norcross' S. S. Cl., 1.50; Stratford Conf., 5; Tilton, Aux., 20, Mrs. Young's S. S. Cl., 8, 164 00

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Barre, C. E. Soc., 20; Burlington, First Ch., Aux., 25; Opportunity Cir., 25; Cabot, Aux., 8; Cornwall, Prim. S. S., 3.50; Hartford, Aux., 11.90; Newbury, C. E. Soc., 2.50; Pittsford, Aux., 61.50, Nickwackett Club, 3.56; Shoreham, S. S., 10; Springfield, Jr. C. E. Soc., 5; Westminster, West, Aux., 10.40, 186 36

LEGACY.

Bennington.—Margaret P. McIntire, by Harrison I. Norton, Extr., add'l, 639 35

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Seminary Ch., Sunbeam M. C., 4.50, South Ch., Home Dept., S. S., 30; Billerica, Aux.,

2.50; Lawrence, South, Jr. C. E. Soc., 75 cts.; Medford, Union Ch., Jr. C. E. Soc., 5; Melrose Highlands, Woman's League, 14; Montvale, Church, 5, 61 75

Barnstable Branch.—Mrs. C. E. Delano, Treas., Box 296, Falmouth. South Dennis, Ladies' Miss'y Soc., 17 75

Berkshire Branch.—Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield. Dalton, Mrs. Louise F. Crane, 100; Hinsdale, Aux., 18.62; Pittsfield, South Ch., Aux., 15.05. Less expenses, 6.68, 126 99

Boston.—Friends, 15; Miss Elizabeth J. Wilkins, 50 cts., 15 50

Cambridge.—Friends, through Mrs. E. C. Moore, 7 00

Essex South Branch.—Miss Sarah R. Saford, Treas., Hamilton. North Beverly, Aux., Len. Off., 10; Peabody, South Ch., Aux., 200; Salem, Tabernacle Ch., 1, S. S., Prim. Dept., 10, 221 00

Franklin County Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Orange, Aux., 4 00

Hampshire Co. Branch.—Miss Harriet J. Kueeland, Treas., 8 Paradise Road, Northampton. Hatfield, Aux., 26.01, Wide Awakes, 5.14; Northampton, Edwards Ch., Aux., 9.04; So. Hadley, Friend, 40 cts., 40 59

Lexington.—Mrs. C. C. Goodwin, 10 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Campello, Aux., 60, Jr. C. E. Soc., 5; Milton, East, Aux., 5; Quincy, Bethany Ch., Woman's Miss. Soc., 7, 77 00

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Shirley, Aux., 30; Westford, Aux., 10, 40 00

Old Colony Branch.—Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. West Wareham, Mrs. Julia R. Morse, 39 60

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Fund, Friend, 41.20; Chicopee, Third Ch., Jr. C. E. Soc., 5; Holyoke, First Ch., Aux., 91.50, Second Ch., Agnes R. Allyn Mem. Fund, 20, 157 70

<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Friend, 1.16; Auburndale, Aux., 7.50; Boston, Old South Ch., Aux., Friend, 2.50; Boston, South, Phillips Ch., Aux., 1.30; Brighton, Aux., 50; Brookline, Leyden Ch., Pro Christo Soc., 7.81; Cambridge, Pilgrim Ch., Woman's Miss. Soc., 17.30, Prospect St. Ch., C. E. Soc., 15; Dedham, Aux. (add'l Len. Off., 1), 10, Miss Martha C. Burgess, 100, Chicatawbut Club, 15; Dorchester, Pilgrim Ch., Aux., 14, Second Ch., Aux., 68.01, S. S., 10; Everett, First Ch., Inter. C. E. Soc., 2; Jamaica Plain, Boylston Ch., W. F. M. S., 15; Medway, Village Ch., Ladies' Soc., 10; Neponset, Trinity Ch., Stone Aux. (add'l Len. Off., 2.20), 9; Newton, Eliot Ch., 15, First Ch., Maria B. Furber Soc., 25; Newton Highlands, Aux., 7.76; Roxbury, Eliot Ch., Aux., 25, Imm-Walnut Ave. Ch., C. R., 5.34; Roxbury, West, South Evan. Ch., Anatolia Club, 40; Somerville, Broadway Ch., Aux., 10, Winter Hill Ch., C. E., 3.75; Waltham, Aux., 40, C. E. Soc., 5; Watertown, Phillips Ch., Aux., 17,	925 63
<i>Wellesley.</i> —Friend, 5; Wellesley College, Class of '97, 42,	47 00
<i>Worcester Co. Branch.</i> —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Gardner, Aux., 122.24, Helping Hand Soc., 3.71; Leicester, C. E. Soc., 12; Oakham, Sunshine Cir., 3; Southbridge, Aux., 17.82; Spencer, Y. W. M. U., 10; Ware, Aux. (to const. L. M's Mrs. C. E. Fenn, Mrs. J. Apperson, Miss Mabel Southworth, Miss Edith Sibley, Miss Jennie Cheever, Miss Ethel H. Naylor), 172.26; Westboro, Aux., 12.65; Worcester, Pilgrim Ch., Aux., 65.14, Jr. C. E. Soc., 5, L. L. B., 6.64. Less 58.80 received from Northbridge Aux. by error in June, paid to Treas. Woman's Home Missy's Assoc.,	371 66
Total,	2,163 17
LEGACY.	
<i>North Amherst.</i> —Alice L. Ray, by S. W. Russell, Extr.,	50 00
RHODE ISLAND.	
Friend,	100 00
CONNECTICUT.	
<i>Eastern Conn. Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Aux., 16.36; New London, Mrs. J. N. Harris, 440; Taftville, C. E. Soc., 5; Willimantic, C. R., 7, Jr. M. B., 1.20; Windham, Prim. S. S. Class, 1,	470 56
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fndd, 212.50; Berlin, Aux., 15, C. R., 9.49; Bristol, Aux., 20.17; Burnside, Aux., 9; East Windsor, C. R., 8.48; Hartford, Asylum Hill Ch., Girls' M. C., 38, Fourth Ch., Aux., 24.32, Dau. of Cov., 22.52, Park Ch., Aux., 5.50; New Britain, First Ch., Aux., 186.29, South Ch., Miss Mary L. Stanley, 32; Suffield, W. F. M. S., 5.74; Talcottville, M. C., 30,	619 01
<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven.	

Bridgeport, Olivet Ch., Aux., 8; Centerbrook, Aux., 15; Chester, Aux., 95; Cornwall, Aux., 35; Cromwell, Aux., 10; Derby, First Ch., Aux., 10.50; East Hampton, Aux., 48.50; East Haven, Aux., 12; Ellsworth, 12; Guilford, Third Ch., 14.25; Harwinton, 10; New Haven, Center Ch., Aux., 100; Davenport Ch., 18, Howard Ave. Ch., 35, Pilgrim Ch., Y. L. Cir., 30, United Ch., 464; Orange Aux., 56.25; Portland, Aux., 14; Seymour, Aux., 15; Stratford, Aux., 10.67; Thomaston, Aux., 3; Washington, Aux., 4.90; Waterbury, Second Ch., Aux., 11; Winchester, Ch., 4.46; Winsted, Second Ch., Aux., 72.35,	1,108 88
Total,	2,498 45
LEGACY.	
Elizabeth C. Munger, through Treas. New Haven Branch.	240 00
NEW YORK.	
Friend,	2 00
PHILADELPHIA BRANCH.	
<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux., 75, C. R., 8.38, Miss. Club, 100, Mt. Pleasant Ch., Aux., 37; Md., Baltimore, Associate Ch., Aux., 13, Jr. C. E. Soc., 5; N. J., Asbury Park, S. S., 5; Bound Brook, Aux., 36, Pilgrim Workers, 33; East Orange, First Ch., Aux., 101; Montclair, Aux., 76.85; Newark, Belleville Ave. Ch., Y. W. Aux., 7,	499 23
IOWA.	
<i>Des Moines.</i> —Miss A. D. Merrill,	5 00
CALIFORNIA.	
<i>Ceres.</i> —Friends, through Miss Hoppin,* 16; San Diego, Miss Susan E. Thatcher, 30,	46 00
*(Mass.—Williamstown, Miss S. V. Hopper, 10; T. H. Honolulu, Mrs. Mary S. Benham, 5, Miss Elizabeth Hardaway, 1.)	
GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.	
<i>Massachusetts.</i> —Gardner, Mrs. Milton A. Creed, 25; Whitinsville, Mrs. G. M. Whiting, 50; Worcester, Mrs. F. B. Knowles, 100,	175 00
Donations, Buildings, Work of 1909, Specials, Legacies,	5,291 71 226 00 5 00 44 50 929 35
Total,	\$6,496 56
TOTAL FROM OCT. 18, 1908 TO JULY 18, 1909.	
Donations, Buildings, Work of 1909, Specials, Legacies,	75,762 82 5,091 35 11,544 10 2,650 54 14,999 90
Total,	\$110,048 71

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A TRIP IN NORTH CHINA

BY MISS LAURA A. JONES

WE, the Bible woman and I, started for Hsiao Ch'en, November 5th. The distance is not thirty miles, but it was just after a rain, and the roads bad, and the poorly fed mules made less than seventeen miles the first day. We had to stop at an inn for the night, and fortunately it was an exceptionally comfortable one.

The next morning early we started for Hsiao Ch'en once more, and made it before breakfast, about noon! That is the way the Chinese all do when traveling. They like to start early and get in a good bit of traveling before they stop to eat. They devour any number of cakes and dumplings, which are to be had for a few cash along the way, but these are bought and eaten as they go. I draw the line at dumplings, but with an ample dressing of "hunger sauce" it is surprising how good the gritty cakes can taste.

On reaching our destination we found that owing to the rain, some misunderstanding and some neglect my message had not been sent to the women to come to the class, so no one was there.

Word was sent at once, and I decided to go on for another place ten miles away, but there was a river in the way, and as we could not cross we had to go around it, which made the road almost as far again. We had, however, a very nice visit with the people of the village, and the next day returned to Hsiao Ch'en. There had gathered a few women to begin studying by the time we got back, and with these we began, all the time expecting more, but they did not appear. One more came, and that was all. Altogether the class enrolled only ten women and girls, and two small boys just to make a disturbance. As some of the class were wanting to come to Pao-ting-fu to the six weeks' class that was to open here the early

part of December, and the rest were taking little interest in their lessons, I closed after ten days and started on to the place I was to teach the next class.

Ta Han was the name of the village, and 'twas forty miles further south. The days being so short that time of year, we had to start very early in order to make the place at which we planned to stop for the night. I settled with one of the "brethering" to hire me a cart that would be able to get me through to a place thirty miles on the way, where there is a church and comfortable quarters, so in the early morning we packed up and mounted our cart. 'Twas still too dark to see, so used my lantern to pack the cart. And when I saw that outfit I was glad I did not have to drive down Main Street in it, to say the least, for verily it was a spectacle! A country cart I knew it was to be, and I had said it was to have a mat cover, and sure enough it had. They had taken two tattered soiled mats and tied them together with bits of string, which, as we bounced along over the rough road, parted, leaving us a skylight, so to speak.

Then this fantastically covered vehicle was pulled by a once white, despondent old mule. The carter carried not a whip but a stick, with which he beat the poor beast most faithfully. The beast's back was quite immune to blows, so the carter whacked him about the head, but he only dodged, and it was only by striking his legs that he could be brought to a forlorn, limping trot. This was too painful to watch, so, being very cold, I walked much of the time, thus keeping warm and lightening the cart a little. That morning when we started there was a white fog, and as daylight came and the sun rose it changed to frost. Cold, oh, so cold, but beautiful as fairyland. Every branch and twig, yes, even the once white mule attained his natural color, almost, and the carter's cue and our tattered mat cover were white with feathery frost crystals. I enjoyed it very much when I walked, and by keeping a fairly slow gait the cart was not quite left out of sight, besides I did not know the way, so when I came to branch roads would have to wait for the cart to get within calling distance and ask which one to take.

Thus the day passed, but not much of the road, and night found us eight miles from the place we had planned to spend the night, and the "beast" about exhausted, but there was no inn, so we went on for another three miles where we found what they called one and asked for night's lodging. There were no rooms to be had at the inn, but the innkeeper said we should go to his home, so to his home we went, and on the way the small boys and hoodlums in general discovered us and in less time than it takes to tell it the street in front of the house was full, and as the room which that innkeeper called home was very small, and served as kitchen, dining and bedroom besides granary and storeroom in general, with a cloth loom in the middle,

there was not just a great deal of room to receive us in, not to mention the mob that wanted to see us. The room opened on the street and there was a paper window at one side and above the door a paper transom. The door could be shut but there was no keeping the crowd on the outside from tearing the window and transom, nor was there any way to keep the daughter of the house from letting in a few relatives and special friends when they clamored too loudly. I have said that it was boys who discovered us, and so it was, but as the word got out that such a thing as a foreigner (they had never seen one) was in town everybody came, men, women and children. Outside would come the call, "Open the door." "Who are you?" "I am your aunt, let me in." So she would be let in and with her would come everybody else till the little standing room was simply packed; then either the Bible woman or myself would clear them out and latch the door till the next time. I should say right here that the crowd was only curious and ill bred. No one angry but the old woman of the house, and she was not angry at us, but at the crowd. She "reviled deeply," so the Bible woman said. I knew she was "saying things," but am not up to her vocabulary as yet! Well, at last we decided to put out the light and see if they would not leave, so Mrs. Hsüeh crowded onto the kang with the woman and girl, and I spread my folding cot and we lay down in our clothing to wait for the morning. It came at last, but I had slept little for I expected that girl to get up any time and let in some of her aunts or cousins whom I feared might be lying in wait to look me over! But my fears were foolish for everybody seemed to sleep sweetly but the village watchman, who came by the door every hour beating his rattle furiously. He thought probably I would be afraid of thieves and beat his rattle to assure me that they were all scared away.

Early the next morning we started for Ta Han, which we reached at about noon. They were not expecting us for three days, and the man I had trusted to give the message to the women that I was coming had told the men, so the women did not know that they were to study till I arrived, and had neither time nor inclination for such things, or so they said at first.

If there are no men folks at home, a Chinese woman when asked if there is any one in, will invariably say "no." Well, we went to the house where we thought we were to stop. The old lady came out to the cart, but would not invite us to come in. We had come to stay, so told her so, and asked if she still had an empty room. She had but there was nobody at home. We asked if she wasn't somebody, and said her sons being away was of no consequence; and finally, much against her will, she decided we might stay, so we settled down to await developments and in the course of an hour the man who had taken my message to this village, and only half delivered it, came in, and I got further light on his ability at hearing things as he wants to hear them and telling them in the same way. I had said I would help

those who came from outside villages, half their food money. He had told them to come and that I would furnish everything. I had said that those of the place were to eat at home, that I would not furnish anything for them but the books they read. He had told the women nothing whatever, but had mentioned to the men to get ready for me by a certain date, that I was going to furnish food for all who would study. This had to be explained and I feared it would do much harm to the work, but it did not seem to. We were there six days and in the daytime we had but four studying, but of an evening and occasionally in the afternoon six or eight more would come in and study for an hour or two. They got some characters and we tried hard to help them to understand something of the things that "make for righteousness." These classes, though a great disappointment, were not quite the failure they at first threatened to be.

Having heard that Mr. and Mrs. Capen were to visit Pao-ting-fu at Thanksgiving time, I had decided to get home in time to see them, so arranged for a cart and animals that could hurry to come Wednesday morning to take me to the railway thirty miles distant. We would stop at the city of Tung-chou for the night and Thursday morning take the train that reaches here at half-past ten. We were up and ready to start by sunrise, but we waited and waited for that cart, and it has not come yet!

At last Mr. Chia succeeded in getting other animals and at eleven we started. A southwest wind was beginning to blow then, but 'twas not cold and the sky was clear, however we had not gone far when the dust grew thick, and as we got into the sand plain, which had to be crossed, the wind became fiercer and so full of sand that it was almost dark. The road was drifted out of sight, the sand plain lay before us as trackless as new fallen snow, the animals were blinded by the flying sand and refused to go, then the cover on our cart began to blow away. They gathered up the mats and put them on the cart (there was no spreading and tying them on again in the wind), and after awhile the storm passed to some extent, so we were able to make a village where we bought three or four pounds of cakes of which we all ate and gave some to the team, which, by the way, consisted of a forlorn old horse and a contrary little donkey driven tandem! The donkey would not pull and the horse could not do it all, especially when fagged and hungry, so we gave them some cakes and went on.

At last, long after dark, reached a place still more than eight miles from the railway station, but where we have some inquirers, and there stopped for the night.

The next morning the wind had changed to the north square in our faces, and the team, though somewhat rested, was far from what could be called in high spirits, but with an early start and the helper and I footing it, we made the train with twenty minutes to spare. Our watches were all wrong, but wrong in the right direction. They were fast, and I got home for dinner which made me "duely grateful," but missed the guests I had hoped so to see.

Such is life! I was ill from fatigue when I got home and utterly disgusted with everything, but since I am rested a little I am beginning to feel that perhaps it was not a so badly spent twenty-one days after all.

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ONE MILLION EXTRA DIMES FOR MISSIONS

OUR WATCH CRY: "A DIME SAVED FOR THE KINGDOM"

ENGLISH Congregationalists are raising for missions an extra fund of one million shillings. The Woman's Board of Missions of the Interior sends forth to its constituency a similar call. We ask for One Million Extra Dimes to meet present emergencies.

This amount will assure our budget of \$122,000, which includes \$15,000 deficit of 1908, and possibly erect some of the buildings endorsed at the Board Annual Meeting in 1908.

The need is urgent; the number of possible givers large; the investment by each is small; the dividends are certain.

Many hands and willing hearts will make this practical plan a glorious success. Board and Branch officers will do much, yet we depend on individual effort. Will you help?

Officers of Auxiliaries and Young Ladies' and Christian Endeavor Societies, Superintendents of Sunday schools and Mission Bands can promote the work. Why not ask each society in the church to be for a time a Lend-a-Hand Company, with a member of the Senior Auxiliary as Captain, and some officer of each of the Junior Societies as Lieutenants, each member to take from one to ten of the dime cards furnished by the W. B. M. I., and get them filled promptly with dimes, extra gifts, for work for the child wives and widows of India, the girls of Africa bought and sold like cattle, the women of China with bound feet and minds.

We are indebted to Miss Welpton, of Marash College, Turkey, for the original thought of the extra dimes. In May *Mission Studies* she makes the following helpful suggestions:—

The movement in England for a "Million Shillings" put into my heart a hope that we might, by our "denial schemes," and by all other special gifts we could make or get others to make, raise a fund known as A Million Dimes for Missions, and make the year, July, 1909-1910, a banner year.

"A Dime Saved for the Kingdom," our watch cry; a walk in place of a car ride; no ice cream sodas the day we go shopping; ironing our own waists, making some garment, rather than having some one else make it; small economies in dress, and a dozen other ways that you will remember. These all put together will make the Million Dimes for Missions possible in a year. These must naturally be extras, not taking from our regular gifts.

Women and children of the Interior will you respond? The women of India and China, of Japan and Turkey and Africa, of Mexico and Micronesia, will be asked to join in giving. Little children, brown and yellow, black and white and red, will send their piasters and their "cash," their annas and cowrie shells, fruit of self-denial, and precious in the Master's sight. Let us work and give for the coming kingdom.

For Christ, and in his name.

A TRIP AFTER THE UPRISING

BY MISS E. S. WEBB

ADANA, June 5, 1909.

I HAVE made recently a visit to Dürt Yole to take home the eight girls from that place who were in our school. It is one night by steamer across from Mersine to Alexandretta, and then six hours by wagon to Dürt Yole. During the drive we met several wagons and their travelers, both Moslem and Christian, the former usually carrying weapons, the latter without. The road seemed fairly safe, but we had a guard from the government. Apparently most of the fields in that region belong to Moslems. In many places they were reaping their wheat with the help of women and children. Near Enzerli we saw two or three groups of Armenian men coming from their fields.

All the Armenian houses of Enzerli and Ojablin, two villages near Dürt Yole, were burned, as also those of Najarlu, a village about eight hours distant, the inhabitants of these three places all taking refuge in Dürt Yole. Two of our preachers who were in the company from Najarlu compare it to the flight from Egypt. The younger children were put on the few animals found in the village, while all the rest walked. There were a

company of about one thousand, two hundred of whom were armed. All night and until noon the next day they hurried on, often falling over the stones, as they made long detours to avoid Moslem villagers. But with the exception of one family who lagged behind and were killed by the enemy, all succeeded in reaching Dürt Yole. They got in before the place was shut in by the hordes of besiegers, and were a great help in the defense of the place. All were besieged in this place for twelve days. The water supply was cut off, and they were under constant fire night and day for twelve days from some one thousand Moslem villagers crazy for blood and plunder. You already have the story from Mr. Kennedy, who finally succeeded in bringing the regular troops to their relief.

June 9th.—Yesterday those of our schoolgirls who have not been scattered to their homes returned from Mersine, about fifteen in number. One was the daughter of our Hamidah preacher. We were entertained in their house on our village trip last winter—clean, comfortable and thrifty would describe it, a happy, loving Christian home. Two days ago the preacher's wife came in from the village bringing her little baby, sick unto death, that he might have a doctor's care. She is stepmother to our Helen, one of our schoolgirls, but very much loved. It was most touching to see the meeting between the two, and to think of the wreck that has been made of this home. The father was killed at the government building where he had gone to beg for protection. A grown son who helped support the family was also killed, and also a son-in-law. The house was plundered and burned, and the mother left with four small children, utterly stripped of everything except the clothes they were wearing. Since then three of the children have been placed in an orphanage. The mother has drifted back here, and is now watching over her little baby who will probably die. The story of almost every woman one meets is simply a variation of this—a variation in the horrors of the way in which the killing was done, or in that the woman still has her children dependent on her, and does not know what to do with them.

Three of our largest schoolrooms are now being used as a hospital, and much of my time for the past week has gone to this work. I am planning to spend the summer here. Mr. Chambers and Miss Wallis also think they must not leave. But neither are in any condition to stand the hot weather, and I fear the result. We do not think it safe to go to a vineyard. It is said there are six regiments of Old Régime soldiers in the city, and only two of the New. Under these circumstances we cannot feel sure of the future. We cannot tell how it would be received in case Moslems are condemned. But the Lord reigns.

EXTRACTS FROM MISS WELPTON'S LETTER

MARASH, May 11, 1909.

Two sentences in your letter of February 27th come to me now with great meaning. In speaking of the three women who were called to the higher service this last year, you said, "Whoever falls or fails, the work goes on. The Leader never falters." And again with regard to reforms in Turkey, "Do not be discouraged if clouds arise—the sun will shine triumphantly." I believe both with all my mind, but, even believing, one looks over our desolated mission in these days with sinking heart. Pastor Heghinian of our Third Church in Marash burned to death with others in the church in Osmaniye; Pastor Stephan Hohannesian of the hopeful little Kharney Church killed on his way to Adana; the little church burned to the ground just ten days after I had written of it in report on village work: "It is just on the point of assuming self-support." Now, not only pastor and church are gone, but every Armenian man in the village at the time of the outbreak was shot and robbed, the bodies left unburied and the houses burned to ashes. Pastors from ten or more other places shot down either on the road to Adana or in their own towns. Yes, God will work with and for us and will not fail us. But it is hard to see how the places of these experienced pastors are to be filled and just where all the money is coming from to rebuild.

These poor Christians! In most places they are utterly defenceless, and can do nothing but stand and be shot when the hour strikes that has been appointed at the Palace of the Porte for their destruction. With Abdul Hamid in prison and Enver Bey in control of the army, things may be settled without a long and devastating civil war. But, humanly speaking, nothing less than a miracle can keep the Young Turks in unbroken control of government. All over the empire there are places like Marash where the population is wholly of the old party. In Marash it is stated on reliable authority that with the exception of the official class who come from Constantinople, Damascus and such cities, there are just two families of Moslems who are Young Turk Party men. It was with the utmost difficulty that the mass of ignorant "old school" Moslems were kept from general slaughter, burning and plunder in Marash during the days April 17-23 or 24, when it was allowed in so many places.

But in spite of all we do believe that sometime the right must prevail even here. There are hopeful signs. It was a miracle that the Reform party so quickly regained control after losing it for the length of time needed to bring about the massacre.

I wish to tell you of our two public meetings held recently—one the annual meeting of the Foreign Missionary Society, the other of the Home Missionary Society. The former is, as you know, a regular branch of the Bridge, and sends yearly a small contribution to our Board. The Home Missionary Society is in fact a "Volunteer Band." The members are those who are willing and can get permission from their parents to promise to teach in the villages. In the light of present circumstances, one understands why it requires so great heroism to make this promise.

Before spring vacation the public meeting of our Bridge Society (called Lighters of Darkness) was held. Only those who had at some time been members of the society were invited this year. As our Study Classes are taking the work in the little book, *Springs in the Desert*, one promising thing on our program was a paper on Mohammedanism. This was written two years ago by one of the seniors in her study of Comparative Religions. And here it is only just to say that in these recent troubled times the old way of searching houses and confiscating papers and books has not been practiced. So much to the credit of the new government. Certainly if the Reactionaries had not been again so quickly displaced from the power they usurped for a few days, all the old ways would have returned with redoubled force.

Charts of missionary work were hung and explained by two girls, and six others gave items of recent interest from different parts of the missionary world. My part was to tell of the work of the W. B. M. I. and of the relation the Bridge holds to the Mother Board. Our drawing teacher (a girl very clever with her fingers) drew a very pretty picture of the Bridge from an old prayer calendar, and beside it I wrote in large letters and figures the list of countries to which the W. B. M. I. gives money and the sums—in liras—given yearly, taking the report of 1908 as my guide. They were all much impressed with the list beginning with Micronesia 68 L. T., and ending with Turkey 5659 L. T. It is a grief to our best people that these continual gifts from America are necessary. They long to reach a point where they can support their own schools. When I appealed to them to try to give more to the W. B. M. I. in return for these large sums yearly expended on them, they accepted the appeal in an earnest manner. Afterward a girl came to me bringing a doily of her own make and asked if it could be sold and the money given to the Board. It goes with me to America and will be used as an appeal there—like Dr. Schauffer's famous "silver pitcher." Only my idea is not collections for any one place or object but for the Board.

The meeting of the Home Missionary Society was held last Wednesday.

Its program consisted of reports given by our two who were sent out to a group of villages in vacation; a paper on "Privileges and Difficulties of a Village Teacher," and one on "Service." The reports were of special interest. These two had gone one of the first days of vacation when all was peaceful, and when those of Yildiz clique, only, knew of the sword suspended over this part of Turkey. Our anxiety for them was great after the outrages began, and when they were safe home we were indeed relieved. Outbreaks began about here on Thursday and Friday, 15th and 16th of April, though we heard of it first on Saturday, April 17th. The girls did not reach Marash under escort of the soldier we sent out to bring them until the following Tuesday afternoon.

I shall hope to tell you more of this society when in America. This year there are five members in school. We wish more could make the decision needed to become members. We are glad of those who do make it. We are all in the dark about village work for next year, and cannot feel sure whether it will be possible to go forward. It is terrible to expose girls to the dangers of these last weeks.

LETTER FROM MISS ARNOTT

AMERICAN MISSION, BENGUELLA, AFRICA, 1909

I HAVE come for a six weeks' stay at one of our out-station schools, a day's journey from Kamondongo. I shall return next week and shall be glad to see white faces again and receive the affection that is awaiting me. While I am here, Mr. Sanders is at Gamba, so Mrs. Sanders and Miss Stimpson are alone at Kamondongo.

This year Miss Stimpson has charge of the two afternoon schools and I of the children. I took in a young man to train at the beginning of the year, and he has proved so efficient that I have been able to leave him in charge while I am visiting and helping in these out-station schools. I have spent two weeks at Owayanda and was here nearly three weeks last of November and the first of December. This time I'm making a six weeks' stay and it is not too long to accomplish all I long to do.

The work here is under the care of Sakamana and Funika, and others who are able, help them some. They are unpaid teachers and are doing faithful work. The three schools have an enrollment of over two hundred, and they conduct these and evening prayers daily, besides holding a Sunday service and Sunday school, all of which are well attended.

I very much enjoy this out-station work and wish I could devote more

time to it. I think, could we spend a few weeks, three or four times a year, in each out-station this way, that the results would be much greater.

Kamondongo, March 5th.—I went to children's school this morning and find that the native teacher did very well indeed. Wish we had a dozen such faithful ones and with the same earnest spirit.

Mr. Sanders received fourteen into the church while at Gamba. The work in all of the stations of our own mission and of the English mission seems to be increasing of late. There is a new interest in all of the villages, many asking for teachers where we are unable to supply them. Not for schools, but for some one to come to them and read the words. We are earnestly praying that God will put it into the hearts of many more of the natives to give themselves to this work.

WORK OF THE KOBE EVANGELISTIC SCHOOL

BY MRS. A. W. STANFORD

THE Deputation has come and gone, rejoicing us with their appreciative, sympathetic interest while here, and leaving behind them the inspiring assurance that "seeing is believing."

It happened that our annual social for the old ladies' class of Kobe Church came during their stay here. "Happened," I say, for I invited them for this week more than a month ago, when we supposed the visit of the Deputation would come a fortnight earlier. But "there's a divinity that shapes our ends, rough hew them how we will," and it was surely a happy coincidence by which our representatives of the W. B. M. I. could meet this band of women, which represents the first fruits of the labors of their missionaries here in Kobe, for among them are some who were led to Christ by Misses Barrows, Dudley and Talcott in their first years here. And more than that, for twenty-five or thirty years, many of these women have been most devoted laborers in the Lord's vineyard, working here, while you have been working over there, for one and the same end. And so it seemed most appropriate that those who have been workers together all these years should meet. If some of them seemed rather young, you must remember that a woman is "old" here when she is thirty, but really I believe fifty is the eligible age for membership in this class. There is something of interest to be told about every one of these old ladies, were there only time for it!

It is interesting to see how the church is more and more becoming the chief factor in the lives of many of the Japanese. Here are two straws that indicate this in the current of church life.

Last fall one of the old ladies celebrated her seventieth birthday by giving seventy *rabutore* (cushions on which they sit) to the Kobe church for its new Sunday-school building. This spring one of the members commemorated the twenty-fifth anniversary of his receiving baptism by presenting to the church life-sized photographs of three of their pastors, and now Messrs. Matsuyama, Ebina and Harada are present at all the meetings held in the large upper room in the Sunday-school building. I will not multiply instances, but these two show how their thoughts and plans are coming to center in the church.

Two weeks from now we are to graduate a class of five Bible women. Their six months' test out in the field last year was of very great value to them, revealing to them their own needs and shortcomings, and leading them to realize that only as they are "workers together with God," in the power of the spirit, will their labors stand. One of the five is to be sent to Korea by the Japanese Woman's Missionary Society to work among the Japanese women in Seoul, the church over there meeting part of the expenses. The undertaking looms as big before her eyes as coming to Japan or China does to some of our missionaries. For family reasons it is a sacrifice for her to go, and nothing but the purest missionary motive would have led her to consent. Another member of the class is to go to the Matsuyama Girls' School as matron and evangelist, and she will be a beautiful "mother" to the girls. A third woman remains with one of the Kobe churches, who were so delighted with her work last year that they have been paying part of her school expenses since January, so as to have a claim on her now. The two younger ones may go to help in churches in Osaka. This week a request for a Bible woman has come from the Japanese church in Shanghai, and we are hoping that a young woman of some experience who was in our higher course last year will respond to the call.

It is interesting to see how the work here in Japan is linking itself to the wider world work, to Korea, China, Hawaii, and now one of the graduates of the kindergarten training school is about to start for America to reopen a kindergarten for Japanese children in Alameda. "The field is the world."

THE best of us are far too much like the nine lepers. We are more ready to pray than to praise, and more disposed to ask God for what we have not than to thank him for what we have. Murmuring complaints and discontent are on every side. Few, indeed, are to be found who are not continually hiding their mercies under a bushel and setting their wants and trials on a hill. Let us pray for a daily thankful heart.—*Nevin*.

Life and Light

Vol. XXXIX

OCTOBER, 1909

No. 10

Miss Annie T. Allen, for the last six years associated with Miss Powers in the W. B. M. P. school for girls in Brousa, Western Turkey Mission, **MISSIONARY** has returned to this country that she may make a home for **PERSONALS.** her aged father, himself for many years a missionary of the A. B. C. F. M. We have had the privilege of brief calls from Mrs. D. Z. Sheffield of Tung-chou and Mrs. W. S. Ament of Peking. Mrs. Sheffield, with her husband, is in this country on furlough. Mrs. Ament hopes to return to the field to go on with the work she shared with her honored and lamented husband, going under the special care of the W. B. M. I. Word comes of the death at Colorado Springs on August 21st, of Mrs. George C. Knapp, for many years a missionary in Turkey. She went to the field, a bride, in 1855, and her devoted service for the women of Turkey was greatly blessed. By her addresses she had stirred many hearts in this country, but recently has been a great sufferer. Her reward is great.

A cabled message from Dr. Rife, by way of Sydney, brings the distressing word that the Hiram Bingham had capsized and Captain Walkup is dead. **THE LOSS OF THE** No details have reached us yet. All who have any sympathy for the work in Micronesia and for the heroic **HIRAM BINGHAM.** missionaries who struggle against great obstacles in loneliness and remoteness, will grieve for them in this overwhelming loss and disappointment. They had hoped great things from this new vessel, under command of her devoted captain. We grieve, too, for the natives thus compelled to wait longer for the gospel they so much need.

Without making much stir the preparations for the World Missionary Conference of next year are going on steadily, and several thousand missionary leaders all over the world are preparing material to be **EDINBURGH** used there. About 1,100 delegates, 500 of them from **IN 1910.** America, will compose the body. The sums expended for missions in non-Christian lands determines the number of delegates to be appointed by each Board, and many missionaries and native Christians from foreign fields will also be present. The conference will continue about two weeks,

and its main business will be to hear and discuss reports on all phases of missionary work. Eight commissions are gathering facts about as many different themes, which deal with vital aspects of the work.

Those of us here at home who are living on fixed incomes realize, sometimes painfully, that the prevailing high prices are cutting off some of
 HIGH PRICES IN our usual expenditures. This seems to be a world-wide
 MISSION FIELDS. condition. Going over missionary letters one morning recently, we found the same story coming from North China, Ceylon, Western Turkey and Mexico, and the thought of the need in Central Turkey wrings the heart. Caused sometimes by the failure of the crops, total or partial, sometimes by uncertain financial conditions, sometimes one could hardly tell how, the fact in those widely scattered fields is the same.

Prices of necessities are so high that teachers and Bible women can no longer live on their present stipend, always meager enough. When a woman's salary ranges from two to four dollars monthly, according to the value of gold in exchange, we cannot ask her to go on at that rate when the price of food has doubled. It is safe to say that in all our missions the absolute cost of bare living has greatly increased in the last ten years. What shall we do for these women? Are there not some among us who will curtail their superfluities that so they may share the more generously with those who are destitute? To dismiss these women would mean grave loss to our work and keen pain to our missionaries. Perhaps the Master himself is watching to see how we will meet this test.

Some of our readers may wonder, as we take up *The Gospel in Latin Lands*, the book for next year's study, why we should send missionaries to
 MISSIONS countries already nominally Christian. But no nation is yet
 NEEDED. Christian. Some individuals in some nations are struggling toward the Christlike ideal, and even this little leaven changes the whole community. Here, in our own America, are many things for which we blush—the greed of the rich, the hopeless, sodden poverty of the poor, the untrained childhood, the broken marriage vow, the untellable havoc wrought by alcohol, all these and more cry out that we are not fit to call ourselves a Christian people.

Yet when we turn to the countries where Romanism reigns it is like turning from sunny rooms to a darkened cellar. We must remember that the Roman Catholic church in a Roman Catholic country is very, very different from the church we see in our own communities. The church which teaches prayers to the Virgin Mary as mother of God, and to many saints, which does not wish the common people to study the Bible, which gives to

its priests the power to absolve from sin, certainly is not giving to its people the pure gospel of Christ.

Look at our neighbor, Mexico, where the Romanists held undisputed sway for three hundred years, and see a people held in superstition and ignorance; look at the character of the priests there who sway the people with a rod of iron, and see if they do not need help.

It would be well for every leader, yes, for everyone studying our book, to keep an envelope of clippings from our religious weeklies and magazines of items bearing on the need of this work in papal lands. See the struggle going on in France, Austria, Italy, Spain and Portugal, where the people are waking up to feel their need, and to claim the truth, so long withheld, which is the birthright of every man.

Think of the meaning of such a fact as this: "At the funeral of Rev. George Tyrrell, the English leader of Modernism in the Roman communion, prayers were said by Abbé Bremond, a personal friend. The Bishop of Southwark, on hearing of it, suspended the Abbé's right to say mass. There is no forgiveness even at the grave for a Roman priest who refuses absolute intellectual submission."

Think what a church must be that forbids Christian burial to one of its own priests because he dared to think for himself, always humbly and reverently.

It would be an eye opener to some of us to read a Roman Catholic prayer book or some book of devotion—*The Glories of Mary*, for example.

A recent number of *The Field Afar*, a missionary periodical of the Roman Catholic Church here in America, gives an account of one of their printing establishments—the one at Nazareth, near Hong Kong. If we

ROMAN CATHOLIC could be sure that all these books carry the pure truth of MISSION PRINTING. the gospel we should greatly rejoice in all this activity. The writer says: "The printing house employs sixty-four well-trained Chinese, and from its foundation to this day about five hundred different books have been printed here, most of them running into many editions, each edition containing thousands of volumes.

"These books are printed in Latin, French, English, Chinese, Cambodian, Laotian, Annamite, Thibetan, Korean, Malay and Japanese. The types for Cambodian, Laotian and Thibetan were made and cast in the establishment.

"We may safely say that, in the Far East, the native Christians work under no disadvantage since they have such books as are necessary and useful for their spiritual instruction."

We are sorry to report that the amount received in contributions for regular work—\$4,140.15—again falls short of that which came in August, **OUR** 1908, so that now we have received \$2,539.17 less for this **TREASURY.** purpose than in the corresponding ten months of last year. We need to increase our gifts over those of 1908 if we are to receive the \$120,000 necessary for the part of the regular work which we as Branches are striving to support. For all regular work we received in the twelve months of 1908 from contributors (individuals and Branches) \$123,091, of which \$110,343 came from Branches; in ten months of 1909 we have received in contributions from all sources, \$79,903. To reach the amount given last year we need \$43,188. We would ask each one who plans to give to the work of the Board to do so quickly, and we especially urge all treasurers of auxiliaries to send whatever sums they may have in hand, large or small, to the treasurer of their Branch before October 15th, that all may be included in the receipts of this year. Who will help?

Do not fail to read Miss Chamber's story in the W. B. M. I. department, and ask yourself what is your part in the matter. Miss Miner's account of **TAKE** the North China Union Woman's College, with Miss Reed's **NOTICE.** story of their recent commencement, Miss Hartwell's article on Sunday-school Work in China; Miss Gehman's picture of the patients in the hospital at Tai-ku, supplement admirably our September number. Our thirty-six pages never give room enough for all that we want to print and that you want to know.

OUR thank-offering letter is now ready and Miss Hartshorn will send it free on receipt of postage.

A recent personal letter from Mrs. Winsor, who is working most efficiently and bravely in Sirur, incloses the following, written by a native gentleman of high caste, who visited her recently: "While I was **TESTIMONY OF** looking on with pleasure the several good things said and done by the cheerful little girls in Mrs. Winsor's school, I was inwardly ashamed to think how poor our own methods of instruction [in the Depressed Classes **AN OUTSIDER.** Mission Schools]. I was confirmed in my opinion that promptness and brightness of a pupil is not merely a superficial polish, as some would think, but the outcome of the inward joy of learning things rightly taught. The boarding house which contained about a hundred smiling girls wore the appearance of a home and was free from all the glare of some modern institutions. I instinctively blessed everything I saw."

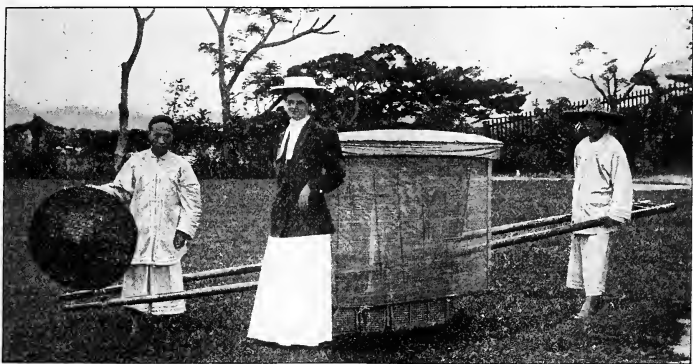
THE Third Annual Interdenominational Institute for Women's Foreign Missionary Societies will meet at the Ford Building October 2d, at ten and two. Mrs. F. E. Clark and Mrs. H. B. Montgomery will speak. Leaders of local societies will find great help in this meeting.

TWO WEEKS IN DIONG-LOH

BY MISS ELIZABETH S. PERKINS]

(Miss Perkins, of Alfred, Maine, went in 1907 to Diong-loh in the Foochow Mission, where she teaches in the Abbie B. Child Memorial School.)

HAVE you ever imagined that our lives are monotonous here in China? Let me give you a glimpse of life these two weeks. Having finished two readers, the third and fourth in classical character, and having satisfied the austere board of examiners that I could name a reasonable number of them and tell their meaning both in English and in the language of the common people, my brain needed a change. So the following week I made a little journey among the Bible women and station classes in the remoter



MISS PERKINS, READY FOR HER TOUR

places. This year, since Miss Osborne went home for furlough, the work for women has fallen to me. In our district we have sixteen workers of this class, located in as many different places. Eleven of these towns are within two hours of school, so that by starting away soon after tiffin I can have an hour with a class and return home by dusk. The other five places are from one to two days' journey away and so have to be made a definite excursion.

Of all places in the world, China is the worst for turning a methodical Yankee into another sort of person. One makes plans, sees no reason why everything should not go like clockwork, but "The best laid plans of mice and men" were well described by our friend Robert Burns.

You would have enjoyed the journey, for there were novel sights and sounds. If one wishes, he may engage in conversation with the crowds of ragged urchins that swarm the street, and who, at sight of the unusual chair and white-faced stranger, scream in at their house door, "Quickly, come, look, the foreign devil is coming," and out they dart again to peer more closely into your face and to ask if you have brought any of those "Little people" (picture cards) that you had the last time that you passed through the village. You say "No," for you have planned to save that treat for some of the remoter places up among the hills. By this time the tiny footed old ladies and the pretty faced young girls, already wives and also tiny footed, have hobbled out to gaze and ask the old questions, which one hears so often that, if only these poor creatures could read, he would like to post in

big letters like the signs on trolley cars at home, "This is a woman, not a man. She is between twenty-five and thirty years old. She wears a hat because the sun is very hot. She wears smoked glasses for the same reason. She is not cold. She has hair under her hat." But you put aside your personal likings for cleanliness and politeness and answer all



THE VILLAGE STREET

their questions, venturing a few in return, sowing a seed in some poor old woman's dark heart; and when the groaning chair bearers come back from their opium to carry you on the next stage of your journey, you leave this hungry group in pity, wondering if ever again that old haggard face that stared at you so carefully, will again hear the Name that is above every name.

China has its compensations. If, in America, you were speeding along in a fast express and came to a rushing torrent, bridge washed away, you would have to sit and wait perhaps for hours while a wreck train repaired the damage. Not so in old China. One coolie suggests carrying you over his back. You glance at his back and cast about for another method. Now you are glad that you left your load of food and bedding at the chapel back

there, where you are to pass the night, and took the extra man to help with your chair. The width of the stream is about the same as the length of the chair poles; so the coolies hold the chair, a man on each bank, the third coolie stands up to his knees in the water, and using his hand for a step and the chair pole for support you go over dry shod. Perhaps this bridge has been down for years, and it may be years still before it is replaced.

The bright-eyed little Bible woman and her new class, organized only a month ago, give you a big welcome, and though trembling a little at the first examination, do great credit to her faithful work.

Up in the chapel loft that night, you feel safe and as happy as if at home,



VIEW OF DIONG-LOH FROM SITE OF PROPOSED HOSPITAL

though if you still are a bit human, you may whisper to self that Chinese rattan beds are not as soft as Boston hair mattresses. Perhaps you fall asleep humming the old, old hymn about "flowery beds of ease," shaming self that you still sigh for the fleshpots of Egypt. Along in the night a rat wakens you by running across your bed, and for the rest of the night a lighted lantern warns the tribe that the room this night is taken by another guest. Next morning when packing up for the next stage, a big, red bag is missing. A search reveals it in the schoolroom below, where the rats had taken it during the night.

If you only knew the people in the towns you would look forward with me to seeing them. A ride for three and a half hours in wind and rain, and we are at Sung-a, a walled town of pirate fishermen close down by the water's edge. The church, which rents its home, has changed quarters since my last visit, and the tired coolies are glad enough when they may leave me at the Bible woman's room and go off for their noonday meal. For two hours while the coolies rest, we talk together, and the Christians come in. There are not many in the town, so they can all crowd into the small room. Among the first to come is "Jewel Bright," and she brings a dozen new laid eggs, a present which she wishes to offer, in return for the beautiful American doll that Santa put in her stocking at Christmas. I must always remember this little one as she said to me, when we visited there last year, "I would like you to pray for my mother." To-day she comes bringing the mother, too, and tells me with joy that finds a full response in my heart, that mother has given her heart to Jesus, too, and we are all happy together.

Next day there is a climb for two and a half hours up to Nang Iong, a cluster of comfortable farmhouses hidden in a hollow on the top of a mountain. The old house mother gives a royal welcome, and says, "We are so glad you have come, you are a woman and we can talk to you. Mr. Hubbard was here the other day, but he was a man, and they said I must keep out of sight." Here thirteen girls and young wives are reading in the class, all have the tiny feet, but I think some will soon unbind. There is a strange dislike of being the first to do such a radical thing, so several are making the larger shoes and there is to be concerted action. There is a big ache in my heart for four of these girls who want to unbind with the rest, but because they are betrothed, they cannot do so, at least not without the consent of their lords. The 19th Psalm was singing in my soul all that day as I climbed up and down the hills covered everywhere with the beautiful wild azaleas. Here a gaudy bunch peered out at me around a big rock, and here a cluster leaned over a clear pool as if to see if her neighbors were really any richer in hue than she herself.

For the first time since I have been in China I saw fields of the beautiful, deadly, poison poppy. Its nodding heads, pretty and graceful indeed, but oh, the poison in its cup! Well do the children's readers say, "O opium, the worst of our country's evils and woes and sorrows is because of you."

Among the evening visitors that flocked to the Kongcheng Chapel, there came one night the father, mother and three brothers of Jewel Fairy, one of the new children whom we have received into school this term. The family are all members of the Kongcheng flock, the older ones having united with

the church, and little Peter, aged one, promises to add himself in time. The mother said, "My neighbors said I should not send little sister to your school for if I did I should never see her again, that you would sell her, and she would be very unhappy. But when big brother, who went along to carry the load, came home he said, "O mother, the house is so beautiful, so big, so high and so clean; and sister has so many nice girls to study and play with! It is beautiful. I almost wish I were a girl too! Then I felt more peace in my heart." Inquiries for the child's health then followed, and I could tell that because the tortured little feet had been set free the child's whole body was much stronger. The plate of freshly roasted peanuts and two fresh eggs that the timid mother brought, bespoke her good will and were enjoyed in proportion.

At Gu-gaing on the homeward way such a funny little lady was waiting at the roadside, under a big stone "widow's arch." She had heard I was in this locality and had been watching for my return. So the chair is put down and her story is told. A widow with two children, she was once employed at one of the mission schools as cook, but because of a hasty temper lost the position and has recently been earning her bread in the occupation of "middle-woman" in betrothal. She says, "Because I am a Christian I must tell the truth about the girls whom mothers wish me to find husbands for; if they are ugly I may not tell that they are beautiful; if they are sickly I may not say that they are well; I may not make them out more desirable than they are. So the mothers are not happy to employ me." As is so often the case she thought it would be very fortunate if I would employ her to live in a little house in her village and teach her neighbors. I feared she was not very well qualified to instruct, but I said I would bear her in mind and confer with Mrs. Hubbard in whose employ she formerly was.

I have never been more oppressed and weighed down by heathenism than that afternoon which I spent at Su-Tau, a town of more than a thousand homes where until last year there was no Christian work. Now there is a day school where twenty boys and a few girls receive instruction, and on Sunday the teacher gives a talk on gospel truths to all who will come and listen. A foreigner was a rare sight for the small boys, and for the grown-ups as well. I felt much like "the elephant come to town" as the troop of small boys preceded us along the way and proclaimed our approach. Wherever we entered the women flocked, and sandwiched in between their many questions we tried to tell them a little of the love that is seeking them. Perhaps they grasped a little, at least no one was hostile or laughed at our message. There, as everywhere, was the same heart hunger which none but the Bread of Life can satisfy.

There is always a touch of humor. It was furnished this time when a girl whom I suggested was old enough to come to our school, said she did not wish to come for there we did not allow the children to speak aloud. This notion it seems has arisen from the fact that our children are taught to study without sound, which is the opposite of native method. In a native school merit is based on lung capacity rather than brains.

Home at dusk to find a bunch of letters, a warm welcome from Miss Hall, a delicious roast goose from our own flock, a warm bath and a good bed.

Sunday we spent at Sunday school and church in Diong-loh, and afternoon Sunday school at a chapel we have just opened in a nearby village. Here a group of our older scholars go with me to help with the singing. This is voluntary and the girls all clamor to be allowed to go. Sunday evening is the Christian Endeavor meeting. Our Sundays are well filled.

Monday as a sort of rest from regular work, my teacher and I spent the morning over a box of bugs, beetles, worms and other Chinese medicines which I had asked him to buy for me to send to home friends. He found the words in the dictionary and told me the method of application, and I wrote in English the directions for use. There were long-legged grasshoppers for "a chill on the liver," a big lizard for consumption, herbs for fever, and beetles of varying stripes for numerous ills to which the flesh of man is heir. "Do you send these queer things home to ridicule us Chinamen?" my teacher asked. "No," I said, "I want some of my friends to know how much you need a doctor in Diong-loh. When they see these medicines which are now being used, perhaps some one will find out that God can use him here." Heaven forbid that I should ever make fun of these Chinese, they have a wonderful number of good traits, and—they are my friends.

CHINESE paper dates back to the second half of the third century after Christ. Some lay buried in the sand of the Gobi desert, where, in the ruins of a city, manuscripts were discovered covered with Chinese script, preserved for some 1,650 years. The Chinese claim that paper was manufactured as early as the second millennium before the Christian era, and it is probable that the making of paper out of vegetable fiber was already an old art in the third Christian century.

ONE thousand Chinese Bibles and Testaments have been distributed this year among the post office clerks in China. Each volume was separately addressed with a personal letter from the members of the International Christian Association of Postal, Telephone and Telegraph clerks. The books were distributed through the British and Foreign Bible Society, which paid one half of the cost of the gift.—*Mission Field*.

OUR NURSE AT SIVAS

MISS LILLIAN F. COLE, supported by the Eastern Connecticut Branch, is a nurse in the hospital at Sivas, in the Western Turkey Mission, a hospital of which Dr. C. E. Clark has charge. The report of the past year's work tells of 190 major operations, in which the share of the nurse is almost as important as that of the doctor; of 181 in-patients, their stay averaging fourteen days; and of 1,700 out-patients helped and cared for, for varying



AT THE HOSPITAL DOOR, SIVAS

lengths of time. The in-patients have been Turkish, Kurdish, Circassian, Armenian, Greek and American; and among the diseases were measles, pneumonia, typhoid and typhus fever. Owing to the failure of the grain crop for two years the people have been very poor, sometimes almost starving, yet they have paid 70 per cent of the expense of their treatment, aside from the salaries of doctor and head nurse.

Miss Cole speaks to the women every Sunday, bringing them some gospel message, and the patients hear her gladly.

THE NEW GOVERNMENT IN CONSTANTINOPLE

BY MRS. ETTA D. MARDEN

(Mrs. Marden has been a missionary in Turkey since 1881, and has for several years, with Miss Jones and Miss Barker, had charge of the Gedik Pasha work, in the heart of old Stamboul.)

THE situation here for the time is quiet, actively quiet; after the accession of the new Sultan, and the forming of the new cabinet, together with the co-operation of the army, much has been accomplished. The city is well governed, the new police, trained men from Salonica, make a good



DEPOSED SULTAN ABDUL HAMID II, AND HIS RESIDENCE AT SALONICA

appearance, and seem to be equal to the trust confided to them. As long as the city is under martial law there is a feeling of security shared by all of the diverse elements that make up this great city. Just how the new police will conduct themselves after the army withdraws is something we shall know only by experience.

The Sultan is making a good impression and is evidently enjoying his new freedom. He goes out almost every day with little pomp and ceremony, visits the wounded soldiers in the hospitals, the graves of those who fell in

defense of the constitution ; goes out on the Bosphorus in his twelve-oared *caïque*. When he has a function he has out the army and all the pomp and glitter of uniform, gold lace and braid, but at other times he is very simple. His returning five thousand liras of the amount assigned him monthly by the parliament has made a good impression. The cabinet is fairly strong. Ferid Pasha, the Minister of the Interior, on whom falls the task of dealing with the provinces, is a good man, and will do all he can to regulate the country. But to hope for speedy results is to underestimate the gravity of the problem. To subdue and hold in hand all the diverse elements that make up the Turkish Empire is a tremendous task, and patience, wisdom, firmness and time are needed to accomplish results. The present attitude of the Turks toward the troubles in Adana and the region round about is quite different from that of twelve years ago. They are filled with shame, grief and humiliation over the situation.

Halidè Hanum has written an article which was published in the Turkish papers, and copied into the Armenian journals of the city. In it she expresses her grief in the most eloquent and touching language, and calls on her countrymen to cherish and protect in the future with their swords and with their honor their Armenian brothers. I was just reading it with an Armenian, who was melted to tears, by her tender sympathy and beautiful language. She voices the feeling of a goodly number who cannot express themselves so well, but who feel the grief and shame of the whole thing. In Aintab, when Dr. Shepard returned from Hassan Beily after caring medically for the remnant there, to collect supplies for the poor, bereft, homeless ones there, a Bey, Turkish, gave thirty liras for their succor, and Turks gave several hundred pieces of furniture, cooking utensils, etc., for their distressed brethren. We weep for Adana, but we hope we see springing from those multitudes of graves broad scattered over that whole fair province, shoots of the tree whose leaves will be for the healing of nations. We hope that all the loss, the grief, the suffering, the shame, the nameless woe, the cries of fatherless children, and tears of widows, will be forgotten—no, never forgotten—but will live in the memory of those who see in them the death throes of a fatal despotism, the birth pangs of an eternal liberty.

Last week I went to Brousa for my first visit. Those two ladies are doing good work there, but with what odds ! Old tumble-down, ramshackle buildings, no yard, little sun. They are in marked contrast to the fine, tidy, commodious building of the Jesuits on either side of them, and a comment on our methods. I wonder that any parents care to send their children into such accommodations.

While in Brousa I renewed the acquaintance made here in this city last winter of a very interesting Turkish woman. She is twenty-three years old, sweet, winning and devoted to the new régime. She has now a little kindergarten of nine girls, in Brousa, which she is managing as well as she can with her limited knowledge. She is taking English lessons of Miss Powers, and hopes to go to America and get a kindergarten course. It is a very hopeful sign that a Turkish woman wants to do this, and I hope that in some way her desire may be realized. She has means for her traveling expenses. There is no suitable opportunity for such a course for her here, and she would be enlarged and benefited by a sojourn in some other country than her own. The Turks need to know that although the natural beauties of their country are many, they fall far behind in the things that make up the requisites of good order and stability, and an object lesson is the most effective means of conveying such information. It is the experience that such of the Armenians as went to America, in the early history of work here, returned and rendered large service to their people. My conviction is that our first effective workers among the Turks need this same experience. They must see themselves as others see them. To surround Hurzè Hanum by the sweet, pure ideals of Christian womanhood would awaken in her soul possibilities as yet unknown.

COLLEGE COMMENCEMENT IN PEKING

BY MISS BERTHA P. REED

(Mrs. W. S. Ament, for several years a fellow-worker with Miss Reed, says of her service: Miss Reed's work is very varied. Besides her teaching in the Woman's Union College of Peking, she has her hand upon educational movements in the city, and holds classes for physical training in some of the high grade private schools for young women, thus multiplying her power for good. She is very tactful, and the influence of her gentle, yet strong personality is felt by all those who come in contact with her.)

She also takes a kindly interest in the welfare of the Emily Ament Memorial School, and examines the classes each week, giving in addition helpful talks on various subjects. A few girls who received their preliminary training in this school have been received into the Bridgman Academy, and we hope that some of the girls from the Memorial School will take a complete course so as to be fitted for assisting in the teaching at the school which gave them their first glimpse of the world. The majority, however, coming from heathen homes, have not that element of persistence which we find among the children of our church members in their quest for education.)

FOR the first time, and after many years of effort, we may give so pretentious a title to the commencement of June, 1909, in our Peking school. Often has it been recorded in these columns that we of Bridgman School were gradually working our way up to a college, but it must have seemed to many that the fulfillment of our hopes has been long delayed. Perhaps

our old friends may be a bit mystified by our present names, since we are divided into two departments, the Bridgman Academy and the North China Union Woman's College. But at last the goal of our plans has been reached, and a class has been graduated from the college, after four years of hard work since leaving the academy, the first of the girls of China to reach so high a point in education. All honor is due to the educators of our mission girls, past and present, who have by persistence and patience made possible this success.

Many and arduous were the preparations for this final great day in June. The four seniors had their final examinations to pass, and wished to gain all possible honor in this last effort. And then there were their essays. The writing and the correction, and the rehearsals—who shall chronicle these labors, so necessary and so hard? The others of the school also had their preparation, in much training in music which should be fit for such an occasion.

But all was ready at last when the day came—a day bright and clear and cool—a beautiful pause between the days of dust storm and rain preceding and following it, as if it had been arranged especially for us. Within the church was corresponding beauty. In the center, in front, were groups of plants and palms, and above them hung two Chinese flags, great dragons disporting themselves on pale yellow silk. At the sides were long banners of pale blue silk, with the class motto in large gilt characters:—

“The wisdom of the world does not merit praise.

True wisdom is to follow God's will joyfully.”

The audience was a fairly large one. Only a few favored men were permitted to come—this being a girls' school in China—and among these were a few officials and others interested in education. The women who came were many and gaily dressed, and we were glad to see representatives from a number of the girls' schools of the city. We were proud of our school throughout the exercises. Their music for the day was very difficult, but they won great praise for the singing of it. If you knew these Chinese girls, you would realize that our four graduates took their part with great dignity, and showed that the work of these years had done much for them. Yet it seemed a time for sorrow, too, when the diplomas had been given, and the four sweet voices were singing the farewell song to the school, and all realized that here was the end of the happy school days, which had begun for each of them in childhood, and the beginning of another life, with new and unwonted responsibilities and cares. Still we are glad to see them going into what we know will be years of usefulness. We think of their power of mind, of their growing self-reliance, and of their spiritual life

which has deepened much in these last months, and we feel sure that they must make leaders of strength in the circles to which they shall belong in the years to come. At present their work will be teaching, giving help to which we have long been looking forward.

After the exercises in the church were finished, all the guests were invited to the school, which had been set in especially good order for their reception and inspection. In one room was a table on which were spread examina-



MISS REED WITH MOHAMMEDAN WOMEN OF PEKING AND VICINITY

tion papers, notebooks and essays, and many came here to look at the work that had been done. In another room tea was served, and this was indeed a busy scene. Here the younger pupils rejoiced in an opportunity to help, and it was a delight to watch them, in their eagerness to serve the guests in their best possible manner, and to see them later going about with different groups, showing them schoolrooms and dormitory. We note here a kind of democracy which is most pleasing. Sometimes it is embarrassing to have guests of different degrees, who are not willing to mingle with each other,

but a result of the honor paid to education seems to be that they are willing now to talk with the students, who seem to stand apart from divisions of rank, a class by themselves. And so it comes that pupils from humble families may have most cordial conversations with ladies of rank and wealth on these special occasions.

It was long before all these ceremonies were over, and guests were gone, and pupils and teachers might pause and realize that the year was ended. It seemed good that it might end with so perfect a day, and it left us with joy and gratitude for the many blessings of the year, and with abounding hope for the year to follow.

The accompanying picture shows Miss Reed with a group of Mohammedan women from Peking and relations of theirs from the country. The country woman has bound feet. The city woman has the city dress. An interesting story is told in connection with the woman standing at Miss Reed's left. Having but one daughter, and no son, she was determined that instead of marrying her daughter out of the family, she would marry a son into the family. The betrothal was arranged with Mohammedan friends, and to carry out the fiction the daughter was taken to the young man's home, while he was brought to hers. It is the custom of the bride's mother to make humble salutations to the family into which her daughter marries. This the mother of the groom did, as if she were really the mother of the bride. During the wedding, which was held in the courtyard of the family, three Mohammedan Ah Hungs recited the Koran in turn, the two not reciting partaking of the feast. This woman has shown great hospitality to the missionaries, and as they pass her door going to one of the mission stations, she has often called them in for refreshments and a quiet rest in her comfortable home.

THE TRAGEDY IN TURKEY

(Miss Isabella M. Blake, of Aintab, has written to home friends a vivid description of the events of last April, as they affected our missionaries and their work. After telling of the horrors at Adana and Osmanié she gives some details we have not seen elsewhere.)

OUR mayor received telegraphic orders for a massacre but refused. He summoned the head men of the wards, both Turks and Armenians, and told them that he wanted peace and order in the city, but he could not keep it alone. Each man must be responsible for quiet in his own ward. The mayor, like so many mayors at this time, tramped the city like a policeman night after night. The three troublesome *effendis* tried to get the

mayor out of the city under all sorts of pretexts, and fathered all sorts of nefarious schemes to make trouble. One fine Monday morning the commandant began to distribute Martinis to Turks and kept it up all day. Then began a panic. All the shops were shut, and in some streets one might see Turks fleeing one way with their household goods on their backs, and Armenians fleeing another with theirs. The Turks were afraid of resistance and revenge on the part of Armenians. Some people even began digging up silly little earthworks. The better class of people sat quietly in their homes, and the prominent Turks and Armenians went about urging the people to reopen their shops and go about their business. The commandant was quietly sent off in chains to his "baba" in Salonica.

Oorfa also had a good mayor, and there is a very interesting story told about him. I do not know whether it is true, but it might easily be, it is so thoroughly typical. As he was walking the streets of the city one night in policeman's dress (he really did that) he discovered and arrested three men who were engaged in painting the door of a mosque with filth. He put them under guard in separate rooms, and discovered then that the three men were three Moslem *khojas*, white fez bands and all. So the next day he summons the great Moslem congregation, describes what he has found without telling who the men were, shows the pails and brushes, and begins to stir up the mob. "What does our Koran say must be done to men who defile the mosque?" If you had ever seen an Oriental audience, you could just imagine the growls and groans of rage with which they answer such questions as these. Then they demand the three Armenians guilty of the crime, all ready to tear them to pieces, and the mayor produces—three Moslem *khojas* with white head bands. I do not really believe this story because I happen to have heard it about some other city in the old massacres, but it illustrates one true thing, that everywhere the lower mobs of Turks have tried hard to incriminate Armenians.

The emissaries of the Sultan came to Aintab and held two meetings of the beys and men of rank, trying to urge a massacre. Of course they went for the beys first, for these have scores or hundreds of villagers whom they can bring up to help. At the first meeting only three beys agreed and at the second only one.

I do admire the courage of the Armenians who first went down into the city and began to open their shops, not because they expected business but for the moral effect. For a long time it seemed as if the least incident would precipitate trouble, and once or twice the incident seemed to be forthcoming. One day a veiled Moslem woman rushed into the market and told the Armenians to go home because there would soon be an attack. Men began to

shut up their shops and there was a great fright, when the mayor appeared on the scene, made a speech in which he told the people not to believe all the reactionaries told them, and quieted things. Another time a Turk killed his brother-in-law, dismembered the body and threw the head into the street, intending to do the same, one by one, with the other members of the family and lay the murder of several Turks on Armenians. The mayor seemed like one inspired. He went straight to the Turk's house, found the evidences of the crime and put the man in prison, and telegraphed to Constantinople for permission to hang him, which was done. This is true. Then we heard that the mayor had broken down from overwork, and was to leave the city, and everyone was mourning and worried except those who wanted him to leave. But he did not go.

We did not miss a day of school, though many girls were absent for a week or two. The girls were very much frightened naturally, but we kept them hard at work. One could hardly call them terrifying days but they were anxious days, and as reports began to come in, nothing less than heartbreaking. I do not think I was at all frightened at any time, but I was worried enough so that many times I would start awake during the night with some shout from the city ringing in my ears and think, "What was that?" Then of course as soon as I was fully awake I would know it was nothing. Then little by little the boarding school girls from that region began to hear about the burning of their homes and the killing of their fathers, mothers and brothers and so on. One girl has lost fourteen relatives, including father and brother. In all, eight of our girls have lost their fathers, others near relatives, and about ten have no homes left. We have only about eleven from that whole region. Yesterday I heard one girl jollyng another, "Hoohanna, you've got a kitchen left in your house." It was just heartbreaking to try to comfort the girls. Even when they knew that some of their families, or all, were safe, they were obliged to think of them as utterly forlorn and destitute, often in danger, hiding in caves or huddled in crowded places of refuge, homeless, in need of beds, food and clothing. This was hard enough in itself, but we had one remedy that helped them a great deal—work for the sufferers.

As soon as Dr. Shepard's first letter came with a call for relief the people of the churches began to organize and collect supplies of money, bedding, clothing, wheat and cooking utensils. Supplies poured into the churches. It has been a winter of extreme poverty in Aintab, but the very poorest went down into their chests and brought out something—their best, too, because the women that inventories the goods say there was little mending to do. Our girls hemstitched twenty-five dozen handkerchiefs, gave a little more, and were able to send about twelve dollars.

“HOW THE GOOD NEWS CAME TO” VAN

BY ONE OF OUR MISSIONARIES

(Though the events occurred a year ago, yet the story is so vividly told, and the picture of conditions so clear, that it is full of interest to-day.)

YOU write, “I would like to know how the good news came to you.” In order to fully understand it, you must know that it takes the post ten or twelve days in the best weather to come from Constantinople to Van, and that the telegraph was under the closest espionage of the government, and so no one thought of telegraphing for information.

Monday, July 27th, at noon lunch one said, “There is a report around town that the Sultan has granted a constitution, but no one knows anything about it or how it has come about, or whether it is likely to last.” Naturally it was the topic of conversation everywhere, but no further information could be gained, unless it was, “It is said the prisoners are to be released.”

The second day after an influential Armenian family received a telegram from a son in Constantinople, announcing his release from prison, and adding the words, Liberty, Fraternity and Equality. The fact that such a telegram had been sent—the more astounding fact that it had been delivered to an Armenian family—made us all feel something had happened, while we declared the last three words of the telegram was the greatest piece of folly, involving a great risk in such a city as Van.

For the last three or four years there has been a rich young Turk from Constantinople in exile here for his political opinions, and we all were more or less acquainted with him. Next he received a telegram announcing his pardon and freedom to return home, and congratulatory telegrams began to pour in on him. Reports began to spread that prisoners in Bitlis had been released. Prisoners in Erzroom had been released, but our prison bolts were as tight as ever. Armenians were impatient, and the question was often asked, “Why are not our prisoners let out?” The answer given, and I presume it was true, was, “The Van Turks don’t fancy this change in the government, and the officials fearing a massacre dare not release the prisoners.” For one or two days some anxiety was felt, and merchants did not go to the market to transact business. The consuls were three hours away at their summer resort, and we could get no news from them. After a week one of the English missionaries who was tenting with the consul came to the city, and he told us that the revolt of the Macedonian army had forced this step on the Sultan, and that the Young Turks were in power and that first congress or parliament was to be convened in November.

This news we thought best to keep to ourselves and to let the government make its own announcements.

Some telegraphing went on between Van and Constantinople with regard to the prisoners, and ten days from first announcement, after sundown, the prison doors were open and the five hundred, all save four of the revolutionary leaders, poured out. Mr. Yarrow and Miss Rogers happened to be driving by the city gate, three miles from our houses, at the time, and they saw the whole procession and declared it a sight worth seeing. I presume some people had an inkling of what was coming, as a few carriages were waiting. These were quickly filled and rapidly driven, and all along the route women and children were seen embracing fathers, husbands, sons and brothers. Two days later the post, which left Constantinople after the announcement of the change, came in, and in less than an hour the soldiers were selling around the city pictures of the Sultan surrounded by flags and the words Liberty, Fraternity and Equality. The newspapers, too, were the greatest wonder, full of pictures of officials and minute accounts of everything that had happened, and editorials and articles on the change of government. The exclamations of astonishment, with the words, "Three weeks ago if a man had done that or written that he would have been put in prison," were heard on every side. Pictures of the Sultan have not been allowed here, or at least among the Christians.

This mail brought instructions for three days of rejoicing with illuminations at night, and then began here those scenes which you have read of as occurring in Constantinople. It was simply miraculous—streets packed from wall to wall, so it was difficult to get through, with every class of people of every nationality and of both sexes, and yet no disorder, no arrests—dancing, clapping, speeches, cheering, in which soldiers, revolutionists, school children and officers all took part. That day the four remaining prisoners were released.

THE PROPAGATION OF THE FAITH

A LESSON FOR US

BY E. R. A.

MACAULAY'S famous essay on Ranke's *History of the Popes* says: "There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church." From pope and cardinal down to priest and acolyte it is like some great military organization, where each has his own place and function; an

immense machine, with countless interdependent parts, yet all subordinate to one controlling power. And this organization goes on through hundreds and thousands of years, unchanging, though its leaders come and go and kingdoms wax and wane. The network of this great organization covers the whole world, and no humble priest is so remote or so obscure that his very thoughts are not known at the center, if these thoughts be in any wise too independent.

The great machinery for sending out missionaries and keeping touch with all their work centers in the so-called Propaganda, or, to give its full title, *Il Collegio de Propaganda Fede*, the College for Propagating the Faith.

In the year 1620, just when the Mayflower was bringing the little band of Pilgrims to found the state where conscience could be free, the pope at Rome, Gregory XV, was devising important schemes. Moved partly by the great defection of Northern Europe in the previous century, partly by the thought of the new countries recently discovered by Columbus and other mariners, he felt that the church must lay hold of these ignorant people with vigorous hand. His dream was of world-wide dominion and his plans were far-reaching and wise.

He formed a college of high officials, carefully chosen, whose duty should be to gather promising lads and train them to be missionaries of the true faith. Funds came from generous givers, and under the guidance of Urban VIII, Gregory's successor, the new college began its work and found its home.

Visitors to Rome will remember the Piazza di Spagna, with its noble stairway leading to the church of Trinitá dei Monti, and the great gray granite building at the right. This is the home of the Propaganda, the greatest missionary center in the world, the spot whence go out workers and instructions to every corner of the earth. The college is made up of high ecclesiastics, men of great learning and shrewdness, under the head of the cardinal prefect. As his position gives him world-wide power he is often called the "red pope." The college meets every Monday, with more important conclaves monthly, and all decisions go to the pope for final judgment. They discuss and decide matters of policy, form and re-form dioceses, appoint bishops, listen to minute reports, and keep close watch for openings for advantage or possible heresy.

Hither come the lads, chosen by the priests as the most promising, to be trained to be "laborious and pious" missionaries. When they are fourteen they take an oath dedicating their whole life to missionary service, and promising to go when and whither the orders shall send them. They study the usual courses of church history, doctrine and discipline, and pay

much attention to languages, learning the chief European tongues, and often one or more dialects of the countries where their work will be. Their expenses are all met from the college funds, and after they go to the field their salary is meager.

The different nations which make up the Roman church have colleges of kindred scope, all of them controlled by the central Propaganda, so that one purpose and plan rules in these training schools in Paris, in Holland, England, Ireland and countries far away. The college also directs like schools on the missionary field and trains strong and efficient native workers.

Many brave and devoted men have gone out from this great seminary to lives of sacrifice in Asia, Africa, America and the island world. So successful have they been that some provinces, as Goa and the Philippines, are reckoned as truly Christianized, and the work of the "White Fathers" has transformed whole tribes in Northern Africa. They succeed in training their converts not only to build their churches, but to sustain the services and to give generously for missions to others. They regard all America as a missionary field except Mexico, and probably there is not a village in our land which is not noted and described in the reports forwarded frequently and in detail to Rome.

The college lays great emphasis on the printing press, and sends out literature in many languages, being perhaps better equipped for Oriental languages than any other press in the world.

More than 60,000 men and women sent out by the Propaganda and directly under its control are now at work. What a spectacle could we see them pass in one grand review, bronzed and toilworn heroes, sweet-faced, self-denying sisters, eager young neophytes just beginning their fight! Funds are never lacking for any work which the Propaganda approves, for the faithful in all lands make generous annual donations to its treasury. When shall we, who feel that we have a purer faith, learn from this ancient church, her secret of devoted, whole-hearted service? Her missionaries are loyal to the "church"—shall not we who love the church's Master serve him with even greater devotion?

THE world suffers incalculable loss because of the vast multitude of one talented people who fail to appreciate their limited capacity, and do nothing because they cannot do much. The widow and her mites, the lad and his loaves and fishes, represent the units of society, and the atoms of service. The failure of these is the failure of life, and their fidelity is the world's salvation.

MISSIONARY LETTERS

WESTERN TURKEY

Miss Adelaide S. Dwight, of Talas, tells us about the close of their school year:—

Our commencement exercises were very quiet this year. We had asked Dr. Christie, of Tarsus, to be the speaker, but of course, after the massacres, that was out of the question. So, instead of trying to get another speaker, we went back for this year to the old way of having essays. The boys had not time to memorize theirs, so we had the three girls and the four boys all read their essays: three were in Armenian, two in Turkish, one in English and one in Greek. There were about a thousand people in the big tent, but they were a well-behaved crowd, and all seemed interested. Our three graduates are all Christian girls and we feel very safe for them. One of them has given us a good deal of anxiety before this year, but last fall she had a real "change of heart," and has been one of our best girls all the year. She is to stay at home next year. I believe one is to teach, and the other, who is very young yet, will study further, we hope.

Miss Madeline Gile, of Adabazar, tells of actions truly Oriental:—

Last week the stream from which our water comes was so high that the waterwheel did not turn, and no water could be pumped into the fountain. We had water brought to the school for three days and found it quite a task to supply so large an institution. At last we discovered that there was water in some of the other fountains and sent a man to find out why our fountain was empty. An official said, "There is no water in any of the fountains (which we knew was a lie!), and the only thing to do is to pray to God that the water may be lowered." [On account of heavy rains the water in the river had risen.] After a little meditation upon this reply, some money was sent, and the next morning there was water in our fountain. It seems that at night the water lowered sufficiently so that the wheel turned very slowly, and there was water for part of the fountains but not for all, and those who paid for the water got it, and the others continued to bring it. But just see the apparent piety of that Turk's answer!

Just now the people are very angry about the recent order that they shall use *teskerés*, or permits to travel, again. The *teskeré* system was one of the most irritating features of the old régime, and I don't wonder that the people object, even though it is declared that it is simply for revenue, a small fee to be paid for the *visé*. Thus far the people have resisted, and I think the matter will be brought before parliament.

On the other hand, there are some reasons why travel should be restricted. These people are just children; as soon as the *teskeré* system was done away with last summer, they flocked to Constantinople and the large cities, most of them with no money for a return ticket. As many of them have been unable to find work, the government and charitable institutions have been obliged to feed them. Much of the lawlessness in Constantinople the past winter can be attributed to this roving, unemployed class. Then there are the Armenian revolutionists going through the Interior, stirring up the people, shouting, "Long live Armenia!" and flourishing their revolvers in the Turks' faces, talking of revolution to the village people who know no better than to follow them. These men should not be allowed to travel about, they do too much harm.

There is a good deal of lawlessness here, especially shooting at night. Usually the shots are fired into the air, but a week ago Friday night there was a lecture in the church, and some one fired two shots through one of the windows. The bullets lodged in the overhead beams and did no harm. But all the men and boys rushed out to find the culprit, leaving the women and girls in the church expecting every instant to be killed. The man could not be found, our kavass had seen no one, so the men came back and the lecturer proceeded. The next day the girls had so far recovered from their fright that they were inclined to pity me because I had not been present; I was at home taking care of a girl with the measles. But on Sunday the Adabazar girls who come to Sunday school brought word to our boarding pupils that a plan was on foot to burn the school buildings; so after the second service Sunday afternoon the girls went to work to pack their trunks. We told them it was nonsense and forbade any more packing on Sunday. They slept safely that night and there have been no more scares since.

CENTRAL TURKEY

Miss Harriet C. Norton, of Aintab, gives us a touch of the Bible women's work in that station:—

When the Bible women's work fell to me, left me by Mrs. Merrill, I took it unwillingly and of necessity, but acquaintance with it has shown how very interesting a work it is and has made me very thankful for the insight gained. There has been a very interesting revival in one of our villages and I enclose a letter from our Bible woman there, thinking you would find it interesting as I did. The writer is a young woman of about twenty, I should say, and my translation is quite literal.

(COPY OF TRANSLATION OF LETTER)

EYBEZ, February 22, 1909.

MY DEAR MISS NORTON: Although I have wished for a long time to write you about my work, different reasons have prevented. I rejoice that by God's will this opportunity has come for me to give you a little information.

As you know, for two months God's spirit has been at work in this little church. I praise God for this. In a wonderful way the Holy Spirit is at work. Day by day the number of those finding salvation is increasing. Every day people are confessing their sins and acknowledging Christ, they are growing strong in testimony, and their prayers are becoming sincere and earnest. There are four meetings every day. In the prayer meeting as many as eight or ten at a time are standing waiting to pray. Men and women, old and young, rich and poor, it makes no difference, they all continue in prayer and testimony. As it was in the early church, day by day they are increasing in strength. I hope that in the future, by the Lord's strength, they may go forward still more. I want to give a little information about my pupils. They are twenty-five, of whom two are reading from the reader, two from the primer and twenty-one from the Bible. They are reading with longing and eagerness. Before this I had to seek them, but now, praise God, they are seeking me to learn the truth. I have been trying to help them understand the truth but now they are telling me what they have learned by the help of the Holy Spirit. We are very thankful for this.

This little church among the mountains is full with its joy. We ask your prayers that it may go forward and become still stronger.

MICRONESIA

A recent letter from Miss Elizabeth Baldwin, who with her sister is working bravely at Truk, till the German society can find two women to take their place, shows us the perils to body and soul with which the islanders must contend:—

We have been passing through trying times. When I forwarded my last letter to you by the January mail I told you of the epidemic of dysentery which had made its appearance in our midst, and of the death of two of the Ngatik boys. From December 31st to January 31st there were seven deaths. Every week there was a funeral, and once there was a double funeral, when the bodies of the only son of Edgar, the teacher of Ngatik, and of his nephew were laid side by side in the church. Edgar's wife was sick herself with this disease at the time of the death of their only son, and the night following she gave birth to another little son, but his advent was premature and he lived but an hour and a half. She lingered on for ten days, and then she,

too, was laid away. The oldest daughter, in our school, had one attack and recovered, and is now ill again. She has been very, very low, but we hope the crisis is past and that she is on the way to recovery, although her progress is very slow. The other three motherless girls we have taken into our school, and they are being lovingly cared for by our Truk girls during the illness of their older sister.

There is a very strange fact about this epidemic which is widespread through these islands, and that is, that the natives of the island visited by it recover almost to a man, but it proves very fatal to strangers. This has been the case here. There have been many sick, but all have recovered but the Ngatik people. We now hear that on Ponape and Saipan it is the Mortlock islanders who have died, and on Nauru the Truk young men, who went there to work in the phosphate fields. At last report some twenty to thirty of them had died with this disease. The Lord has been very gracious to us, and we have had no very serious case but that of Julet, the Ngatik girl, yet this has been a good deal of a strain on us as we have had to lose so much sleep. We trust that, if it is the Lord's will, her life may be spared to be a mother to her motherless little sisters, and to be a light in this dark world.

Very few days pass by without a visit from one or more of the native teachers, and they come bringing their encouragements and discouragements. Two, who visited us last week, were burdened because their people seemed to want only to acquire some learning, and cared nothing about instruction from the Word of God. They said that during the arithmetic classes the people were all attention, but when they had their Testament lessons they were listless and careless, as if they had no pleasure in that kind of instruction. Poor people, their hearts have been hardened, we fear, by the unfaithfulness of a former teacher who was stationed for many years in their midst, and who since his fall has continued to reside among them, although his home is on one of the other islands. It seems as if his influence at present was doing much to hinder the work among the people for whom he formerly labored.

We have just heard with sorrow of the fall of another teacher on that same island, and report says that he intends to copy the example of this man and remain among the people, who have given him some land as his own. This is a terrible step for our fallen teacher to take, and we wonder what is to be the outcome. Truly we need a mighty work of the Holy Spirit to convict these who have turned from the Lord, of their sin, and to open the hearts of those who are under their influence, to the knowledge of the truth.

CHINA—FOOCHOW

Dr. Woodhull, of Foochow, tells of a new enemy which their Christians must fight. Why will men for lust of gold send ruin to their fellows? And when will the children of light learn to be as earnest and inventive as the children of this world?

Mrs. Stevenson, the W. C. T. U. all the world round missionary, has just made us a visit in Foochow. Her visit was most timely, coming as it did when the fight against the English cigarettes was at its height. Two persons have come from England to introduce the cigarette into Foochow. They both failed, praise the Lord! Then they went back to England and said the only way to succeed was to have men come here and give away cigarettes for a few months and in that way create a market for them. The Chinese are rising to the occasion and making a grand fight. Some of the government schools have made a vow not to use cigarettes. When a student was seen smoking a cigarette in the street, they told him of the action of the school and persuaded him to throw it away. The foreigner who had given it to him was so angry at having his business interfered with that he struck the student. This has made quite a commotion. The student was a German and his father appealed to the German Consul; he referred it to Peking and they cabled back that it was a matter to be settled in Foochow. I think the matter is not settled yet. Emperor William will have to let England know that his students in a foreign land are not to be struck because they will not smoke their miserable cigarettes. They call them little cigars here. The common people like their water pipes so well that they will not be very likely to change for the more expensive cigarette. Well, they have sunk a good deal of money here already, covering every available wall with great, bright-colored ads that are very attractive to the Chinese. A good many are praying that they will fail, but they are few compared with those who are either indifferent or would like to see them succeed.

In the report of the Girls' College, written by Miss Elsie M. Garretson, we read:—

The old story of being unequally yoked with unbelievers in betrothals in which they have no choice deters some who fear they cannot withstand the opposition of heathen friends. We are saddened to see that with some, as the spirit of enthusiasm for study increases, the warm-hearted zeal for soul-winning which has at times so characterized the school seems to decline. This has been especially noticeable in coming back after two years' absence. Some regard it as a phase of the times through which we are passing. It certainly emphasizes the need of much prayer for Christian students in China, for their own sakes and because of the important place of our schools in relation to outside Chinese schools. The remedy is in higher standards of Christian living, in keeping the Bible in the first place, and in prayer.

Needs.—We say the need of money is great, the need of more mission workers is great, but greater than all else is the need of world-wide prayer for the missionaries who are meeting these problems and for the Chinese Christian students who are trained in our schools. The outside schools springing up everywhere emphasize this need of prayer. Their fine buildings and abundant apparatus make a mute appeal, but very pathetic, to our Christian schools. To us they look to fill the empty chairs with teachers competent to teach. Their curricula include everything except Christianity. Here is our opportunity. What kind of teachers shall we furnish them? Furnish some we must.

We would emphasize again the need of one more new worker. The introduction of English is now no longer optional but a growing necessity, and the burden which it imposes must fall in a large measure on the foreign teacher. But this is only one branch of our curriculum; all other books are taught in either classical or vernacular. Four foreign teachers, including the work of the executive, all prepared to give full time, would no more than meet our need. The Chinese teachers are also indispensable, but they cannot make up for the lack of foreign teachers.

INDIA—MADURA

Good news comes from Miss Mary T. Noyes:—

Mr. Eddy and Mr. Azariah, a native Y. M. C. A. worker, held in our school five very helpful meetings, for which much prayer had been made. Fifty-four girls have given me their names as desiring to lead a new life. Some were already church members, and some really sincere Christians before, but their hearts are newly stirred to desire a fuller life in Christ. Seventeen asked to unite with the church at once. One we thought needed a little testing and three themselves decided to wait till another communion; but on Easter Sunday thirteen united with the church. As I sat in front by the organ, I was much touched to see the earnestness in the young faces.

With them came an old man from one of the villages, a convert from Hinduism. Mr. Banninga baptized this old man, who knelt for the rite. He had brought a brass cup from which he had been accustomed to sprinkle the idols, and gave it to Mr. Banninga. At the same time, in our East Gate Church, was baptized another convert from Hinduism. He was a young man, a clerk in the mills, and was first interested in Christianity by reading a copy of *The Epiphany*, which was sent to him by a Christian friend. His mother and sister were opposed to his coming out as a Christian and unwilling to stay with him; so he has deeded to them property which will support them separately.

You will be glad to know that we now have no Hindu teachers in the

school. Even as Tamil "Pandit," or teacher, for which usually only Brahmins are fitted, we have secured one of the young men of our mission, son of Mrs. Washburn's old cook, who has fitted himself especially for this work. I have also engaged a trained mathematics graduate, to begin work in June. We need him very much, for the work in the higher classes has not been entirely satisfactory. We hope, too, as it meets government requirements, it will for another year secure a larger grant from government. If we receive the extra grant voted to us by the Executive Committee, I think we shall be able to meet the expense.

INDIA—MARÁTHI MISSION

Our Mrs. Winsor has charge of the whole Sirur field with work of many kinds—educational, industrial, medical, evangelistic. Rev. D. R. Shinde, a native pastor of one of the Sirur churches, sends a report of some of this work, from which we take a paragraph :—

In connection with the Boys' Station School, Sirur, Mrs. Winsor has a school for blind. They are taught to read and do some useful industry. Besides this they are taught music and singing, and are made able to do something for themselves and for others too. Though the blind are generally thought useless and miserable in India they help us when we go out to out-villages for preaching, and in a village where we have no hope of a good number of people to hear us, their music and singing is an attraction to bring many people to hear the gospel, and in this way they are very useful in evangelistic work. We are planning to take them in the district with us on a preaching tour, and we hope to do much for the work of the Lord with their help in the soul-winning which God tells everyone to do.

JAPAN

Mrs. Bartlett, of Otaru, tells of a promising bit of their work :—

The new chapel, with services Thursday and Sunday nights, continues to be most interesting. We have often over two hundred children there for a short service before the sermon, and you ought to hear them sing. Some of them are my own Sunday-school scholars, but many of them have never been anywhere else, and there are all kinds. One boy seemed very rude and didn't take off his hat when he was told. I found that he was deaf and dumb! He seems to love to go, and two other little fellows go with him and look entranced with something when we sing! There is a little hump-back with a sweet face, and all sorts of thin, worn, miserable little folks, besides jolly, grinning mischief-makers and babies by the score. After three-quarters of an hour we ask the children to go home and make room for the older ones, and they are pretty good about it, too, though at first they didn't want to budge until the end of everything.



Our Work at Home

A WORD TO THE MODERN MOTHER

SOMETHING is lacking in your pleasant home. You do not realize it. It seems to you a heaven on earth, with a loving husband, three beautiful children, and enough of this world's goods to give them all that is needful. There is certainly a great deal of the heavenly in it, but something is left out of those children's lives. You do not realize it, because you are living on what your parents stored up for you, for you and your husband have had the best of training, and it has not been lost on you. Dr. Holmes' suggestion that a child's culture should begin with a wise selection of grandparents has been carried out in this case, and your children "have a goodly heritage." But this lacking something will be missed later, when your children are older, and then it will not be easy to supply the lack.

I mean that the religious instincts of your children are not being developed. You wince under my criticism, for you pride yourself on your broad views of education.

You do not believe in taking them to church when they are young. Church services, you say, were tedious to you as a child, and you do not want your children to dislike church. Do you know that your own ideas of what is sacred were formed during those hours you call tedious? You were learning reverence for holy things, you were absorbing the spirit of worship, and your whole life has been affected by what you drank in unconsciously in church before you thought much about listening: Have you noticed that our young people are noticeably lacking in reverence? And have you thought why?

When did you grow familiar with the grand old tunes of your church, with which the grand old words are inseparably associated in your mind, and which have become so thoroughly a part of you, that you are unconscious of ever having learned them? You would not have them obliterated from your memory for any price. Do you know that your children cannot sing them? But you sang them before you were as old as they.

You say you hated church. Stop and think. Did you hate it then, or have you in latter years grown to think it must have been tiresome? And if you sometimes did not enjoy it, are there not many pleasant memory spots connected with the church of your childhood? I think we have lately been

greatly exaggerating the sufferings of children in the old days, and some people brought up in the old-fashioned way have fond memories connected with it, and hold those memories as a cherished possession.

Your children are not in Sunday school, for you tell me you do not want them to have such wishy-washy teaching as you had in your childhood. "Wishy-washy" was the very word you used. It would not apply to the teaching I had, though that was very poor compared to the Sunday-school teaching of to-day. But it was a great deal better than nothing. Perhaps you have found a way and a time to give your children Bible lessons at home, in just the way you wish them taught. Are your Sundays conscientiously reserved for that? You blush to tell me that Sundays are too full. Yes, full of "many things," perhaps very good things—as good as Martha was doing for Christ when he regretted to the point of reproving her, that the "one thing needful" was omitted. Remember that a true estimate of relative values, is one of the secrets of right living. We cannot afford to choose the good if it means omitting the best. Christ recognized this in Martha's case, and we must recognize it in our busy lives.

Frank wanted to join the Junior Endeavor Society, but you did not believe in children taking pledges before they were old enough to understand the full meaning of them. Will there ever come a better time for you to teach him the sacredness of a pledge? I fear you have lost an opportunity.

You say you abominate narrowness, and want your children to have broad ideas. Broad as the world, my friend. Jennie asked you one day if she could join the Mission Band, with the other girls, and you told her you thought she had better give all her spare time to her music. All? That means that Jennie must lose this glimpse of the wide world, and the onward march of God's kingdom in it—this that the other girls are getting. Are your plans broad or narrow?

The missionary collector from your church called and found you with your last beautiful rosebud of a baby, fresh from heaven, in your arms. You told her your expenses had been much increased this year, with the coming of the new baby and with Jennie's music lessons—that you had decided your first duty was to your own family, and you could not give anything this year for foreign missions. Jennie heard the remark, and she had not forgotten that you objected to sparing any time from those music lessons. The impression gained a hold on her that all the time and all the money belonged to one's own family. Were Jennie's ideas growing broader or more narrow? She might have learned that God's gifts to us are not for ourselves alone.

You say it would be a sin to neglect Jennie's talent for music, and that you cannot do everything, nor can she. Quite true. But experience shows that thought and planning help us to do many things we think we cannot do. Paul forgot all human limitations when he said, "I can do all things in Him that strengthened me." But, with no hyperbole, One greater than Paul said very plainly, "These ought ye to have done, and not to leave the other undone."

MRS. LEMUEL GULLIVER

DIED at South Hadley, Mass., August 4th. This brief statement announces the close of a very useful life. The record of what it meant to Mount Holyoke Seminary and College is written in the hearts and lives of many of the students. For twenty-five years Mrs. Gulliver had official connection with the Woman's Board either as director or vice president. During the earlier part of this period she was a regular attendant at the meetings of the executive committee, with vital interest in all the work of the Board, and ready with helpful suggestions toward wise decisions. In later years physical disability has curtailed her activity, but her love for the work and sympathy in it has never failed. Two years ago when she was very ill and thought the end near, she left this message to be sent to the Board at her decease, "I give God thanks for the privilege of being associated with the noble women of the Woman's Board, and ask his blessing on the work they have done and will do." We gratefully accept this message as the effectual fervent prayer of the righteous woman which availeth much.

BOOK NOTICES

Life of Isabella Thoburn. By Bishop J. M. Thoburn. Published by Eaton & Mains, New York. Pp. 373. Price, \$1.25.

There are several noteworthy things in regard to this biography. In the first place the illuminated face of Isabella Thoburn, which forms the frontispiece and is full of spiritual radiance. Miss Thoburn's brother, the missionary Bishop of India, has naturally done his work *con amore*, and has been able to interpret his sister's wonderfully consecrated life with the deep sympathy of one in a similar environment.

Bishop David H. Moore's brief foreword is so compact and comprehensive it can be quoted entire. His tribute is as follows: "Isabella Thoburn stood for a host bannered and resistless. She filled the eye of our young womanhood; she was the pick and flower of their chivalry. She united in

herself the limitless receptivity of Mary with Martha's ceaseless activity. She made godliness plain to the aged and attractive to the young. She illustrated the whole circle of Christian virtues. Speak of woman's work and the saintly form of Isabella Thoburn rises to thought, aureoled in love. Her life glorified the missionary work; her death enshrines it in the church's heart forever." Given such a biographer; given such an interpretive summary of her life; the next supreme contribution is from that gifted Hindu scholar and teacher in the Isabella Thoburn School, Lilivati Singh. Within the past year she, too, in the midst of ever-increasing usefulness, has been called hence to join her great friend and teacher. It was the remark of one of England's queens that heaven was as near Palestine as London; so Miss Thoburn found heaven as near India as America, while Miss Singh was called hence from America instead of her own native India.

The picture of her large, intense eyes and fragile, graceful form is a distinct addition to the book. And her recollections reveal Miss Thoburn's rare nature in most fluent and forceful English.

There are other tributes given by those who had been associated with Miss Thoburn in educational work, and in this way is obtained a many-sided view of a most rare and devoted personality. Several of Miss Thoburn's papers and speeches make a valuable addition to an inspiring life history.

G. H. C.

From the Crucifix to the Cross. The Heretics. By Harriet Crawford.

Those who think of the Roman Church only as we see it in Protestant countries will do well to read the little volume containing these two stories. Mrs. Crawford was for several years a missionary in Mexico, and she writes with a warm love for its people. She gives us pictures of the scenery and the customs and homes that help to make our next door neighbors seem more real. Her pictures of the ignorance of the lower classes and of the superstition and devotion of the women, are vivid and not overdrawn. She shows us the cupidity, the domination, the treachery of the priests, and one shudders to know that such things as she describes may be going on to-day. Certainly the priests in Mexico are striving to resist the "accursed Protestants" by every means they can devise in open warfare and secret plotting. Some of the quotations from Romanist books which she gives us seem incredibly silly and others are equally blasphemous.

Running through each of the two stories is a thread of true love-making which comes happily out of the tangles at the end. The book should have a wide circulation, and will be particularly useful to those who are studying *The Gospel in Latin Lands*. The few illustrations are beautiful, but one wishes that printer and binder had done their part of the work more worthily. Send to Miss A. R. Hartshorn. Price, 50 cents; postage, 5 cents.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

THE forty-second annual meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, Wednesday and Thursday, November 10 and 11, 1909, with a delegates' meeting on Tuesday, November 9th. The ladies of Suffolk Branch will be happy to entertain delegates from a distance appointed by the Branches, and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names and addresses, with statement of Branch appointment, to the chairman of the hospitality committee, Mrs. J. C. Lane, 704 Congregational House, Boston, before October 1st. Railroads in the New England Passenger Association have authorized a rate of a fare and three-fifths, certificate plan, upon the usual conditions.

WOMAN'S BOARD OF MISSIONS

Receipts from July 18 to August 18, 1909.

MISS SARAH LOUISE DAY, Treasurer.

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, Atkinson, Aux., 20; Bath, Aux., 15; East Andover, C. E. Soc., 5; Hanover, Aux., 30.74; Keene, Court St. Ch., Aux. (with prev. contri. to const. L. M's Mrs. E. A. Kingsbury, Mrs. C. M. Darling), 38; Milford, Aux., 26.10; Newington, Aux., 4; North Hampton, Aux., 38.98; Penacook, Aux., 45.31; Salmon Falls, Aux., 24; Warner, Aux., 7, 254 13

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford, Barton, Aux., 7.25; Brattleboro, Aux., 5; Brookfield, First Ch., Aux., 5; Burlington, First Ch., Aux., 55; St. Johnsbury, North Ch., Aux., 6.18; Waitsfield, 5; Waterbury, Jr. C. E. Soc., 5, 88 43

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Lawrence, South Ch., Aux., 36 50

Barnstable Branch.—Mrs. C. E. Delano, Treas., Box 296, Falmouth, Centerville, Aux., 5; Falmouth, Woman's Union, 41.20, 46 20

Cambridge.—Friends, through Mrs. E. C. Moore, 77 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford, Haverhill, North Ch., Aux. (to const. L. M. Miss Lulu O. Haines), 25, Union Ch., Aux. 10; Ipswich, Jr. Aid, 5, 40 00

Franklin County Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield, Northfield, Aux., 10 15

Hampshire Co. Branch.—Miss Harriet J. Kueeland, Treas., 8 Paradise Road, Northampton. Southampton, Dau. of Cov., 25; Westhampton, Aux. (100 of wh. to const. L. M's Mrs. James R. Clapp, Mrs. Lyman W. Clapp, Miss Julia M. Edwards, Mrs. Franklin Howard), 105; Worthington, Aux., 10, C. E. Soc., 2, 142 00

Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Coll. at Hudson, 10.47; Natick, Aux., 46, 56 47

Monterey.—Aux., 5 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Easton, Aux., 23, C. E. Soc., 4; Plymouth, S. S., Prim. Cl., 5, C. R., 5; Randolph, Aux., 6, 43 00

Northampton.—Smith College, Miss Helen E. Brown, 10, Mrs. Everett E. Kent, 5, Class of '89, 120, 135 00

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. South Acton, Aux., 10 00

Springfield.—South Ch., 101 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Jr. Dept. of Branch, 12; Springfield, First Ch., Mrs. Abbie C. Dickinson, 25, Hope Ch., Aux. (25 of wh. to const. L. M., Mrs. G. S. Rollins), 45 South Ch. Aux. 30.20; Wilbraham, C. E. Soc., 5, 117 20

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 41 Garden St., Cambridge. Boston, Park St. Ch., Aux., 250; Brighton, Pro Christo Club, 10; Dorchester,

Village Ch., Aux., 8.50; Foxboro, Bethany Ch., Aux., 30; Jamaica Plain, Central Ch., Aux., 40; Roslindale, For. Dept. Woman's Union (Len. Off., 12.15) (to const. L. M. Mrs. Mary F. Chenery), 25; Somerville, Highland Ch., Aux., 15; Prospect Hill Ch., S. S., 3; Waltham, Friend, through Mrs. M. M. Foster, 1; West Somerville, Day St. Ch., Aux., 10, C. R., 8.71.	401 21
Worcester Co. Branch. —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Blackstone, Aux., 5; Leominster, Aux., 20.67; Warren, Aux., 10.60; Whitinsville, Aux., 1,077.30, Extra-Cent-a-Day Band, 17.37, King's Dau., 80; Winchendon, C. E. Soc., 5, Worthley M. B., 2,	1,217 94
Total,	2,438 67

LEGACIES.

Fitchburg —Mary Johnson, by James H. MacMahon, Adm.,	500 00
Malden —Mrs. Anna E. Pierce, by Arthur H. Wellman, Extr.,	5,000 00
Northampton —Sarah M. Lyman, by F. N. Kneeland, Extr.,	235 00
Westfield —Mrs. S. Augusta Butterfield, by George J. Burns, Extr.,	200 00
Total,	5,935 00

RHODE ISLAND.

Rhode Island Branch. —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, C. R., 4; Central Falls, Prim. S. S., 5; East Providence, Hope Ch., Juniors, 2.40; Newport, United Ch. Guild, 30; Peace Dale, Miss. Soc., 160, M. B., 5; Pawtucket, Aux. Knights of Round Table of Miss Mary Adams' Class, 50; Providence, Plymouth Ch., Aux., 17.75, C. R., 6.59, Whittlesey Mem. Cir., 10; Pilgrim Ch., Larrie Guild, 30, C. R., 15.50; Westerley, King's Dau., 20; Woonsocket, Globe Ch., Ladies' Union, 45, C. E. Soc., 3.46, Prim. S. S., 1.50,	406 20
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CONNECTICUT.

Eastern Conn. Branch. —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Hampton, Aux., 20.50; New London, First Ch., Aux., 5,	25 50
Hartford Branch. —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 200; Buckingham, Aux., 14; East Windsor, Aux., 20.70; New Britain, South Ch., Aux., 32.42; Tolland, Aux., 7.17,	274 29
New Haven Branch. —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Jr. C. E. Soc., received at Ann. Meeting, 2; Bridgeport, Olivet Ch., Bell M. B., 10; Brookfield Center, Dau. of Cov., 5; Centerbrook, Aux., 3.60, C. E. Soc., 9; Derby, C. E. Soc., 50; Durham, Little Light Bearers, 2; East Canaan, C. E. Soc., 5; Fairfield, Ladies of Cong. Ch., 10; Greenfield Hill, Friend, 1; Greenwich, M. C., 11.50; Guilford, Mrs. John	

Rositer, 3; Harwinton, C. E. Soc., 5; Ivoryton, Dau. of Cov., 6.75; Meriden, First Ch., Jr. C. E. Soc., 5.75; Middlebury, Willing Minds, 5, Mizpah Cir., 7; Middlefield, Friends, 13, C. E. Soc., 9.35; Middle Haddam, C. E. Soc., 5; Middletown, First Ch., C. E. Soc., 25, Third Ch., Busy Bees, 5; New Canaan, C. E. Soc., 5; New Haven, Center Ch., Aux., 377.33, Humphrey St. Ch., C. E. Soc., 12, Pilgrim Ch., C. E. Soc., 10, United Ch., C. E. Soc., 50; North Haven, Mizpah Cir., 10; Plymouth, M. C., 5; Ridding, Dau. of Cov., 10; Ridgebury, Starlight Cir., 1; South Britain, C. E. Soc., 5; Stratford, Alpha Band, 5, Miss. League, 10; Thomaston, Mrs. J. W. Skilton, 80 ets., C. E. Soc., 10; Warren, C. E. Soc., 7; Waterbury, First Ch., C. R., 10, Second Ch., Jr. C. E. Soc., 3; Westbrook, C. E. Soc., 12.50; West Cornwall, C. E. Soc., 20; Winchester, C. E. Soc., 8.70; Winsted, Second Ch., C. E. Soc., 10; Woodbury, M. C., 35,	816 28
New London. —Mrs. M. S. Harris,	500 00
Total,	1,616 07

LEGACY.

Bridgeport. —Charles M. Minor, by Egbert Marsh, Extr.,	618 39
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NEW YORK.

Gouverneur. —Miss C. O. Van Duzee,	1 00
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PHILADELPHIA BRANCH.

Philadelphia Branch. —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Pa., Wilkes Barre, Hillside St. Ch., Women's Home and For. M. S., 5; Williamsport, Miss Mary A. Fleming, 10,	15 00
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ILLINOIS.

Chicago. —Friends,	50 00
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TENNESSEE.

La Follette. —Cong. Ch., Prim. S. S.,	25
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GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

Massachusetts. —Whitinsville, Mrs. Arthur F. Whitin,	100 00
Donations,	4,140 15
Buildings,	651 00
Specials,	178 60
Legacies,	6,553 39
Total,	\$11,523 14
TOTAL FROM OCT. 18, 1908 TO AUG. 18, 1909.	
Donations,	79,902 97
Buildings,	5,732 35
Work of 1909,	11,544 10
Specials,	2,829 14
Legacies,	21,553 29
Total,	\$121,571 85

Board of the Pacific

President.

MRS. R. B. CHERINGTON,
Sunnyvale, Cal.

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San Jose, Cal.

Editor Pacific Department in Life and Light.

MRS. J. K. McLEAN.

DOSHISHA GIRLS' SCHOOL, KYOTO

DORMITORIES.—There are, at present, three dormitories accommodating 50–60 scholars with the single lady teachers as the dormitory heads. The second floor in each building is devoted to the dormitory proper, while the first floor is used for other purposes, as for class rooms, music practice rooms, sewing rooms and the like. Two of these buildings are in the rear of the compound, while one is located nearly at the central position where a new school building should be built in the near future. The last dormitory building, which is the oldest of this school, is now, after its thirty-two years' existence, too far gone to be worth any further repairs. (By the way, all the present buildings are frame ones.) Moreover, this old dormitory is too close to the general school office and to the main recitation halls, so that each is apt to disturb the other. Thus we are in an impending need of money to move one dormitory further back to the rear of the compound, to the row of the other two dormitories. The present missionary home, which is also getting old and out of repair, also requires to be moved back to the ideal site already prepared for it.

A NEW SCHOOL BUILDING.—The Japanese government gives certain privileges to schools with (1) an improved curriculum, (2) an approved efficiency in teaching force, (3) a school building built according to certain approved scheme and standards as to the number of windows, cubic feet of each room and such like. Girls graduated from the schools without the privileges or "recognition" are refused admission either to a college or regular standing or to a higher technical or professional school. They are also refused the right to run for a competitive examination to get license as school teachers of any grade. By enforcing all these requirements the gov-

ernment tries to elevate the efficiency of schools in the land to a higher and higher level. Under the requirement of an approved curriculum, the government does not lay any restriction on the teaching of the Bible or of Christianity in general; we are still including it in our curriculum. According to the second requirement for efficiency in teaching force, two thirds of the faculty must be holders of the government's license, which is given only to those graduated from schools with the "recognition" and have passed a competitive examination in a special line of studies. The requirement for an efficient teaching force is no easy matter to fulfill, but financially it is not half as hard as the third requirement, viz., for the school building coming up to a fixed standard of construction. Our present main building is too old and out of repair, and the recitation rooms are too dark and narrow to enable us to get the coveted government recognition. We are beginning to feel the effect of this in the decrease in the number and quality of applicants for admission. Because of this lack of "recognition" of our school, many of our Christian friends are reluctantly refusing to send their daughters to us; they are driven to send them to secular schools that have this recognition.

We educate girls to be teachers, evangelists, social workers, professional women and wives and mothers of homes. If we continue in the present state of the absence of "recognition" we must deny to our girls the prospects of unrestricted activity in many of their chosen fields. We are thus badly in need of money for a new school building for securing this government recognition.

Total money needed: for the above outlined purposes of moving old dormitories and erecting a new school building, a sum of at least \$20,000 is requisite. The best season for building is between the middle of July to end of November, or March to middle of June.

DISCUSSING the religions of India Dr. Fitchett tells us, "To be born on one side of the Ganges at Benares is to be sure of eternal bliss; to be born on the other side is to be eternally doomed. In the great temple at Madura, the filthy oil with which the chief image is perpetually smeared creeps into a shallow tank, and every day groups of men and women stand there, smearing brow and lips and eyes with that foul oil, in the belief that it will cleanse their souls. Shaving is a mode of salvation. Sins, according to one Vedic text, adhere to the hair of the head, and, says the devotee, 'for these sins I undergo this shaving.' So the barber is a person clothed with religious offices."—*The Missionary Link*.

LETTERS FROM TWO OF MISS DENTON'S PUPILS

DOSHISHA GIRLS' SCHOOL, KYOTO, JAPAN, April 21, 1908.

MY DEAR MISS DENTON: I should like very much to read an easy English poem, and I made a very unskillful one in this spring vacation which applauded the spring. The following is what I wrote:—

It is spring it is spring, how beautiful she looks;
 All the trees bloom in the garden, and on the hill;
 Big of them are cherries, and little of them are violets;
 A singing bird on every bough, soft perfume on the air,
 A happy smile on each young lip, and gladness everywhere.
 Oh Spring is a pleasant time with its sound and sights;
 Its hazy morning, balmy eves, and tranquil, calm delights
 I sigh when first I see the leaves fall on the ground,
 And all winter long I sing sweet Spring come again.

DEAR MISS DENTON: How do you do? It is very hot now. I haven't met you for a long time I should like to see you. I am very well and studying. I was very fearful the other day because it thundered it the wind bloused and the rain comes down in torrents. I was very fearfully. But after the rain, the clouds roll away, the sun shines out again and a rainbow is seen in the sky. It was very fine scenery. I wish it to show you. Good-bye.

 MICRONESIA—SICKNESS AT KUSAIE

BY MISS LOUISE E. WILSON

Do you suppose there is anyone who is alive in the Lord's work, who finds time for all that they feel ought to be done? Here I have had it on my mind for several weeks that I want to have special talks with certain girls, as their actions tell me they are not living up to their Christian privileges, but day after day has gone by and there has not been time for it. Last evening a report came in that one of them was not feeling well, and after attending to bodily needs, I said, "I want to have a talk with you some time and when you feel so inclined I wish you would come to me." She said, "When?" "Oh, any time, come and sleep at my house some night." (A girl always stays with me at night, as my shanty is about sixty feet from the other house.) She looked and asked, "Why not to-night?" So it all came about naturally without setting any special time on my part. We had a good talk about her difficulties and I believe she went to sleep happier than she had for many a night, for we took all to the Lord in prayer. She suggested that I interview some of the others who were discouraged because they felt they were not what they ought to be.

The long siege of sickness in our household has set our work back several months, and in more ways than one, it is hard to catch up. Just think, Easter Sunday was the first time since January 25th that all were able to attend service. And two of our number were weak at that time. Oh, it seems too good to be true that those weary days of watching are over. One girl, who has been up and around for about a month, now denies herself fish because she is afraid the disease might come back again, for she has a horror of it and well she might, as she had it very hard. If you knew how fond they are of fish you could better understand how much it meant for Limmejab to leave it alone, when we assure her it is perfectly safe for her to eat it now.

One day I went in where a dozen girls were on the mend, and said, "If you keep on improving I will make you some fish soup on Saturday. One of them brightened up and replied, "Why it just makes my mouth water to hear you talk about fish, we have had to go without it so long." It seems strange to me that in spite of all we did to down the disease, so many of them should have taken it. The only way I can account for it, is that our quarters are so small, and the ones who were beginning to recover had to go back with the well ones to make room for the new cases before they had gotten the disease all out of their system. I used my shanty for a hospital, and it would in a pinch take in six. We took them there as fast as they were taken sick, and kept them there until new cases necessitated their removal, which was every week or two. The girls who nursed them camped with me on the six-foot veranda. We had our hands and minds full, but they were all good and helpful, and many petitioned beforehand that if I got the disease they wanted to be the ones to nurse me. But I am thankful to say I did not need their care in this special way. I feel that we cannot be thankful enough that we were spared the sorrow of losing any of them, for some were very near death's door.

MANY instances are given of the liberality of native Christians in India. A year ago the Tamil Christians in the north of Ceylon sent a birthday gift of 250 pounds to the British and Foreign Bible Society. Six years ago some of the Christian coolies on the Kandyan estates sent as a centenary offering to the Church Missionary Society 125 guineas. The boys of Kandy College maintain their own college mission, and send workers to outlying villages. The girls of a boarding school recently gave up meat and fish and lived on rice for a fortnight in order to send five pounds to the Bishop of Calcutta toward the Indian Famine Fund.

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AFTER THE MASSACRE AT KESSAB

BY MISS EFFIE M. CHAMBERS

KESSAB, July 10, 1909.

OH, if you could only know what an awful thing this has been, and what our dear women have suffered and our brave young men—who defended the village for six or seven hours, and kept the murderers back, giving the women and girls a chance to escape to the mountains and hide in the caves and clefts and underbrush, from where they slowly and fearfully made their way down to the seashore—the young men when they could hold out no longer, retreating slowly and forming a rear guard as it were for the fleeing women as they went, carrying their children in their arms or on their backs with older ones clinging to their skirts. In this way the escape was effected on that awful Tuesday, April 23d.

I was absent from Kessab, as you already know, but my schoolgirls fled with the others and were taken into the Presbyterian School in Latakia, where I found them on my return from the scenes of carnage in Adana. They were all safe, not one of them missing, and I was glad and thankful for that at least, but like the rest of us they have lost all, except what they wore. We are all alike in Kessab these days. There are no rich or poor, but we are all one. Sometimes the thought comes to me, if they had not burned my house and the girls' school, I might have given shelter to many, but I am glad on the other hand that I can suffer with them and suffer as they do. It is different from any other relief work I have done, but I am

not sorry to have it so. It brings us so near together and gives me such an opportunity to help them.

More than 500 families are homeless, and we have 5,500 people on our relief list for bread, clothing, household utensils, farming implements and tools, also bedding and mats—for everything went, we had not even needles and thread, thimbles and scissors. We have distributed about 1,000 quilts and blankets, cotton and a few mattresses and pillows, but need still 4,000 more that everyone may have a mattress, and 700 more covers are needed. For clothing to give each person one suit so he may have a change, we need, aside from what we have already distributed, 100,000 yards of cloth.

It is no small problem to plan to house, clothe, feed and find bedding for ten villages, containing in all 8,000 people or more, but it is what must be done before winter or all our people will die of hunger and exposure and we can't have that. These people must be saved and encouraged and started again. I must do it, so you will excuse me from a vacation this year, won't you, as they cannot be left alone.

We are having our preaching services out of doors in the girls' school yard under a big walnut tree for the present, but we are trying to get a floor in the big new school building we made since I came here (it was not burned), and if we can do it, we can use the upper story of it for chapel and the lower one for schools.

And now you want to know about me, you say. Well, my history during these past weeks can be told in few words. I went to Adana for annual meeting, reaching there on Tuesday evening just before the beginning of that awful time. I stayed there ten days, leaving on April 24th for Tarsus, where I stayed a day or two waiting for the roads to open a bit, then made my way back to Kessab where I have been ever since, except for a brief tour through the outside villages and a short stay in Antioch. I am in a native house, and if you ask about my circumstances, I am more comfortable than anyone else in the village, and glad to be here and do what I can for these poor people. When court-martial proceedings are over, and a few at least of the guilty ones punished, we hope the people will gather some courage. But it is scarcely to be expected they will be very confident until something is done.

I am in a native house since my return—one of the few not burned—but Mr. Gracey has just been down and we have planned a few changes in the former stable in the mission yard which we think will make it inhabitable, and we hope to begin to do it soon. I can have here, at a very small expense, bedroom, sitting room, kitchen and a small storeroom; all ground floor to be sure, but better than I now have and quite good enough for me until the people get something.

Antioch is awful. The outside villages of that region are not so bad, as they were not really attacked, only threatened. Some men from there were killed, but they were either in Antioch or out in Moslem villages doing silk-worm work. In Kessab and the near outside villages, we have about 60 widows and about 100 orphans, some of these in the most destitute circumstances imaginable. I am hoping Miss Shattuck, Miss Salmond and Miss Frearson will be able to take the children that ought to be taken, and we not be obliged to open a new orphanage here in Kessab. But something must be done.

You asked about my clothes. I saved nothing I had in Kessab, and very little of what I took to Adana, but Miss Shattuck and the friends in Latakia have helped me out, so that I have what I need at present. Winter flannels and stockings are the things I most need. With so many needy ones around me I don't have time to think of my own needs. In fact when I compare myself with others I don't seem to need anything. They are so awfully, awfully destitute that the other day when I found an old dress skirt of mine among the returned stolen goods, I thought, "Oh, well, this went once, and I'll not keep it now," so I sent it to a poor woman who had the day before asked me for a skirt and I had none to give her, and she was glad to get it.

THE NORTH CHINA UNION WOMAN'S COLLEGE, 1909

BY MISS LUELLA MINER, PRINCIPAL

HALF a century after Mt. Holyoke Seminary first opened its doors it was incorporated as a college, though long before that date it was doing full college work. Far more humble were the beginnings of the institution which may be destined to be the Mt. Holyoke of China. In 1864, at the American Board Mission in Peking, Mrs. Bridgman gathered together a few girls from poor families, giving them the most elementary instruction, little dreaming that forty-five years later, on that very spot, would stand the first four young women in China, to receive a full college course. It was a sleepy, half-dead city in which Misses Porter, Chapin and Haven wrought until the close of the century, laying foundations so deep that when the storm of 1900 came, though it swept twenty of the pupils and recent graduates into martyrs' graves, and left not one brick upon another in the rambling Bridgman School compound, the true foundations stood firm, so that two years later the enrollment was larger than ever before.

It was an alert city, gazing in dismay on its ruins, in which the school was rebuilt in 1902, and though eighty-five girls were that year gathered

into its halls, those in charge could not forecast the educational revolution soon to take place in this old empire. In 1905 were started the first schools for girls in Peking which were not under missionary auspices. In this strange new China, turning its back on the past and reaching out for it scarcely knows what, the education of women is one of the demands of the times. Even before 1900 a college for women was not beyond the hope and faith of women from America, and among the Christian Chinese were some of clear-eyed vision who were seeking the very best for their daughters. But the spirit of the new life stimulated to more speedy accomplishment than could otherwise have been attained, and the storm had obliterated some barriers which in the old days might have hindered the laying of broad foundations.

In North China, "Union" has been the God-given watchword since 1900. Three union institutions for men are the result—the college of Liberal Arts, located with the American Board Mission at Tung-chou, the Theological College, located with the Presbyterian Mission in Peking, and the Medical College, located with the London Mission. In 1904, by formal vote of mission boards, was established the North China Union Woman's College, an outgrowth of the Bridgman School, which then took the name "Bridgman Academy." In 1908 was added the Union Woman's Medical College, which had matriculated its first class a year earlier, and with its quarters in the Methodist Episcopal Mission brought the Woman's Foreign Missionary Society of that church into the North China Educational Union.

Those who despise the day of small things would not give a passing thought to these two institutions for the higher education of women, for our equipment is meager, and our classes are small, but those who have a sense of potentialities and see how many of the two hundred million women of China are already looking with covetous eyes upon the opportunities of the American woman, mark here the germ of a collegiate development which may surpass in numbers even that which we see in favored America. The work in these union colleges for women is genuine college work, as high in grade and not inferior in quality to that being done in any college for young men in China. The medical course now covers six years, but when the requirements for admission can be raised, this time can be shortened at least a year. The medical students have come to the laboratory and teachers in the American Board Mission for their work in chemistry, biology, histology and embryology, the other class-room work and all of their hospital and clinical training being under the teachers in the Methodist and Presbyterian Missions.

Although only the three American Missions in Peking have as yet form-

ally entered into this union for the higher education of women, its benefits are shared by many North China missions, and no other mission plans for work above a high school or normal grade. In addition to the American Board Mission, which still has the majority of the students, the following missions have sent students or plan to do so when they have reached the required grade: American Presbyterian, London Mission, English Baptist, Canadian Presbyterian, China Inland, American Lutheran, Swedish Holiness, Anglican and Methodist Episcopal. The students come from five provinces in North China, and two in Central and South China. While they are mostly from Christian families, a number have come from the official and mercantile classes, four important Peking boards, the Board of Posts and Communications, the Board of Revenue, the Board of Admiralty, and the Foreign Office, being represented among the fathers of our students. Three of these men were themselves educated in England or America, and appreciate for their daughters the advantages to be gained in such a school as this. With the prestige which this school has already gained, and the desire of non-Christian schools to have our help in furnishing teachers, our opportunities seem to be measured only by our strength and our financial resources.

On the 9th of June, four years after the principal and faculty of our newly organized college were elected by the Board of Managers of the North China Educational Union, we graduated our first college class of four girls. It was a glad, proud day for both teachers and pupils—a day which for our small staff of teachers had cost many hours of overwork and burdens borne only in the hope that these well-educated young women might be ready with their aid to carry future classes through college. So those four college diplomas meant as much to us in capital expended and hope of returns as a hundred mean to the president of an American college. Our beautiful church, decorated with the college colors, blue and gold, with two dragon flags in the gold of the college colors crossed in the great arch behind the platform, and plants massed for a background as the graduates stood there in their simple dresses of blue to receive their diplomas, made an interesting picture. Our select and appreciative audience of about a hundred contained many of the missionaries in Peking and vicinity, many teachers and pupils from girls' schools and a few gentlemen especially invited. Each graduate read a long essay in the literary style, which was not so much enjoyed by the greater part of the audience as was the music, a piano duet played by two academy students and three choruses sung by eighty academy and college students—Haydn's "The Heavens are Telling," Mendelssohn's "The Lord is Mindful of His Own," and the "Bridal Chorus" from "Rose Maiden," for which had been written words of praise to our Woman's Union College. That our students can render so well these long, difficult musical compositions shows what training will do for them.

And what training will do for their voices it will do for their minds and hearts. A few weeks before these commencement exercises these four young women, with three others who were studying geology and their teacher, stood on the Great Wall north of Peking at a point where it has climbed a mountain height, and we looked over a green sea of piled-up mountains, with a plain stretching southward toward Peking, which lay invisible in the distance. The students, five of whom had never before been off the great plain of North China, felt the hush and thrill of that mountain landscape, and one of them could hardly be dragged down to take the train which that night would carry us back through the famous Nank'ou Pass. Uneducated Chinese do not appreciate mountain views, but these college girls sang strains from Gounod's "Praise Ye the Father," and their eyes shone with emotion. The interest which they showed in rock formations and in collecting specimens, would have delighted the heart of any teacher in America.

But the teacher's highest joy is not the intellectual and æsthetic capacity developed during these long years, but the moral and spiritual growth. These young women go out with a loyal love for the Master, and an earnest purpose to work for God and country and alma mater which must bear fruit in the future. In young men and women like these is "China's Only Hope," and when they leave our educational institutions by hundreds instead of units and tens, we can say "The kingdom of God is at hand" in China.

WOMEN PATIENTS IN TAI-KU HOSPITAL, CHINA

BY MISS DAISY GEHMAN

OF the one hundred and thirteen in-patients in the hospital during the last year, thirty-nine were women and girls, or more than one third of the total number. Ten women took the opium cure treatment. None of these failed to complete the cure, while two men did. Of eighty-eight operations performed, thirty were on women patients.

After the Chinese New Year's the hospital filled up with patients, and most of Mrs. Hemingway's time was spent with them. Mrs. Chang also transferred her efforts from the village to the hospital, and was constantly with the women, telling them the old, old story that to these women is so very new, and teaching them hymns. Mrs. Keng also taught the women in the evening when her own work was finished. The patients are generally glad to listen, and receive the love and sympathy so freely given. Usually two or three care-takers come with the patient, so there is opportunity to reach a number of women. Mrs. Chang also frequently leads morning prayers with the women. Last summer Miss Heebner and our two bright Peking girls shared in conducting the morning hour.

There are several ways in which patients are led to come to the hospital. Patients who have been successfully treated will send in others. Quite frequently a Christian family in a village will make the hospital known. Mr. Pai, of Ch'u T'sun, a recently baptized convert, has sent in during the past

three months three detachments of his relatives to break off opium, and be cured of other diseases—a niece, an older sister and her husband, another niece and her mother-in-law—all well-to-do and intelligent people, who learned much of Christianity while here. More relatives have sent word that they will come soon. Mr. Pai is determined that all his family shall break off opium, and hear the gospel. When they won't go to church at Tung Yang he stays home to sing and preach and pray with them.

Mrs. Ch'eng, of Ling Shih, has been in the hospital now for three years. She had tuberculosis of the right foot, and of the left arm. Through all these years the devotion of her husband has never failed. The doctor decided in the fall that her foot would have to be amputated to save her life. She hesitated at first, but afterward became willing. Her amputation wound soon healed, and she walked on an improvised foot. But her arm, instead of improving as was hoped, became worse, and an operation was performed. However, nothing availed, the arm must be amputated. It was a long struggle before she could decide, but finally, with calm resignation, was willing. The arm, too, healed rapidly, and her general health has improved much. Her face is beautiful to look at, for in it is the light of peace. The committee on examining candidates for baptism was very tender when they came to her, and her answers showed that she knew whereof she spoke. We think she will make a splendid Bible woman some day. She can walk better now than some of the small-footed women who come to the hospital. One tried to walk from her room at the back of the compound to the dispensary rooms to be treated. But her little feet gave out, and she sat on a stump half-way, crying, and saying she would never get home again. Two of the strong young women of the station class, who had unbound feet (former schoolgirls), took pity on her, and ran with the stretcher to carry her the rest of the way. They also carried Mrs. Ch'eng several times.

FIRST DAYS IN THE OLD HOME

BY MISS HELEN STOVER

BAILUNDU, AFRICA, July 4, 1909.

MISS REDICK, Dr. Hollenbeck and I arrived here on June eleventh, after, what seemed to me, the most awful of journeys. I am sorry that I proved such a poor traveler, but certainly there wasn't one pleasant thing about the journey from Lisbon here that I could name, except our days at Madeira and Loanda. My traveling companions will bear me out in this as far as the ocean trip is concerned, but they enjoyed the up-country journey.

We came up from Benguella by way of Ciyaka (Sachikela) in order to visit Mr. and Mrs. Ennis. It is a comparatively new road (the road itself is really only a rabbit track) and much harder than our old way by Government road. After ten days of traveling we reached the Ennis' place, and you have no idea how I felt (I never imagined such a feeling) when I saw those houses and Mr. and Mrs. Ennis, and our American Flag flying in the breeze. My only sensation was that I had reached the "promised land." We were sorry to find the Ennises looking poorly, but not sur-

prised considering the long, hard, lonely year they have had. Our stay there was an exceedingly pleasant one, and we were glad to leave with the certainty that the Ennises would follow us in a week for the annual meeting, which they did.

It seemed perfectly natural, and so it should be, to find myself in my old home, next door to the house in which I was born, now the kindergarten house. Things around have been changed a good deal in the last fifteen years, the woods have disappeared, old villages are gone and new ones sprung up, still the general appearance is the same. I found the three missionaries looking very well, but rather tired. Many of the older natives I was able to recognize and call by name, a thing which pleased them very much. Keto, my old nurse, of whom you have heard so much, came to Benguella to meet me and be my special escort. It seemed the most natural thing in the world to have him with me, as I never made a journey here without him. He had an opportunity to look after me very much as he used to when I was a baby, as I was ill nearly all the way inland, some malaria acquired at Benguella.

Mr. and Mrs. Bell went to the annual meeting and will stay for the Conference at Chisamba. They will be gone a month or so. Mrs. Webster and I are holding the fort in the meantime. It is rather hard on her as I am no help. I'm glad the Bells could go, for Mr. Bell has had a hard and busy year. I cannot understand how he could possibly do all that he has.

My work commenced on the afternoon of my arrival; through an interpreter I can manage the medical work, and the boy who was in England with father is my interpreter. We have plenty to do and my first conviction was that we need a doctor and need him badly; the conviction grows.

I am disgusted about my Umbundu. I studied some in Lisbon with father, also some Portuguese. It seemed to me that the Umbundu should come to me easier than it does, being really my native language. This same boy of ours, Ueke by name, gives me lessons; he tries to cheer me by saying that I'll get it some time.

WOMAN'S BOARD OF THE INTERIOR

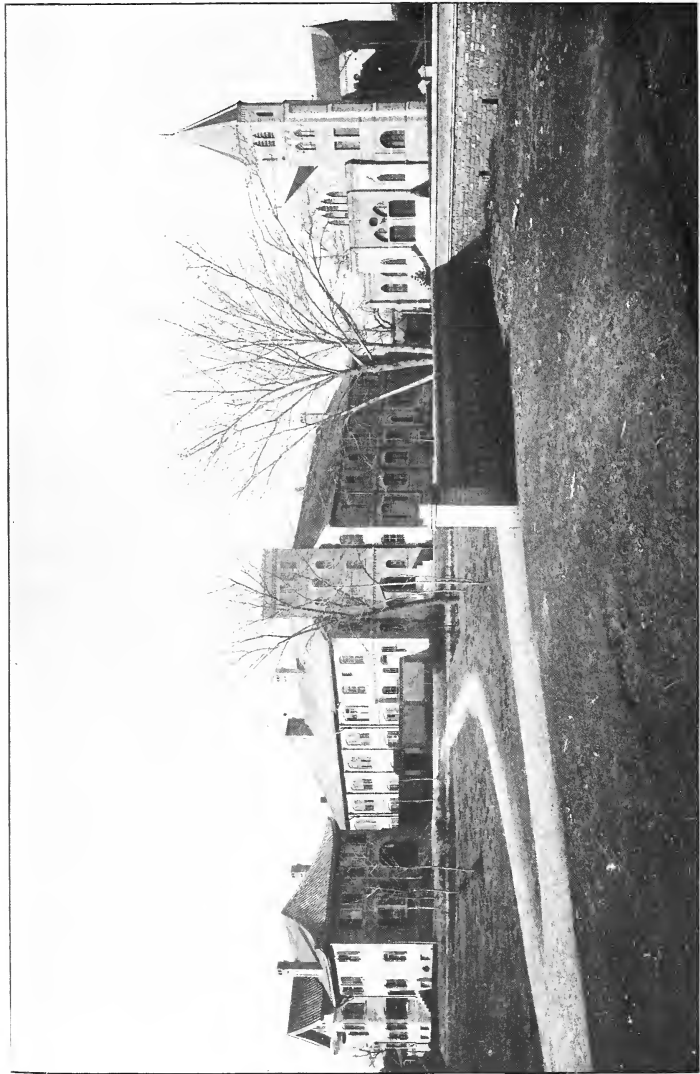
MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JULY 10 TO AUGUST 10, 1909

COLORADO	\$286 84	BULGARIA	\$1 00
ILLINOIS	1,872 26	JAPAN	66 00
INDIANA	30 71	TURKEY	21 76
IOWA	429 62	MISCELLANEOUS	273 25
KANSAS	203 83		
MICHIGAN	270 13	Receipts for the month	\$6,086 68
MINNESOTA	181 49	Previously acknowledged	53,015 64
MISSOURI	930 77		
NEBRASKA	172 00	Total since October, 1908	\$59,102 32
OHIO	379 70		
OKLAHOMA	70 07		
SOUTH DAKOTA	84 08	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
WISCONSIN	353 69		
CALIFORNIA	2 00	Receipts for the month	\$19 88
CONNECTICUT	139 00	Previously acknowledged	982 45
FLORIDA	5 00		
MASSACHUSETTS	313 48	Total since October, 1908	\$1,002 33

MISS FLORA STARR, Ass't Treas.





WOMAN'S COLLEGE

BRIDGMAN SCHOOL

CHURCH, PEKING

Life and Light

Vol. XXXIX

NOVEMBER, 1909

No. 11

Our missionaries, like all faithful workers, rejoice when the time of furlough comes. They rejoice even more if, when the Sabbatical year has

MISSIONARY passed, they can go back, with new strength and elasticity,
PERSONALS. to a work this time not strange, but very dear. On September 15th Miss Annie E. Gordon, our teacher at Marash, sailed from Boston in company with Miss Olive M. Vaughan, W. B. M. I., returning to work at Hadjin. Miss Grisell McLaren, a teacher in Van, from 1900 to 1906, then called home by family duties, goes now joyfully back to take up touring work among Turkish women—a work for which recent events have opened many doors. She sailed on October 2d, with Miss Lucille Foreman, of the girls' seminary in Aintab. Uncertain health has detained Miss Foreman in America for five years, and now apparently quite restored, she goes back to her field with her heart full of thanksgiving and devotion. Miss Marion P. Wells, of Willimansett, Mass., sailed for Kusaie, October 5th. She goes most gladly to this remote and lonely port, and says in her note of farewell: "I am happy in going and look forward with joy to the service in Kusaie. I want to give the message of love all along the way, and feel very sure of His leading and of his strength and presence as I go, knowing too that he will be before me in Kusaie."



MISS MARION PARKER WELLS

As a sample of the pitiful appeals which come to us from Turkey consider this: "Little girls are sent to the rug factories by hundreds, from four

NEED IN years old and up, and earn from one to ten cents a day. The
TURKEY. day's work begins about three A. M., and continues till dark, though some of the children are compelled by hunger and weakness to stop at noon. The conditions are most unwholesome, both physically and

morally. They are often beaten to make them work, and the doctor finds many suffering with diseases brought on by factory life. There is no hope yet of law doing anything to stop this evil. . . . It is a pity to turn little children away from school for lack of a few dollars—\$10 to \$15 a year. If we could take them without tuition, and in some cases give a noonday meal, they could come to us.”

For the third time the leaders of the Northfield Summer School for United Study of Missions have gathered some of the good things of that helpful

THE INTERDENOMINA- week, to give as much as one day could hold to
TIONAL INSTITUTE. leaders of Mission Study in Boston and its vicinity. This year Mrs. Montgomery came to help, and her three addresses, with that of Mrs. F. E. Clark, who wrote the book for next year's study, illuminated the path which many of us hope to follow. Mrs. C. H. Daniels guided a discussion of methods and practical problems. Miss Calder presided at a Round Table for young women. Miss Margaret A. Nichols talked with leaders of children's circles, and Miss Harriet L. Manning led a sample study class. Miss Clementina Butler presided through both sessions.

A woman who knows her Turkey well, and whose name is known all through the land, sends this postal word from Omaha: “While waiting
A NEEDED here for a train to take me farther into Nebraska, I have
LESSON. been reading the October number of **LIFE AND LIGHT**. Good reading it is for the Union Station in a metropolis of people of many nationalities. I am especially thankful for the article on ‘The Propagation of the Faith, a Lesson for Us.’ We have great need to learn this lesson. When Albania was freed for education in school and church, the Roman church had its plan all ready, and immediately multiplied its schools manifold. We are not yet awake to our great opportunities there, and in all parts of Turkey just now. The people will lose their eager looking to us for help, if we are too slow in responding to their call. With the same missionary force we could multiply schools and other Christian institutions manifold, had we but the money.”

The details of the loss of the Hiram Bingham, as Mr. Channon gives them, tell an almost incredible story of hardship and heroism. A sudden squall

DEATH OF capsized the little steamer while the captain was below,
CAPTAIN WALKUP. preparing to get up steam to make quickly the forty-five miles between them and land. Taking to an open boat, with only a few cocoanuts as food, and no water except the rain caught in an oilcloth coat,

by dint of hard rowing they almost reached land in two days. But strong currents carried them out to sea again, and they did not gain harbor for twenty days more. The ten natives with him were soon restored to health, but after three days of great weakness and delirium the brave and devoted captain succumbed. Truly he laid down his life for his islanders.

That Clark University should decide to celebrate its twentieth anniversary by a week's conference on matters pertaining to the Far East shows that the **A SIGNIFICANT GATHERING.** problem which missionaries are facing is one of world-wide importance. How to deal with these Oriental races, some of them vigorous and multitudinous, all of them alien to us in thought and tradition, is a question our statesmen cannot evade. Publicists of high rank gathered at Worcester through the last week of September to exchange views and facts concerning Japan, Korea, China and the Philippines, and missionaries from those countries had an honorable place in the program. It was a joy to feel, as the hours went on, the growing sentiment that we must help China to be her best and greatest "for China's sake," not for any poor, paltry, selfish, commercial ends; and so for the other nations of the Orient. When our Christian merchants and manufacturers learn that the Golden Rule is the only rule whereby we can deal with nations or individuals they will strengthen the hands of our missionaries a thousand-fold.

See notice on page 514. Preparations are making for an interesting program. The missionary addresses will represent Spain, Africa, Turkey, **ANNUAL MEETING OF THE W. B. M.** India, China and Japan. The Wednesday afternoon session will be especially for young women. Wednesday evening Mr. H. W. Hicks will give a stereopticon lecture showing phases of the Woman's Board work in various lands which he and Mrs. Hicks have visited.

The Prayer Calendar for 1910 has been prepared by the women of the W. B. M. I., and is very attractive. You need it for yourself, and it is an **THE PRAYER CALENDAR.** acceptable gift for a Christian friend; perhaps most of all the missionaries need that each one of us join, day after day through the year, in petition for abundant blessing on them and their work. Price, 25 cents, 6 cents additional for postage. Send to Miss A. R. Hartshorn.

WE just receive word of the death on October 7th of Mrs. Charles A. Jewell, for many years president of the Hartford Branch of the W. B. M. We hope to give more extended notice of Mrs. Jewell in our next number.

AMONG SOME PEKING GIRLS

BY MISS BERTHA P. REED

SPECIAL meetings were held in the church in Peking during the last part of March, and we entered on them with great hope that a special blessing would come to the church. It seemed in especial need, in its sorrow over the loss of the strong leader of many years. And Dr. Ament himself had planned and hoped for these very meetings in his own great hope for the spiritual growth of the church to which he ministered.

They were led by Rev. Mr. Goforth, of the Canadian Presbyterian Mission in Honan. Mr. Goforth has been giving his time lately to the leading of



THE OPEN DOOR IN CHINA. GATE TO MISSION COMPOUND IN PEKING

such revival meetings for bringing spiritual help to those who were already church members, and through him great blessing has come to many churches, especially those in Manchuria, Shansi and Shantung. His preaching was most direct and earnest, pointing out very clearly sins which must be overcome before the spiritual blessing which would make one's life a power for God could come, and at the close of each meeting there were many prayers for forgiveness and many confessions.

Yet we did not reach such times of heart-stirring confession as other churches have seen; there were obstacles on which we had not counted, and the length of time for the meetings was perhaps not enough. Still, they did bring great help to many.

But the special blessing in which we rejoiced came to the schoolgirls. As their interest in the meetings grew, the regular work was gradually dropped, and their time was given to meetings and prayer. They had each day a general meeting of their own in addition to those in the church, and many smaller ones by classes or groups. One afternoon Mr. Goforth led their meeting, and talked earnestly on the subject of witnessing for God

everywhere. The girls were deeply touched, and after the meeting came a time of confession, with many tears and many heartfelt prayers for forgiveness. The sins which they confessed would not seem to us very great: some had spoken unkindly or slightly of others; some had felt too great pride in their hearts, and had failed to give God the glory for what they had been able to do; some had not really felt love to others in their hearts, though outwardly they had appeared to have it; many were very sorrowful over failures to witness for God in their homes, or to endeavor there to lead others to Christ, and many tears came with the confession of this. After the meeting their sincerity was shown in confessions to each other and to their teachers, which filled the rest of the afternoon. To us they came, asking forgiveness for feeling angry after some reproof, or confessing that they had found fault with something we had done. With each other, it is sorrowful to relate, there were many little quarrels to be made up, but we were glad that they did it so thoroughly. We knew from this evidence that the Holy Spirit was truly at work in their hearts, for malice and anger seemed to have vanished entirely, only love was reigning there.

I wonder if in the telling I can do justice to the days that followed. It was like a bit of heaven dropped down among us; as one of the girls said, no one among all the eighty spoke an unkind or impatient word to anyone else; everyone was ready to sympathize and help—only the spirit of love was among them. It was so beautiful, she said; she would not have thought they could all be so happy together. I think it helped us all to realize that the fruit of the Spirit is indeed love and joy and peace. I had not known how true that is. This love that he gave was strong enough in their hearts to overcome all else.



TWO COLLEGE GIRLS

We knew, too, that this Mighty Presence was among us from their love for prayer. There were many meetings of small groups whenever there was opportunity; there were meetings by classes before the general meetings in the church; and meetings of all in the school, in which no moment was left unused, but courage came to large and small, and they all asked God most earnestly for the help that they needed. Their meeting the next Sunday lasted an hour and a half; it seemed as if they were happiest just there, praying together and talking of the experiences of the week, and did not want to scatter. I wonder if you realize what joy came to us all as we saw what an advance in spiritual life had come to these girls in whom our hopes are centered, and how we prayed with them and hoped that this blessing would long be theirs.

And has it continued? Alas, the human tendency to go downward will assert itself, and life here has not kept up the marvelous brightness of those first days. But neither has it gone back to its condition before the meetings. Though in time there were again impatient words here and there, and though rules were broken again, yet there has continued to be distinct advance on anything in the past. One girl with a strong tendency to the pessimistic spoke very enthusiastically at the close of school of the new life there. And we all do feel that so great a work must endure. For us all the going forward and upward is step by step, and this spring we have been able to go ahead farther than usual by the blessing of God's great grace. Even though many do slip back from this point, yet the memory and influence of those days must remain with them all. We do know that for many this life has since been taking form in a new sweetness of character, and we have seen real changes in some of the girls that cannot have come to them easily. And we know that in the summer days, in their scattered homes, often away from churches and outward Christian influences, they will all bear a stronger and more loving testimony to the love of God in Jesus Christ, and to the power of the Holy Spirit than ever before.

CARLYLE sounded a fine note when he said: "There is no other greatness than to make some work of God's creation a little fruitfuller, more worthy of God; to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed. In a valiant suffering for others, not making others suffer for us, did nobleness ever lie. The chief of men is he who stands in the van of men, fronting the peril which frightens back all others, which if it be not vanquished, will devour others. Every crown on earth will forever be a crown of thorns."

NORTH CHINA UNION WOMEN'S COLLEGE

(See frontispiece.)

(This institution, located at Peking, is truly a union school, representing, as it does, the American Board, which sends about two thirds of the students, the Presbyterian Mission, London Mission, two Swedish Missions in Shansi, a German Mission in Hupei, and the Canadian Presbyterian Mission, with a few girls from non-Christian families. We take a few paragraphs from the annual report written by Miss Luella Miner, who stands at the head.)

If the prayer meetings of Passion Week and the Week of Prayer can be taken as an index of the religious life of the school, we have much to make us glad. As a result of the meetings of Passion Week ten girls united with

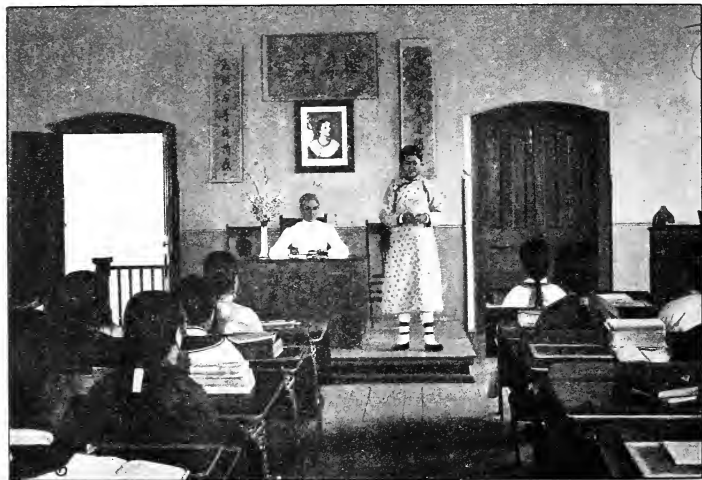


MODEL SCHOOL CONNECTED WITH UNION COLLEGE, PEKING

the church, and recently about ten others have expressed their desire to confess Christ publicly at the first opportunity. This will leave only four or five in the school who are not connected with the church. One girl from a non-Christian family has united with the church on probation in spite of slight opposition from her family, and two others have expressed their desire to be Christians. No pressure is brought upon the girls to induce them to take this step. During the recent Week of Prayer, though

the students felt the burden of the examinations of the following week, after the regular prayer meeting in the evening from eight to twenty girls were found each night in the room where the principal went to meet any who wished help personally, and here humble confessions were made, and many earnest prayers, sometimes with tears.

Character building is the most important work of the teacher, and during the past year we have had our full share of disappointments, but all who



RHETORICALS

have fallen are struggling up again. Our system of putting the girls largely on their honor, and trying to teach them self-control, gives opportunity for more falls, but we believe that in the end stronger characters are developed. We cannot send out girls from a hot-house religious atmosphere into the blighting, tempting life of this bewildering new China. If this long course of training does not result in the true living presence of Christ in their hearts, higher education for girls is a failure.

UNPROFITABLENESS and omission of duty is damnable. To do no harm is praise fit for a stone, and not for a man.—*Baxter*.

OPPORTUNITY AT HSI-KU, TIENSIN

BY MISS MARION MCGOWAN

After describing briefly the dedication of their new church, which is a great pride and joy to the native Christians, Miss McGowan goes on to say:—

By far the most interesting part of the service, however, was not the building, nor what was said, nor yet our foreign friends, several of whom were present, but the Chinese themselves. For months now they have seen the church being erected. For some time they have known that it was soon to be opened and have shown considerable interest in the event. Over three hundred came to-day; in fact, the whole number was probably nearer four hundred, for some who were there simply from curiosity did not stay long and others came late. The great number remained for the whole time and seemed to be interested. We realize that some understood almost nothing of what was said, that upon a good many it made no definite impression. Nevertheless, the fact remains that they were willing to come, willing to listen, that they are here for us to help and that the old barriers of fear and prejudice are, to a great extent, broken down. Not only were men present but many women and children. Besides those as yet untouched by the gospel were our church members from here and the city, and the men living in Tientsin who belong to other churches in our mission, some of them holding good positions in the government schools. Several became probationers to-day and three joined the church. The number of our school boys and girls is not, as you know, very great at present, but we cannot help feeling that the ones we have are very nice. The older girls from our city day school came, and some of the boys in our boarding school sang a hymn for us. I think no one could look at their bright, pleasant faces, and feel they were not worth our best efforts.

More than ever before I realize how great is the opportunity before us. We lack funds and we lack workers, but of opportunity we have no lack. Even a few hours' work brings results. Some weeks ago Mrs. Ewing and I called on one of the Christian families just outside our compound. While we were there, as usual, others who live in the same court came in to see us, among them a woman who was smoking a cigarette. She offered to get some for us to smoke. Mrs. Ewing, in talking with her about the habit, found that she also smoked opium. She said she hated it and wished to break the habit but that when she tried it made her sick. She said, in answer to Mrs. Ewing's question, that she was not afraid to go to a foreign hospital. Mrs. Ewing made arrangements with Dr. Stevenson, of the Methodist Mission, to take the woman. She went there for a month, and

returned cured of the awful craving for opium. She and her husband are both very grateful and wish to hear of the "true doctrine." She has one girl about twelve years old whom in all probability we can have in our school when we open it. There are several in the family, that is, brothers of the man. One of the younger brothers was, at first, very much opposed to having anything to do with the foreigners. Now, however, he has visited his sister-in-law at the hospital and has seen that she was well treated. She has told him that she watched carefully while she was there and found that none of the stories told about the awful things foreigners do to the patients are true. His opposition is removed and we have an entrance into the family.

Another instance is distinctly my own work. Mrs. Eastman and I, some months ago, lost our way in the little village next to us. A boy, perhaps ten years old, at once attached himself to us and tried to guide us back to the compound. We could not understand then much of what he said and soon found our way, but he escorted us as far as the gate. After that we saw him now and then and he always greeted us with a beaming smile. One day when I was out alone he met me and walked home with me clear to our house. I had progressed more with the language then so I invited him to come to church some Sunday. The next Sunday he appeared but escaped before I had a word with him. Since then I had not seen him for several weeks until last Friday. I was walking through the village on my way to the university and thinking of my small friend, wondering whether I should ever see him again. Some children came running after me, but I thought I would pay no attention as I do not like to have a crowd of them follow. But one persisted in walking beside me and finally spoke. I turned around and there was my little boy. He walked with me to the university and was most friendly. I told him of the dedication of Sunday and invited him to come. To-day, after the service, some one came running up and took my hand and I recognized him again. The Bible woman was near by so I asked her if she knew him or his family, and told her I should like to have her call on his mother. She asked where his house was but could not understand very well. It is as hard to give directions in China as America; yes, harder, for the courts are all much alike and the streets narrow and winding. Later he sought me out again and said, "I will come and lead you to my home." So to-morrow Mrs. Ewing and I hope to call and perhaps begin the winning of another family. As for the small boy, who knows what he may be able to do for China? That is the fascinating part of our work. We sow the seed and sometimes it falls on stony ground and sometimes among thorns but there is always the chance that it will bring forth fruit a hundredfold.

I scarcely need to add that we need more workers—a new man to be preparing to carry on the work Dr. Stanley has long borne; a new woman to divide with me this tremendous task which, after Mrs. Ewing goes home with the children two years from this spring, I shall alone be responsible for; a doctor to bring physical healing to these many who have no foreign physician within reach, and thus draw them under Christian influences. The story of the woman who was cured of the opium habit is an instance of the work a doctor could do. Instead of caring for her ourselves we had to send her to another mission six miles away. In her particular case it made no very great difference, but in many cases it would be impossible for a woman to go so far away, whereas, if we had some one right here on the ground, she could be treated. A few days ago the local official sent to us asking for a doctor to visit one of his soldiers who was very ill. Again we had to send to the Settlement.

I suppose everyone who writes to you asks for more workers and more money. We all need both. We have one thing to thank you for, that is, that you did send us. More and more I am glad that I am here.

LETTER FROM A MARDIN SCHOOLGIRL

(Who will help to supply the need of those girls who must sleep in the cold "dinning room," and those others more needy, who cannot find room in the school at all?)

MARDIN, TURKEY IN ASIA, March 7, 1909.

DEAR FRIENDS OF THE W. B. M.: I thought it would be very pleasant if you hear something about our school. And we hear about you. I am one of Miss Fenenga's high school girls in the Senior class. My class is composed of seven girls. There are fifty pupils in all. They more fill the school. For this cause we are going to build a new school. We are very, very sorry because many many people of Moslems and other wish to come. But we have not enough money to built it. When Dr. Thom was in America he collected a little. Our school is very very little and there is no place for all of us to sleep. Near twenty girls sleep in the sitting room and fifteen in the bedroom and some of us sleep in the school and in recitation rooms. I slept in Dinning room but it was very cold. Some of the girls were with me. I went to sleep in the sitting room but there is no place I do not know what I will do. I cannot sleep very well. In the middle of our assembly room there is a pillor. And if the speaker stands and preached for us the third of us cannot see her well. We are

very very sorry because at our graduation many people wish to come and hear us but there is no place. I would like to have it in yard but In our country for girls that is a great shame. We have little room for wood so now we have finished the dry wood and must use wet wood. Our kitchen for bathing and washing is small. And there is no especially room for the sick to rest. We are afraid very much that Miss Fenenga will go back to her home and not return. If you people do not give money to build a new school. Who will give? Sometimes I imagine myself saying If I had a little I would give it for the New building. But I have not. Please please help us. I think if you [give] money Miss Fenenga will come back another time. Because in her days we have had advancement. She works very very hard. In these days there are many weddings because it is Carnival. One of our teachers was marrige in Feb. 26. I think this is the best wedding I have seen her husband is a teacher of the boys high school. Two weeks ago some children of the little Society came to our big Society and each of them told something by heart. After that they sang many songs, repeated Psalms. Then Miss Dewey and Miss Graf told them many things about the work and they must be faithful and Maahomet Merro gave them some good advice. The president of our Society gave them pledges. I go every day to write for Mrs. Andrus. We take Bible with her too. In our country there is freedom. The Moslems can not hurts us as they did before. Now we are going to choose subjects for our graduating essays. Please forgive me If you find some mistakes.

Your friend in Jesus,

(Signed) SOGHOMOON HAROTOON.

A VACATION LETTER FROM MISS ETHEL JAYNES

(Miss Jaynes teaches physics, mathematics and physiology in our girls' boarding school at Marsovan in the Western Turkey Mission.)

IT is a great pleasure to sit down to write to friends, feeling that there is no needed work to be done. Just now Mr. Getchell and I are sitting at a table before an open window in the central hall of the parsonage, while there is a great "hulla-ba-loo" going on at our side, as Mrs. Getchell is talking Turkish to two native tailors who are trying to sell to our American tutor, Mr. Lake, a pair of native trousers, the kind the shepherd boys wear. The spirit of the native people is simply great—ready to do anything to please us. In the group are also the lady of the house and her sewing maid, each with her whorl, spinning out the wool into thread for making homespun. The life of these Turkish-speaking Greek Protestants is so

whole hearted and simple that it is really an inspiration to be among them. I can quite readily understand now why they should tuck themselves away in the mountains here, where they are unmolested. The other day as we were out under the trees reading a book, along came a troop of goats scurrying along the steep hillside, and then through the bushes there tripped merrily along a shepherd boy in brown homespun, his blanket strapped on his back and his shepherd's pipe in his hand. He stopped piping just long enough to look at us in surprise, then skipped lightly along. There are so many little romantic touches in our life here.

In contrast to this peaceful life comes the remembrance of the terrible tragedy just recently enacted in Cilicia. You have no doubt heard only too many details of that awful work. I hardly dare think of it in the light of what it would have meant to us here to have had such disaster come to the people whom we have come to love as friends. The question is a deep one—what advice to give is hard to say. There will undoubtedly be a great exodus of Armenians of the more enlightened class this year. What can we ask? Can we expect them to have confidence now after so many years of distrust and awful calamity? But I begin to see a new phase of our missionary work: the preparation of these people for United States citizens. If it be that many of them are going to America, what a blessing it will be to our over-burdened country to have them come in as educated, Christianized men and women instead of an unenlightened crowd. As for giving up the work here, I doubt if one missionary could be found who would express such a wish. It is when the need opens up as so great that men of true spirit begin their most earnest labor. What have we to boast of as Americans if not that spirit! American blood boils at the sight of injustice, nor will it be held back from going to the aid of the oppressed.

The class of nine that finally graduated was a choice lot of girls. I felt almost as if they were my own, for I had had them in a great deal of work—having, in addition to my own, Miss Willard's astronomy and psychology. The latter class has given us all, both teacher and pupils, great pleasure, the girls took hold of it so well. Two have gone to Erzroom to teach this coming year; one may go to Van, one to Sivas, others will take the nurses' training. So we yield supplies to the whole field. In our own school we are most fortunate in having a new Greek teacher, a Protestant and native of Athens, who is here visiting her sister, the wife of our capable Professor Xenides.

I wish I could give you an adequate description of our last days of school—such good times do we have. If you could only have come to our Commencement Wednesday morning, June 16th, and then to the reception in the

evening, I think you would have thought yourself in one of the pleasantest crowds you ever enjoyed. The girls' reception in the evening is always delightful, and our graduates measure up so well to what is expected of them, as they "stand in line" with their principal and receive their friends. Refreshments consisted of a chilled fruit lemonade (of my manufacture!) and cake, served in a part of the large dining room shut off by screens covered with red, the table at which Mrs. Marden poured being in red and white lighted by candles. Easter lilies we had in abundance from the college garden. The junior girls helped beautifully.

The following Friday came the college Commencement, and reception in the evening. Fourteen young men took diplomas, four receiving conditional certificates. Their motto was "Volens et potens"—"willing and *canning*," as Miss Platt translated it! That of our girls was "Arise; shine!"

The concert the previous Tuesday was very enjoyable. The people seemed to like the mixed chorus of about seventy voices very much. We had the great convenience this year of our first type-printed programs! Think of the mimeograph work it saved us. Liberty has brought some practical good!

A SHORT ACCOUNT OF A PREACHING TOUR

BY REV. D. R. SHINDE, PASTOR OF THE CHURCH AT SIRUR

I FEEL it a pleasure to write a few lines of the preaching tour which I had with a brother preacher in the east part of the Sirur field of the Marathi Mission, with the hope that these lines may interest the well-wishers of mission work, and greatly encourage them to help more the God's cause by their God-given means.

The beginning of the rainy season is a very busy time for the villagers. One finds them everywhere in fields; some in making the fields ready for sowing and some busy in sowing the seeds. These surrounding happenings give Christian workers a sort of a spur to do their spiritual sowing of the Word of God and of the taking around the news of the Saviour with the same hope, like that of a farmer. During this short tour we visited seven villages, and had the pleasure of preaching the Word and of telling about the blessed gospel of salvation. We had crowds of people around us to hear. Some were discussed with religious matters, and many were explained and shown that Jesus' way was the only way for all to be happy and be spiritually helped. During the same tour we met with some villagers who had shown no liking so long, but who are awakened now, out of whom

people of three villages have earnestly begged to be visited often with the Saviour's story, and also be helped by giving Christian schools, in order that thereby they may find opportunities to satisfy their religious thirsts and get the knowledge of Christ the Saviour and the true God. Our tour was ended with the communion service for Christians of Palva Church, who met at Baburdi from surrounding villages. The gathering was very helpful and seemed a blessing for Christians in spiritual life.

The thoughts which often came to us reminded us of the apostolical days in which it was asked, "How can they know about the Saviour unless some one goes and tells them?" It was very hard some days ago to find out one to send around with the Gospel of Jesus, but the mission work has made some ready now for preaching, and so the old difficulty is solved. "But how can they go unless some one sends them?" is the difficulty now. So may the Heavenly Father inspire his people with his spirit, in order that they may help his cause and the bringing of his kingdom in India.

HOLY WATER

(We picked up recently in a Roman Catholic bookstore a small volume entitled *Holy Water and its Significance for Catholics*. The Episcopal *Imprimatur* says that "it correctly presents the teaching of the church concerning sacramentals, specifically that of Holy Water." The date on the title page is 1909. We quote some sentences from this little book, trying not to give any false impression in taking them from their connection.)

"Holy water consists of a mixture of blessed salt and blessed water. After offering several prayers the priest then mingles the salt with the water in the form of a cross, saying, 'Let this become a mixture of salt and water, in the name of the Father and of the Son and of the Holy Ghost. Amen.' We owe the effects of holy water primarily to Christ, and secondarily to the will and the prayers of the church."

"To obtain great effects from the use of holy water we must be correspondingly well prepared. . . . To be thus prepared we must be in the state of grace and have firm faith in and submission to Christ and his holy church. A lukewarm Christian may derive great benefit from the use of holy water."

"Holy water is a special remedy against ills of the body. . . . It is not only a means to drive away sickness, but is likewise a protection against sickness."

"Doctors of the church agree that holy water causes the remission of venial sin, and of temporal punishment due to sin. . . . It also helps us to overcome the temptations of the devil. Holy water also has sanctifying

effects. These consist in the actual graces which may be obtained. These are illumining the intellect and inspirations of the Holy Ghost which aid the faithful to loyally perform the duties of their state in life."

"When the priest offers the blessing over the sick, he sprinkles him with holy water. . . . In like manner it forms an important factor in the blessing of a house, a bridge, a railroad or a telegraph system. The church uses holy water in funeral ceremonies. As the dew refreshes the flowers that have been exposed to the rays of the sun, so holy water, the heavenly dew, conjoined with prayer, refreshes the souls in purgatory and lessens their sufferings. . . . Holy Church, our Mother, dips her blessing hand into the sanctified water, to soothe the burning pains of the suffering souls. The church consequently sanctifies the corruptible corpse that it may be the more worthy to become an incorruptible body unto resurrection, to be forever the dwelling place of the soul."

"The Roman Ritual admonishes the faithful to take of the blessed water with them and to sprinkle the sick, the homes and the fields. They should keep it in their apartments, and frequently during the day sprinkle themselves with it."

"With every family there should be a well-filled holy water vase, and every member should enjoy the opportunity it affords."

"Holy water is also a wholesome remedy for the sick. The invalid may sprinkle in the manner of a cross the medicinal remedies to be used. The church especially advises that holy water should be carried home to sprinkle the sick."

ROMAN CATHOLICISM IN NEW ENGLAND

ACCORDING to the latest United States census reports the majority of the church members in every state in New England is Roman Catholic. More than sixty-nine per cent of those enrolled as connected with Christian churches in Massachusetts belong to that body. In Rhode Island the per cent is seventy-four. . . . The Roman Church has taken possession of New England by invasion from Ireland and continental Europe, and nearly all its priests and prelates are of foreign birth and parentage.—*From The Congregationalist.*

THE peace of Christ is not something that he puts into your heart, and that you must keep, that it may keep you. If the peace of God is to rule in my heart, it is because the God of peace himself is there.

WORLD-WIDE FRENCH PROTESTANTISM

BY REV. W. T. HALPENNY

It has often been noticed that the principles of the Reformation were more readily received by the Saxon and related races than by the Latin peoples. Without attempting to explain this fact, it is to be noted that the evangelical doctrines took firmer root among French-speaking people (France and Switzerland) than among any other of the related peoples. It was not without reason that the old Huguenot Church adopted the anvil as their emblem; for, while the hammer of persecution was ultimately shattered against it and fell from the hands of those who wielded it for two hundred years and more, the old heroic church has remained to this day a powerful witness to the truth, and has been the source of many agencies for the extension of God's Kingdom. An evidence of the vitality of French Protestantism is seen in the fact that the gospel is preached to French people in their own language in so many countries. Some of these churches were founded by Huguenot refugees, and have continued to our own day. A statement of this work as it exists in various countries will perhaps be of interest.

Protestantism is established in all the principal centers of Belgium. There are in all some seventy-seven churches or rented halls, 7,066 adult members and 3,704 children who are members of the church.

There are churches at Amsterdam, Harlaam, The Hague, Rotterdam, Utrecht, and several other places.

There are a number of French Protestant churches in England, several of them founded by Huguenot refugees. In London, at Nos. 8 and 9 Soho Square, there is an old French church founded by charter of Edward VI, dated July 24, 1550. There is also a French church at Bayswater, Monmouth Road, London, with many departments of work, such as (1) primary school, (2) dispensary, (3) home for French teachers, (4) labor bureau for domestic servants and another for teachers, (5) Band of Hope, (6) library. There is an Anglican French church and also a Swiss church in London. Besides these, there are a French branch of the Y. M. C. A. at 346 Strand, a French Protestant hospital, founded by the Huguenots in 1718, and a French branch of the "London City Mission." There are also French churches at Southampton, Brighton, Canterbury and Folkestone.

There are French churches at Glasgow and Edinburgh.

The French Church in Berlin was founded in 1672, in Frankfort-on-the-Main in 1554, in Freidrichsdorf in 1687. A glance at these dates calls up at once a picture of those pathetic and tragic scenes so often witnessed about the time of the revocation of the Edict of Nantes, when thousands of French

Protestants, leaving behind them all their possessions, found their way as best they could across the borders of their own country, in order to seek elsewhere the liberty that their mother land refused them. There are some eight other German towns and cities where French services are held.

There is a French church at Stockholm, and French service is held in the German Reformed Church in Vienna.

There are French churches in Florence, Milan, Naples, and other places in Italy, and French churches carry on several lines of social work, at St. Petersburg, Moscow, Odessa and Warsaw.

There are several churches where French services are conducted in Denmark.

In the Island of Jersey the Episcopal Church has some ten French churches, and nineteen French Wesleyan chapels. In Guernsey the Episcopal Church has work at eleven points, while the Wesleyans have sixteen chapels where French services are held. There are also some independent churches at various points, and a Baptist church in Guernsey. The Anglican Church has missions on the smaller islands, Sark and Aurigny.

An interesting work is conducted among the sailors and others from Brittany, France, who spend some time each year on the Island of Jersey.

On the Island of Haiti the Methodist Church is conducting services in French at four points.

SOUTH AMERICA.—French services are held in Rio de Janeiro, Natal and St. Paul, and services are conducted in French at Traiguén in Chili. The pastor of the Spanish Church at Santiago, formerly pastor in France, offers his services to French-speaking Protestants who may be in the city. Two French pastors work among the prisoners in connection with various penitentiaries in French Guiana. French services are held at five different places in Argentine Republic. In connection with Vaudois colony in Uruguay French services are held at five places.

French services are held in the German Church at Cairo, and at regular intervals at Port Said, Suez and Ismailia. The Presbyterian Church of Scotland and the Anglican Church are carrying on work in the French language in the Mauritius Islands. French services at three different points in New Caledonia.

ASIA.—At Smyrna there is a French church. There is a French church, with regular services, at Saigon. There are French churches at two points in Tonkin.

It will be understood, of course, that these various French churches in foreign countries are maintained for the benefit of French residents in those countries. This work must not be confused with the foreign missionary work of the French Protestant churches.

MISSIONARY WORK

As stated at the beginning of this article, the purpose of this review of world-wide French Protestantism is to give some idea of its vitality and power. In further proof of the same fact it will be perhaps interesting to note the missionary work carried on at home and abroad by the French Protestant churches of France and Switzerland.

FRANCE.—Besides the British and Foreign Bible Society there are in France (1) the Protestant Bible Society of Paris, founded in 1818; (2) the Bible Society of France, founded in 1864. Besides these there are various auxiliary societies. Among French missionary societies may be mentioned the following: (1) Central Protestant Evangelization Society. The object of this society is to reach Protestants scattered in different parts of France and the colonies, and also to reach non-Protestants. (2) Evangelical Society of France, founded in 1833. The object of this society is to spread the gospel in France. It has expended over a million dollars, has founded many churches, preached the gospel in 3,600 towns and villages, and has established 80 schools. (3) Evangelical Society of Geneva, founded in 1831. This society is interdenominational, and has for its object the distribution of the Scripture and the opening up of new preaching stations. In 1908, 77 colporteurs were employed. (4) Mission in Brittany. In this part of France—the northwest—the people speak a language quite different from French. This mission was formed to work among these people. The methods of work are quite varied. There are two orphanages, several schools, a home for the poor, depot of books and tracts, Bible wagon, besides the regular work of preaching carried on by evangelists and ministers. There is also an agricultural school and factory for the larger boys in the orphanage. (5) Commission of Evangelization of the Free Evangelical Churches of France. There is a remarkable variety in the work of this society. Besides popular missions carried on in many towns and cities there are (a) an organization which undertakes to send letters of condolence, counsel, etc., to persons in specially trying circumstances, or other occasions when such advice would be helpful; (b) an organization which furnishes good reading matter to cabmen, sailors and soldiers; (c) work among soldiers and sailors at Toulon; (d) work among ex-priests; (e) evangelization in the army; (f) evangelization in Paris and vicinity by workers who go about in automobiles; (g) work among ex-priests who have taken up some work as laymen. (6) Evangelical Home Mission. This society was founded in 1871, just after the Franco-Prussian War. Its object is to organize special services, and to group together all those who

are praying and working for a revival of religion in France. One hundred and fifty groups are now organized and at work in different parts of France. This mission makes no appeal for funds, but it is supported by spontaneous gifts. (7) McAll Mission. Work is carried on in twenty-one different places in France, and at two points in Corsica. There are also two missionary boats.

MISSION TO HEATHEN AND TO JEWS

Fields of Operation.—(a) *Lessonto*, Basutoland, Africa, founded in 1833. There are fifteen stations in connection with this mission. There is also a normal school, a Bible school, a theological school, an industrial school and a printing office. On the occasion of a recent anniversary of this mission delegates went from France to visit it. (b) *Senegal*, Africa, founded in 1863—a missionary and a teacher. (c) *Madagascar*.—Work is carried on at Tananarivo, where there is a normal school and a school for boys, and at thirteen other points. (d) *Tahiti* and neighboring islands—four missions. (e) *Zambesi*.—This work was begun in 1885. Work is carried on now at nine different points. (f) *French Congo*.—Work is in progress at four points. (g) *Loyalty Islands*.—A mission was opened here in 1841.

MISSIONARY WORK OF THE SWISS CHURCHES

1. *The Free Churches of Vaud Neuchatel and Geneva. Mission to South Africa*.—Transvaal, Delagoa Bay, Lorenzo Marquez, etc. There are eighteen missionaries, of whom two are medical missionaries. One is principal of the Normal School, and another is principal of the School for Evangelists. Of other workers, teachers, nurses, etc., there are seventeen women and two men. Counting missionaries' wives, this mission has a total force of fifty workers. Johannesburg and Pretoria are among the places occupied.

2. *Missionary Society of Basle* sends missionaries to Japan and the East Indies.

3. *Mission to Israel*, founded in 1888, has three centers of work—Paris, Oran and Alger.

It would, no doubt, be interesting to note the varied activities of the Protestant churches in France and Switzerland, such as educational institutions, religious journalism, charities, Y. M. C. A., Christian Endeavor, etc., etc., but space will not permit. Enough has probably been said to show that French Protestantism is a very vital force in the Kingdom of God.—*Missionary Outlook*.

MISSIONARY LETTERS

INDIA—MADURA MISSION

Miss Gertrude Chandler, who went out in 1908 as the missionary of the young ladies of Suffolk Branch, to take charge of kindergarten work in the city of her birth, tells us how she has begun:—

For an hour and a half every morning I am over at the school building with the children doing what I can myself with a very limited use of the language, giving suggestions and watching the teachers and studying the problems ahead of me. There certainly are some very perplexing problems, but I am trying to walk thoughtfully and cautiously and make changes and readjustments gradually, letting one thing grow out of another. I have started no new kindergarten class whatsoever, but am simply working in the previous Infant and First Standards. In the program for those two classes a certain amount of time was allotted for kindergarten work, but the teachers filled it in as best they could with what they knew and read here and there of things done with children at home. That was my entering wedge and it is where I am spending my energy now.

Talking Tamil with the children is quite a different and a very much more difficult task, I find, than talking to older people who are experts now in understanding the poor Tamil of new missionaries. I do not know any more discouraging feeling than to tell a story or talk about something that you long to impart and suddenly feel an utter blank all about you and realize that the little people in front of you gather almost nothing. But, of course, that is a question of "try, try again," and I am screwing up my courage as often as possible.

During part of the time that I am with the children the normal girls come in and observe, so they see something of what I do though I am not able to teach them directly yet. On Saturday one of the teachers comes over and we plan out the work together and talk over various questions. So this is the way I am trying to get in touch with teachers and children.

Miss Noyes has written you how matters stand in regard to a room. It is true that more children are beginning to come now that reports about the new "missiyamal" are spreading, and we are often crowded. When you have a circle of thirty-six wriggling youngsters and then twenty normal girls come in besides into a small room it is not easy to teach, to say nothing of its being rather warm. This next week I am going to try dividing them and having the littlest tots out on the veranda, but that is too narrow a place for playing games. If Miss Noyes can widen that space for us it will be a great boon and for the present we can get along, but eventually it seems

as if we must have a large room. What we want for this kindergarten room Miss Noyes has told you herself so I will not repeat.

The children themselves are lovely, and you do not know how much I enjoy seeing one and another begin to wake up and take a new interest first in a game and then some bit of work and then want to tell me something they have seen out of doors. If only I could talk to them as I would like to talk!

INDIA—MARATHI MISSION

Miss Esther Fowler, in charge of the Woronoco school for girls in Sholapur, gives some encouraging instances of the work her pupils are doing:—

Sulochanabai has given me some very gratifying reports of what the Woronoco Christian Endeavor Society did during the vacation. She and Shevantiabai, with some of the girls, did quite a little evangelistic work. They went to a number of Hindu places, where the women listened most attentively to the singing of the hymns and the explanation of them and the little talks on Bible stories. In one case a woman had run away from her home, and was very angry with her daughter-in-law and her son, because he took her part; and after they had sung for her and talked to her, she felt very differently and said that the anger had gone and her mind was full of peace, and that she would go back to her home again and be good to her daughter-in-law. At another place there was a woman who was very weak and sick and was suffering much pain. She enjoyed their singing, and wanted them to sing over and over again. And she said, "I have forgotten my pain and feel so calm and peaceful." Another woman, who was so afraid some one would touch her and kept at a safe distance, after she heard the singing, began to come very near, and listened very attentively and wanted to understand it all.

It seems as though wherever the teachers and girls went the people were ready and anxious to hear. Truly it seems as though the harvest was ripe. And I am so glad that the teachers and girls are so willing to do all that they can during their leisure hours to tell the glad news, which only can bring peace and joy to so many of these troubled women.

CENTRAL TURKEY

Out of this region where massacre and terror have held sway comes this cheering word from Miss Ellen Blakely, head of the girls' school at Marash:—

There is nothing new to tell in the papers of massacre and new losses, but the poor widows must live on, the husband and breadwinner gone. It is so pitiful because it seems so needless! But I have a new appreciation of

the value of Christian education for girls in this country. The way two of our alumnae bore their sorrow is enough to give encouragement to all who have helped and are helping give education to these girls. Loud, uncontrolled weeping did not become them. Others around them suffered in the same way, but they could not rush forward to seize the first bread brought to the hungry—they were more thoughtful. They felt differently toward their enemies, too. One was three days without food in Osmanieh, and was later taken to Adana with her little children by an English traveler whom she had helped by translating for him as he tried to relieve the sufferings of some of the wounded. Her husband was the minister in Osmanieh, but was killed on the road after he had started for Adana. These two have been a marvel to us in the way they have conducted themselves. They addressed meetings toward the end of the school year, and gave uplifting thoughts to others.

Personally, I have not had very different work from other years. It seemed the best thing for us in school to continue our regular work, and we were thankful we could. It was far better for the girls to be occupied than to sit at home just talking about the fear and uncertainty. Some of the mothers appreciated this when they asked to have their daughters board in college, as they wished to have them away from the city and the college seemed to them to be a haven. Almost all who boarded with us in this way were able to pay their board. This may seem an unimportant point, but the very fact that we kept right on with school in the midst of the uncertainty, gave a certain degree of confidence to the people. If you remember, the barracks are quite close to us on the west, and when this year, for the first time in my remembrance, they had cannon practice, it was slightly distracting to recitations, as it seemed as though the balls went right close to the building. We thought how easy it would be to turn the course of the fire if they so wished. On the whole our girls and teachers did bravely in keeping at their work, and we felt that the work was in the main kept up to the usual degree of proficiency. The girls could not go off botanizing, and other walks that we enjoy in the spring had to be omitted.

It looks as though we would not have our usual number of pupils from outside Marash the coming year; people feel like keeping their daughters with them, and who wonders? Miss Webb and Miss Billings, who have to think of their supply of teachers for the coming years, are sending girls. We have not yet been able to make final plans for the village schools, but hope the work can go on in most of the places. We are having a good rest in camp now, though the season thus far is very hot.

EASTERN TURKEY

For more than forty years the sisters Misses Charlotté and Mary Ely have worked for the women and children of Bitlis. A recent letter from the younger sister shows us how warmly the people appreciate their work:—

I must try and tell you a little about a surprise celebration of my sister's seventieth birthday (July 2d). Unknown to either of us the teachers and pupils of both high schools and orphanages prepared a most delightful program—three hours long. We were invited to the large schoolroom late in the afternoon, where the members of the schools had already gathered. A most original and beautiful program astonished us. The work my sister had accomplished, and was still energetically carrying on, was set forth in impressive manner by the chief teacher of the boys' high school. A crown of roses and everlastings was put on my sister's head. At a suitable time a gigantic cake, upon which ten large wax tapers each having seven branches brilliantly burning, was brought in. An exquisitely wrought loving cup (silver and gold and very large), on the outside of which were six pictures of places most interesting to her (one was the Knapp homestead, where our home in Turkey has always been), was presented her. The Bitlis pastor made a most touching address. He remarked that every person in the room had had a share in this cup. With the original essays by teachers and recitations by both boys and girls and appropriate songs, I leave you to think what a most delightful occasion it was.

MISSIONARY NEWS

In the great Moslem University El Azhar, at Cairo in Egypt, 13,000 students are enrolled. Here are "Turks from Northern and Southern Asia
 MOSLEM Minor, Indians from Bengal and Ceylon, Sudanese from
 MISSIONARIES. Abyssinia and Nigeria, Arabs from Southern Arabia, Moors from Tunis and Algeria, Kurds from the Persian border and Malays from Borneo." And all these young men are training to do zealous battle for the faith of the Prophet, and to resist the gospel of the Nazarene.

KOREA.—Working in Korea to-day are about 300 foreign missionaries and 700 native paid workers. The 30 mission stations supervise 1,700 places of regular meeting, with 40,000 communicants, and three times that number of adherents.

We have studied with interest and sympathy, the story of missions in Siam, but we hear nothing of its sister country at the east, which shares

with it the Cambodian peninsula. An article in the *Missionary Review* tells us that in this country of Annam, or French Indo-China, with a population of more than twenty millions, there is not one Protestant missionary. The native religions are Buddhism, Confucianism and Spiritism, and some Roman Catholic missionaries work there. The writer adds, "The fearful darkness of heathenism is but deepened by the presence of the Papacy." Why should Christians stand aloof from a people who so greatly need the gospel?

A German missionary paper gives these interesting figures concerning the fruit of fifty years of missionary work in Japan: Native Protestants 71,818, native Roman Catholics 30,166, Russian Church, Greek, 30,166. In 1907 there were 8,623 Protestant, 1,551 Roman Catholic and 838 Greek baptisms of adults; Protestants gained 10 per cent, Roman Catholics $2\frac{1}{2}$ per cent and Greeks 2 per cent. During the last ten years Protestants increased 78, Roman Catholics 16, Greeks 26 per cent, while the total population increased $12\frac{1}{2}$ per cent.—*Missionary Review*.

The Christians of Madras last year contributed for missions a sum representing two shillings for every man, woman and child. When we remember that the majority of these Christians live on the verge of starvation for the greater part of the year, such self-denial means something.

There is not a single heathen left on the west coast of Greenland. The Danish Missionary Society took up the work established by Hans Egede, and for eighty-seven years have labored there with this splendid result. A committee has been formed in the colony itself which will assume charge of the work, leaving the missionary society free to withdraw.

There is a little new mission hospital at Hokschua, China, which is manned by Chinese Christian doctors. The young doctors conduct prayers regularly in their hospital.

Two Christian Chinese opened a bank at Chefoo last summer, and marked the occasion by a religious service. Mr. Elterich says that every opening of a heathen business firm is attended with superstitious practices. He understands that one twelfth of the profits of this Christian bank are to go to the Lord's work, one twelfth to the employees and the balance to the firm. What would be the result if our church members at home would conduct their business enterprises on this basis?—*Woman's Work*.

Harken! China annually gives in idol worship \$400,000,000; and listen! of this amount seven eighths is given by women; and listen again, sisters! three fourths of this is given by women too poor to obtain enough of the coarsest food.—*Miss T. C. Daniel*.

The church of Manchuria is being marvelously stirred. Even the school children are preaching in the streets and outlying villages. The leading men are being transformed, enemies have been reconciled, feuds healed up and the lost reclaimed. The prospects are bright for a vast ingathering this year.—*The Christian Missionary*.

The work among the Nez Percés Indians in Idaho is very encouraging. The power of the medicine man is almost a thing of the past. It is no uncommon thing to see the wives and mothers spending their mornings in Bible study, reading physiology, etc., while the men gather in another cottage for Bible instruction.—*The Christian Missionary*.

For many years the Paris Missionary Society has carried on effective work in this great island, at times with very marked success. Recently, however,

TRIALS IN the French government, which rules the island, has thrown MADAGASCAR. all possible hindrances in the path of the missionaries. They forbid the building of churches, and often even the repairing of old ones, and occasionally close them permanently. In some provinces they will not allow any religious meetings, even the simplest funeral services. According to the last report of the *Société des Missions Évangéliques*, which has eighteen missionaries in that island, two results of this policy are increasingly evident. The higher classes are adopting the atheistic views of the French officials, who seem wiser and superior to themselves. And the poorer natives are relapsing into absolute heathenism. What wonder when they are not allowed any teaching or even gatherings for prayer. This work needs our sympathy and prayers.

One result of the sanctity attaching in India to the bull is that it is turned loose to roam about as a kind of wandering deity. One of these animals

THE will often select one of the busiest streets in which to take its SACRED COW. rest, but owing to the great reverence in which it is held nobody would dream of disturbing it. A missionary in North India wrote of an experience he had with one of these animals: "He is turned out half a dozen times a day, and is back again in half an hour. Last week he broke off a fine young mango tree; at night he rubbed himself against my bed (I sleep in the open this hot weather), nearly spilling me on the ground; next day he trampled down our flower beds. I have no redress. But at last I have got the municipal chairman to sign the order for his 'deportation.' So to-day he is to be transported solemnly across the Ganges and then turned adrift, till the people, in order to save their fields, retransport the gentleman into the city of Allahabad. I suppose there are thirty of them moving about the streets of the city, entering houses, lying down full length across the roadway, receiving divine honors all the time."—*Church Missionary Gleaner*.

As an illustration of indigenous surgery the following is given in the report of the Baluchistan Mission: "The people are often exceedingly **INDIGENOUS** ignorant. A mother from Ghazni, in Afghanistan, brought **INDIAN SURGERY.** her little baby with a very large abscess on its scalp. No amount of treatment seemed to do this abscess any good, until one day, probing the wound, the doctor pulled out from it a little roll of English newspaper, neatly tied up with cotton! The mother said that this had been blessed by the village mullah and placed in the wound to heal it!"—*Church Missionary Gleaner.*

A heathen came to a missionary wishing to be taught about the new religion. The missionary asked the man if he had ever heard the gospel. He replied, "No, but I have seen it," and went on to explain that the lives of the Christian natives, their patience under persecution and pre-eminently the peace and joy of their hearts shown upon their faces and in their daily home life, had convinced him that theirs must be the true and living God.—*Selected.*

"Oh, they are all dead people—they are nothing to me!" This was the reply of a Siamese official of high rank when approached on behalf of the lepers of his country.

An article in the *Missionary Review* sums up the wonderful change in Africa which has come largely as the result of the long stretches of railroad **PROGRESS** already finished. It is good to know that except a bit in the **IN AFRICA.** Sudan, Africa is wholly redeemed from the shame of Arab slave trading. Towns that thirty-five years ago were marts of that traffic and the scene of unspeakable misery are now fine young cities with well-kept streets, public gardens and hospitals. Much of the work has been done by the natives, under the guidance of Europeans, and they are learning "the primary lesson of human progress that there is blessing in downright hard work. It is the brawn and trained skill of the black with the directive impulse of the white race that must uphold and advance the regeneration of the continent, and enable the people to take their place among civilized nations."

America is the crucible of God. It is the melting pot where all the races are fusing and reforming. Here you stand in your fifty groups, with your **AMERICA** fifty languages and histories and your fifty rivalries and **GOD'S CRUCIBLE.** hatreds. But brothers you won't be long like that for these are the fires of God you've come to—these are the fires of God. A fig for your feuds and vendettas! Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians—into the crucible with you all! God is making the American.—*Israel Zangwill.*

VILLAGE WORK IN TURKEY

BY MIANZARA KAPRILIAN

EARLY in October I came back to my village, and the meeting with my friends here was as pleasant as it was in Brousa. You know how hospitable village people are in their own simple ways. All of my girls came to kiss my hand, bringing with them some grapes, a few potatoes or quinces, or whatever they had from their fields.

I could not open my morning school before the middle of November, as my girls were busy in their mulberry orchards and vineyards, gathering leaves as feed for animals. Our house itself was so full with leaves spread out to dry we could hardly make our way from one room to the other.

My girls were very glad to come to school again, bringing with them new ones, so very soon their number was sixty, and since then I had to say to many, they had to wait for some other time, and who left the room with tearful eyes. We are too crowded in the same room of mine.

Really my girls are very hopeful; they are eager to learn, and it is so encouraging to see them going on day by day. It seems as if there is something in the air that helps the new ones to learn easier and better than those that I had first last year. They all can repeat quite a number of verses from the Bible.

While I was in Brousa Professor Krikorian came and gave an address on the closing day of the American school for girls. He seemed to be interested in this work, and on his return to Constantinople sent me twenty-eight New Testaments. On our New Year's day my older girls had them as a present, and to my delight some fathers and brothers who knew a little to read, have to be interested in the Word of Life, and are reading every day.

One of our girls came to me on our Christmas day, and took me to her home by the request of her father. We had not met each other before. She is the only child in the family, and she was the only girl who could read some when she came to me last year, but could not understand one word of what she read.

The room was dark, getting its light through a very small window. The blazing fire in the *ojak* was cheering and pleasant, and their hearty welcome was still more satisfactory. We all were seated on the floor on low cushions by the side of the *ojak*. The host had placed himself between his two old friends, having before them a very small, wooden table, on it some fried fish and bread, and a wine glass, and near by on the floor a jug of wine. Every now and then he filled the glass, and served his friends.

However, this man was fond of reading, and was telling his friends whatever he had understood from the words of Jesus. He told me that almost every night he reads with his daughter, and learns the meaning of the words that I write for her. He said, "We used to read the black ink, now we understand what it means." Then he began to his friends the meaning of the Golden Rule, whose daughter had taught him, evidently, as all my girls have learned it. After getting acquainted with each other a little more I had the courage to tell them that it will be much better to have the wine table carried away before the heads are too hot, and they obeyed. I was encouraged to see my little girls shine as small lights in their homes.

The Constitution has brought many blessings even to our village. Many men, who were famed cattle stealers and robbers, have stopped their wicked deeds, and the village is much better than it was last year. Then a society is organized, having one hundred and fifty members, who promised not to drink, and try to learn to read and write, and think and work for the betterment of the village. These men assemble every Sunday in the church at noon, and those among them who know a little more than the rest give them talks. Some weeks ago I, too, was invited to have a share in these talks. There were about four hundred people, all quiet and orderly. I considered this quite a big step toward civilization for my half savage Chalgara—a Protestant woman to be allowed to speak in their church. We have reason to believe that brotherly love and friendship are taking root in the hearts of men, and are doing away with hatred and enmity.

It has been a very hard year for all the villagers; the people are suffering much from famine conditions. Many are half fed, and half clothed. There are some more months of suffering before summer comes. I hardly realize how weeks and months pass. My girls and friends keep me always occupied, and letters from my old friends make me feel their presence, and enjoy their company. It is such a blessing to have friends.

The friendship of cold and snow has been firm and true since the days of the beginning of November. Though occasionally south wind and sunshine were invited as guests.

A very severe east wind followed the snow storm of yesterday, and the thermometer is quite low. My room is pretty warm and comfortable.

IN Korea, according to a correspondent of the *Cumberland Presbyterian*, when a man applies for membership in the church he is asked whether he has ever told the story of Christ's love to those who have never heard it. If not, he is kept upon the waiting list until he gives evidence that he has done so. In Korea, at least, they evidently still believe that the Christian is called upon for some form of personal witness bearing.



Our Work at Home

SUCH AS WE HAVE

BY MISS MARY E. BUFFUM

(The editor of LIFE AND LIGHT is always begging earnestly for articles telling of helpful methods of home work, but those who are doing the service are often too busy or too overmodest to describe it. Some of you will find Miss Buffum's way adaptable to your need. She does not tell how much energy and time and devotion she has given herself, but we know that in any method the personal factor is the most important. No plan will work itself, the vital power of some earnest soul is the essential force.)

SEVERAL years ago the experiment was tried of taking any articles convertible into cash in order to increase our gifts to missions. The gain per cent in our contribution has demonstrated its wisdom. Not only have many been able to give more by this method, but some who had not felt able to contribute have gladly and generously given. The problem of converting those diverse gifts into cash exercises some faculties that otherwise might lie dormant. By mentioning my inventory of stock on hand before little groups of people at our church socials and elsewhere, purchasers are generally found. Then, those who have special needs, very kindly tell me, and I make the effort to secure somewhere in the parish those particular gifts.

Our collection is usually taken late in the fall, in order to accommodate those who give produce rather than money. A few whose gifts to the cause formerly reached only the quarter limit, now give me a bushel of potatoes or apples; others give squashes, pumpkins, turnips, beets or cabbages. One lady gave me six bunches of fine celery one year, and was so pleased with the result that she never has reverted to the twenty-five cents that had for years satisfied her. There is scarcely anything raised on a farm that has not been given to missions in the last six or eight years. A thriving business is done in canned fruits, pickles and jellies. Everything, from butter, eggs, dried apples and honey to skim milk, has been donated to the cause. Mince meat, boiled cider, maple syrup, Dutch cheese and choice house plants have been among our contributions. In fact, our gifts have ranged through the entire gamut of useful articles, from a broom and hens' wings to silver polish and extracts. In a few instances doughnuts, pies and cake have been contributed by ladies whose culinary skill rendered their wares at once marketable.

The most unique gift to the cause was a dog, whose beauty and kindness to children were offset by such total depravity in other directions that his owner had not succeeded in giving him away. In spite of the dog's unsavory reputation his sale was speedily accomplished. In another town, and in a more quiet neighborhood, this dog has entirely reformed, and has won the devoted affection of an entire family.

Were there time I should love to tell you of the children, who are among our most interested givers, earning their money in most instances. One little girl earns her fifty cents at the cost of many tears by grating horse-radish. The popcorn cakes of one boy are of such size and quality that his customers get much more than the worth of their money. Driving cows, hauling wood, picking over beans, wheeling baby carriages for busy neighbors are among the various avenues of employment.

Best of all, I feel that in many a home here in our town the words of Frederick Robertson have been verified, "Give, and God's reward to you will be the spirit of giving more."

SUGGESTIONS FOR AUXILIARY MEETINGS

November: Thank-offering Meeting.

December: The Gospel in Latin Lands.

CHAPTER II. THE GOSPEL IN FRANCE.

For those meetings, if any such there be, which have plenty of time, an eight or ten minute quiz on the history of French would be useful. One woman may give the story of the McAll Mission, and another may supplement it by facts and stories of its present work. Let two members give contrasting pictures; one of the creed and daily life of a Roman Catholic nun, the other of the faith and work of a McAll worker. Let another sum up the forces of French Protestantism as found on page 497 of this magazine. We shall see that the "eldest daughter of the Church" is deeply permeated with gospel truth.

During the current year our magazines have told us much of John Calvin, and it would be well to speak of our debt to him, both religiously and politically. Guizot's contrast of Calvin and St. Louis will be useful.

FIFTY years ago seven shoemakers in a shop in the city of Hamburg said, "By the grace of God we will help to send the gospel to our destitute fellow-men." In twenty-five years they had established fifty self-supporting churches, had gathered 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the gospel to 5,000,000 of the race. It would take only 150 such men to carry the gospel to the world in twenty-five years.—*Selected.*

BOOK NOTICES

The Encyclopedia of Missions, descriptive, historical, biographical, statistical; so reads the title page of a stately volume, which is the second edition of an invaluable work, hitherto issued in two volumes. This book is not only a Who's who in missions, it is also a Where's where, and a When was when, from Aana to Zulu, and to one who uses it, grows soon to be a necessity. Names of persons, places and events connected with missionary work are explained in a way that is not only instructive and trustworthy, but often most interesting. Published by Funk and Wagnalls.

Missionary Achievement. By W. T. Whitley, M.A., LL.D., F.R.H.S. Published by Revell Company. Pp. 248. Price, \$1.00.

This volume contains the enlarged and revised course of lectures given at the Southern Baptist Theological Seminary in Louisville, and the sub-title is "A Survey of World-Wide Evangelization."

The subjects of the five divisions of the lectures show the scope of the volume. I. Failure in Asia. II. Success in Europe. III. The Struggle for Africa. IV. Expansion in America. V. Replanting in Asia.

Dr. Whitley insists on Christianity as being a missionary religion, and gives an epitome of the victories and defeats during nineteen centuries.

Present Day Conditions in China. By Marshall Broomhall, B.A., Editorial Secretary, China Inland Mission. Published by Revell Company. Pp. 58. Price 50 cents.

Every inch of space in this little volume is utilized. Besides the text there are valuable maps, diagrams and illustrations. On the outside cover is a diagram comparing China's millions with the total population of Europe and America, Great Britain and Japan.

A comparative, historical chart, prepared by Miss Alice Adams, of Auburndale, and which originally appeared in the *Woman's Missionary Friend*, shows the relative existence of China as a nation with the other nations of the world and, at this time, when China is claiming special attention, both book and charts are of great value. Mr. Broomhall discusses The Reform Movement, The New Spirit of Nationalism, The Best Book for China, China's Spiritual Destitution, and closes by A Call to Sacrifice.

The book appeared last spring, and all the facts and figures are of recent date. A strategic sign of the times is the cancelling by the Chinese government of the imperial rescript of March 15, 1899, which granted official rank to the Roman Catholic hierarchy, the priests to rank as prefect and bishops as viceroy.

This means that eleven hundred Roman Catholic priests and forty-six bishops will be deprived of their official rank in China. The Protestant missionary body had previously declined to accept any official status.

One illustration of particular interest to us women is a reduced facsimile of part of *The Peking Women's Gazette*, it probably being the only daily newspaper in the world for women edited by a woman.

Enlightened and influential Chinese gentlemen are interesting themselves in the anti-foot-binding movement, and perhaps the most remarkable innovation is the fact that the decorous and somewhat phlegmatic Chinese student has taken up athletics, celebrating the birthday of Confucius by a football match! This book is worth reading and owning. G. H. C.

SIDELIGHTS FROM PERIODICALS

UNITED STUDY COURSE.—“Alfonso XIII and the Era in Spain,” *Putnam's*, September. “A Spaniard's View of Spanish Conditions,” *Review of Reviews*, September. “The Poor Man's Pope,” *McClure's*, August. “Barbarous Mexico,” *American Magazine*, October.

CHINA.—“China in Transformation,” *Fortnightly*, September. “Importance of Educational Missions in China,” *Missionary Review*, September. “The Conflict of Color—The Yellow World of Eastern Asia,” *World's Work*, October. “Why China Sleeps,” *Arena*, August. “The Chinese Woman at Home,” *Putnam's*, October.

JAPAN.—The August *Missionary Review* has three articles on Japan: “Opening of Japan,” “Christian Openers of Japan,” “Fifty Years of Missions in Japan.”

INDIA.—“India and the Missionary, a Study in Social Regeneration,” *Methodist Review*, September. “British Rule in India,” *The Century*, October. “Spiritual Forces in India,” *Contemporary Review*, September. “Unrest in India,” *North American*, September. “Misconceptions About the Unrest in India,” *Nineteenth Century*, September. “India in Transition,” from the native side, *Review of Reviews*, August.

TURKEY.—“Salonica and the New Turkey,” and “Letters from Adana,” *Missionary Review*, August. “Moslem Villages in Asia Minor,” *Missionary Review*, October. “Turkish Revelations,” a Pro-Islamite view, *Westminster Review*, August. Abdul Hamid II, *Putnam's*, October.

AFRICA.—“Africa, Past and Present,” *Missionary Review*, September. “American Methodism in Africa,” and “The story of Melungit,” *Missionary Review*, August.

Articles of general interest are: "Korea After Twenty-five Years," and "The Sailor and Foreign Missions," *Missionary Review*, September. "Twenty Years of the Arabian Mission," *Missionary Review*, October. "The Disintegration of the Jews," *American Magazine*, October.

F. V. E.

A MISSIONARY of the United Presbyterian Church in Egypt was asked to speak to the eighty women who were members of the missionary society in an out-station. He asked the native pastor if there were any women on whom he could call to offer prayer at the beginning of the service. "Oh, yes, just call on any of them."—*Mission Gleaner*.

DR. NAKASHIMA, the Professor of Psychology in the Imperial University, says that there are more than 1,000,000 persons in Japan who are ordering their lives by the Word of God, though unprepared to make a public confession of their faith in Christ.—*Ibid*.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

THE forty-second annual meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, Wednesday and Thursday, November 10 and 11, 1909, with a delegates' meeting on Tuesday afternoon, November 9th. The ladies of Suffolk Branch will be happy to entertain delegates from a distance appointed by the Branches, and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names and addresses, if they have not already done so, with statement of Branch appointment, to the chairman of the hospitality committee, Mrs. J. C. Lane, 704 Congregational House, Boston. Railroads have authorized a rate of a fare and three-fifths, certificate plan, upon the usual conditions.

WOMAN'S BOARD OF MISSIONS

Receipts from August 18 to September 18, 1909.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bucksport, Hancock Co. Conf. Coll., 5.75; Fort Fairfield, Ladies' Miss. Union, 3; Houlton, Aroostook Co. Coll.,

Ann. Meet., 13.50; Orono, Ladies of Cong. Ch., 5; Rockland, Golden Sands M. B., 40; Skowhegan, Woman's Miss. Union (Coll. at Meeting, 1.72), 21.97. *Western Maine Branch*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Inc. Abbie Hart Chapman Mem.

89 22

Fund, 40; Phippsburg, C. E. Soc., 1.50; Portland, State St. Ch., Aux., 28; Portland, South, First Cong. Ch., Aux., 10; York Co. Conf. Coll., 41 cts.,

Total, 79 91

169 13

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Daughter in mem. of her mother, I. H. N., 48; Acworth, Ladies' Aid Soc., 4.20; Amherst, Aux., 25; Atkinson, Flowers of Hope M. C., 10; Barrington, Aux., 25, C. E. Soc., 2, Jr. C. E. Soc., 3; Bennington, Aux., 14; Bethlehem, Aux., 10; Roscawen, Aux., 8; Campton, Aux., 17.80; Candia, Aux., 7.50; Chester, Aux., 17; Claremont, Aux., 40.40; Concord, Aux. (Add'l Th. Off.), 5; Concord, West, Aux., 12; Dover, Aux., 25; Dunbarton, Aux., 21; Durham, Aux., 35.50; Exeter, Aux., 30; Franklin, Aux., 20; Goffstown, Aux., 35.70; Greenfield, Aux., 13.88, Prim. Dept., 4; Greenland, Aux., 35.50, C. E. Soc., 5; Hinsdale, Aux., 10.50; Hollis, Aux., 15.84; Hudson, Aux., and C. E. Soc., 13; Jaffrey, Aux., 19.10; Laconia, Aux., 50; Lancaster, Aux. (Mrs. Clara Howe, 25) (25 of wh. to const. L. M. Mrs. Helen Congdon), 38.55, C. R., 7.20; Lebanon, Aux., 55; Lebanon, West, Aux., 33.50; Lee, Aux., 5; Lisbon, Aux., 10; Littleton, Aux., 37.85; Lyme, Aux., 39.30; Manchester, First Ch., Aux., 84, Franklin St. Ch., Aux., 118, South Main St. Ch., Aux., 39.30; Marlboro, Aux., 6; Mason, Aux., 6; Meriden, Aux., 16; Merrimack, Aux., 20.30; Mount Vernon, Aux., 11; Nashua, Aux., 165, Pilgrim Ch., Y. L. M. S., 5; New Boston, Aux., 10; Newfields, Aux., 8; Newport, C. E. Soc., 3; Northwood Center, Aux., 15.50; Orford, Aux., 12; Piermont, Homeland Cir., 8.50; Plymouth, Aux., 23.70; Portsmouth, Aux., 75; Rindge, Aux. (to const. L. M. Mrs. A. M. Hale), 25; Rochester, Aux., 22, King's Dau., 10; Seabrook and Hampton Falls, Aux., 6; Stratham, Aux., 14.25; Troy, Aux. (25 of wh. to const. L. M. Mrs. M. M. Ralph), 30; Wakefield, Aux., 8.60; Walpole, Aux., 28, Webster, Aux., 20, Mrs. J. H. Bliss, 5; Wilton, Aux., 20.75; Winchester, Aux., 25. Less expenses, 7.93, 1,642 29

LEGACIES.

Walpole.—Emily P. Barnett, by Clifford L. Sturtevant, Admr., Less \$150 paid to New Eng. Kurn Hattin Homes in fulfillment of the pledge of Mrs. Barnett's son, 1,402 75
Walpole.—Maria K. Barnett, by Clifford L. Sturtevant, Admr., add'l, 50 00
Total, 1,452 75

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford, Barnet, Aux., 4.50; Barre, Prim. S. S., 10; Barton, Aux., 7.80; Bellows Falls, Aux., 127.10,

M. C., 2.60, Mt. Kilburn Miss. Soc., 35, Prim. S. S., 7.18; Bennington, Aux., 35, Jr. C. E. Soc., 4; Bennington, North, Aux., 24; Benson, 6; Berkshire, East (with prev. contri. to const. L. M. Mrs. L. H. Button), 5, C. E. Soc., 5; Bradford, Aux., 25; Brookfield, First Ch., Aux., 13.40; Burlington, First Ch., Aux., 46.75, College St. Ch., Aux., 11.35; Cabot, Aux., 11; Cambridge, Aux., 8; Cambridgeport, Aux., 2.66; Chelsea, Aux., 10, Jr. Benev. Soc., 5; Colchester, Aux., 4.10; Corinth, East, Aux., 6.50; Cornwall, Aux., 34.75; Coventry, Aux., 15.57, Prim. S. S., 1.25; Craftsbury, North, Aux., 10.50; Danville, Aux., 21.60; Derby, Aux., 6.50; Dummerston Station, Aux., 10.50; Enosburg, First Ch., Aux., 22.20; Essex Junction, Aux., 15.65; Fair Haven, Aux., 5; Georgia, Aux., 14; Glover, West, Aux., 10; Hardwick, East, Aux., 18; Hartford, Aux., 13.75; Irasburg, Aux., 5; Jericho Center, Aux., 21; Jericho Corners, Aux., 7; Johnson, Aux. (Inf. Cl., 6) (25 of wh. to const. L. M. Mrs. Venice Hutchins), 28; Ludlow, Aux., 25; Lyndon, Aux. (with prev. contri. to const. L. M. Mrs. Mary Bowker, Mrs. Mary Hoffman), 26, Buds of Promise, 12; Lyndonville, Aux., 11, Busy Bees, 22.50 (together const. L. M. Miss Edith Cote); Manchester, Aux., 10; Middletown Springs, Aux. (25 of wh. to const. L. M. Mrs. Elihu Cook), 28; Montpelier, Aux. (with prev. contri. to const. L. M. Mrs. Clementine Collins Bixby, Mrs. Carrie E. H. Deavitt), 34.80; Newbury, Aux. (50 of wh. to const. L. M. Mrs. Chas. S. Shank, Mrs. D. S. Fulton), 70; New Haven, Aux., 3.38; Northfield, Aux., 14, C. E. Soc., 4, Jr. C. E. Soc., 5; Norwich, Aux., 20.60; Orleans, Aux. (25 of wh. to const. L. M. Mrs. M. M. Taplin), 33.70; Orwell, Aux., 49.02; Peacham, Aux., 39.82; Pittsford, Aux., 40.50; Post Mills, Aux., 37.38; Poulney, East, Aux., 5; Putney, C. E. Soc., 10; Randolph Center, Aux. (with prev. contri. to const. L. M. Miss Nell F. Conant), 10, C. E. Soc., 2; Richmond, Light Bearers, 2; Rochester, Aux., 17.81; Royalton, Sarah Skinner Memorial, 10; Rupert, Aux., 9.50; Rutland, Aux., 15; Rutland, West, Aux., 14.50; St. Albans, Aux., 5; St. Johnsbury, North Ch., 91.53, South Ch., Aux., 107.75, Searchlight Club, 45.45, C. R., 2; Shoreham, Aux., 30.80, Jr. C. E. Soc., 3; Springfield, Aux., 63.75, C. R., 6.80; Stowe, Aux., 12.60; Strafford, Aux., 10, C. E. Soc., 5; Sudbury, Aux., 9.66; Theford, Aux., 7.25; Underhill, Aux., 25; Vergennes, Aux., 28.75; Waterford, Lower, Aux., 2.75; Westford, Aux., 9; Westminster, West, Jr. C. E. Soc., 7; Williamstown, Aux. (to const. L. M. Miss E. Annette Edson), 25; Williston, Aux., 23.60; Wilmington, Aux., 10.50; Windham, Aux., 5, C. E. Soc., 1; Windsor, Aux., 22.25; Winooski, Aux., 8.77; Woodstock, Aux., 130, 1,959 23

MASSACHUSETTS.

Friend, 5; Friend, 50. 55 00
Andover and Woburn Branch.—Mrs. Mar-

garet E. Richardson, Treas., 22 Berkeley St., Reading, Billerica, Aux., 35; Lawrence, Trinity Ch., M. C., 93.79, C. R., 17.54, C. E. Soc., 5; Lexington, Hancock Ch., Aux. (25 of wh. to const. L. M. Miss Harriett Richardson French), 30.40; Medford, Mystic Ch., Aux., 40; North Andover, C. E. Soc., 5.04; Reading, Aux., 5,	231 77		
<i>Barnstable Branch.</i> —Mrs. C. E. Delano, Treas., Box 296, Falmouth, Hyannis, Ch., 9; North Falmouth, Aux., 20.15,	29 15		
<i>Berkshire Branch.</i> —Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield, Hinsdale, Aux., 9.54; Housatonic, Aux., 11; North Adams, Aux., 55; Richmond, Aux., 5.88. Less expenses, 4.07,	77 35		
<i>Cambridge.</i> —Friends, through Mrs. E. C. Moore,	107 00		
<i>Essex South Branch.</i> —Miss Sarah R. Safford, Treas., Hamilton, Gloucester, Aux., 5; Salem, Tabernacle Ch., Pro Christo Soc., 12,	17 00		
<i>Franklin County Branch.</i> —Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Mrs. Laura Mellen Robinson, 5; Conway, Aux., 13.25; Northfield, Aux., 11.57; Orange, Aux., 24.25; Shelburne Falls, Prim. S. S., 5; South Deerfield, Aux., 11.52,	70 50		
<i>Hampshire Co. Branch.</i> —Miss Harriet J. K. Ireland, Treas., 8 Paradise Road, Northampton. Greenwich, Aux., 12.50; Northampton, Edwards Ch., Aux., 6; South Hadley, Friend, 1; Westhampton, Lannan Band, 35,	54 50		
<i>Middlesex Branch.</i> —Mrs. Frederick L. Cladin, Treas., 15 Park St., Marlboro, Natick, Aux., 11, Y. L. Guild, 10, C. R., 9; Northboro, Aux., 10.50; South Framingham, C. R., 3,	43 50		
<i>Newton Highlands.</i> —Frances Eddy,	100 00		
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Atlantic Memorial Ch., S. S.,	6 92		
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common, Dunstable, Aux., 20; Fitchburg, Rollstone Ch., Aux., 14; Pepperell, 40,	74 00		
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Hoiyoke, Second Ch., C. R., 10.50; Longmeadow, C. R., 14.50,	25 00		
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Friend, 50 cts.; Boston, Union Ch., Aux., 25; Brighton, Aux., 30.58; Everett, First Ch., Aux., 91; Newton, Eliot Ch., Eliot Helpers, 10; Newton Centre, First Ch., Aux., 65; Waltham, First Ch., C. R., 18.30; Wrentham, C. E. Soc., 5,	245 28		
<i>Swarmscott.</i> —Prim. Dept., S. S.,	3 87		
<i>Wellesley.</i> —Wellesley College, Y. W. C. A.,	150 00		
<i>Worcester.</i> —Friend,	30 00		
<i>Worcester Co. Branch.</i> —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Blackstone, C. E. Soc., 5; Gilbertville, Aux., 55.20; Lancaster, M. S. C., 35; Leicester, C. R., 2.75; Oxford, Aux. (to const. L. M. Mrs. C. A. Fuller), 25; Rutland, Aux., 9; Shrewsbury, Aux., 20; South Royalston, Friend, 5; West Boylston, C. E. Soc., 5; Whitinsville, Aux., 1,	162 95		
Total,	1,483 98		
		CONNECTICUT.	
<i>Eastern Conn. Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Goslen, Band of Workers, 10; New London, First Ch., C. E. Soc., 3.39; North Woodstock, Aux. (Misses Bishop, 10), 18; Norwich, First Ch., Jr. C. E. Soc., 3; West Woodstock, Aux., 10,	44 39		
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 400; Farmington, Aux., 37.70; Glastonbury, Aux., 250; Somers, Prim. S. S., 1; Suffield, Aux., 100; Tolland, Aux., 25.58,	814 28		
<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Int. on Hume Fund, 100; Int. on Fund for Pledged Work, 48; Friend, 100; Friend, 57.47; Colebrook, S. S., 2.50; Kent, Aux., 1; New Haven, Center Ch., Aux., 211.50 Center Ch., Jr. M. C., 76, S. S., 20, Howard Ave. Ch., Aux., 1, Plymouth Ch., Prim. S. S., 5, Yale College Ch., Aux., 172.26,	794 73		
<i>New London.</i> —Mrs. J. N. Harris,	1,000 00		
Total,	2,653 40		
		NEW YORK.	
<i>Corbettsville.</i> —Friend,	75 00		
<i>Madison.</i> —Miss Jennie M. Rice,	2 00		
Total,	77 00		
		PHILADELPHIA BRANCH.	
<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, Mt. Pleasant Ch., Girls' and Boys' M. C., 12.50; Fla., Daytona, Aux., 25; N. J., Closter, Aux., Len. Off., 10.25; Newark, Belleville Ave. Ch., M. B., 15; Nutley, St. Paul's Cong. Ch., S. S., 5; Plainfield, Aux., 50; Pa., Philadelphia, Snyder Ave. Ch., Aux., 10,	127 75		
		TURKEY.	
<i>Harpoot.</i> —Mothers' Society,	5 00		
		GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.	
<i>Connecticut.</i> —Tolland, Mrs. Samuel S. Simpson,	100 00		
Donations,	6,746 91		
Buildings,	1,350 00		
Specials,	120 87		
Legacies,	1,452 75		
Total,	\$9,670 53		
		TOTAL FROM OCT. 18, 1908 TO SEPT. 18, 1909.	
Donations,	86,649 88		
Buildings,	7,092 35		
Work of 1909,	11,544 10		
Specials,	2,950 01		
Legacies,	23,006 04		
Total,	\$131,242 38		

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LETTER FROM DR. TALLMON

LINTSINGCHOW, CHINA.

YOUR present was one of the specially pleasing surprises of my home box. For some minutes I sat with the little gold piece in my hand thinking of each of you who had had a part in the gift, and wishing I might write you each a personal letter and tell you how much I thank you for your kind thought. The realization that our friends love and pray for us makes many a warm, bright place in our lives. And each year it is with added gratitude that we learn of your interest in the work that is so absorbing to us. The money in my hand called me back from my mental flight across the Pacific, and there came trooping before me the many needs which it might help to meet. It would pay the expense of a boy or girl in school for half a school year; it might help in the buying of land or putting up one of the new school buildings; it might buy desks or maps, help in a teacher's salary or pay a Bible woman for three months; it might buy all the millet needed for an entire station class. All these needs hastened through my mind, but it was the needs of the medical work that were considered carefully as being the ones you would perhaps be most pleased to meet. There are our dispensary Bible woman and preacher, who teach the patients and their friends while they wait their turns, and this money might apply on the salary of one of them. It would more than pay for the work of putting the two windows into the dispensary room. It would pay for the wood and making of the new instrument case we need, or it would buy the dispensary tickets used by the children of the two schools for probably a full year. It might buy instruments or drugs or soap or milk, but it was for none of these things that I decided to use it, but for my "restaurant."

Now do not picture a long room with rows of white tables, with busy people coming and going and with waiters hurrying back and forth with

trays held high over their heads. There is no smell of coffee and roasts. Here is a picture of your restaurant and mine. On the sunny, narrow porch of the chapel are two benches, on each of which sits a little boy of about nine years. They are our guests. Beside each sits his mother. The mothers are our waiters. Each mother has a brass spoon in one hand and a coarse earthen bowl in the other, and on each bench sits a second bowl of milk. These constitute our restaurant equipment. The bill of fare is not elaborate. It is the same each day, and consists of two soft-boiled eggs, a bowl of milk and two large wheat biscuits (raised).

Our partners in this restaurant business are the North Berkeley Juniors. They are furnishing the condensed milk. Often a number of children gather around and watch them eat. Just why they are not allowed to feed themselves I do not know. Perhaps because one of the restaurant rules is that they must eat slowly.

The conditions of being allowed to eat at our restaurant are such that no one could be envious of our guests even though their food is free. Both of these boys are suffering from a peculiar disease as yet, though common in this part of China, but partially understood, and one that is rarely cured. It is usually called splenic disease, but the enlarged spleen is probably only a symptom of the condition. We hope that our German neighbors in easterly Shantung, who can give more time to scientific research than can the missionary doctors, will sometime be able to give us much light on this disease. We now know that medicine alone has little influence on its course; that it is only as tonics are combined with nourishing food and hygienic living that much improvement can be hoped for. Usually these patients come so late that no hope at all can be given them, but for these two children it seemed that something might be done. The food we give them is meant merely to supplement what they get at home. One of these boys is the son of a church member who seven years ago was the teacher of the boys' school here in Lintsingchow. His home, however, is not in the city, so he hired a room not far away for his wife and boy, where we could give them more careful treatment, coming to the dispensary daily.

We hope to be able to give more careful treatment when we have a hospital. Our Bible woman is able to make a limited number of calls forenoons, though all afternoons must be spent at the dispensary. She helped Mrs. Yang with her reading so that she made fair progress during the month they were here, but the boy learned with no seeming effort in a few minutes what it cost his mother hours of patient study. While here Mrs. Yang unbound her feet, and since going home those of her little girl, who is to enter school when it opens in a few days. When finally they had to go

home, the father bought cod liver oil and condensed milk for the boy to take at home, and promised to follow our directions carefully.

The other boy is the son of a widow from a Mohammedan village near the city. She cannot be made to realize that he is seriously ill, so he is not regular in his coming, and the only nourishing food he has is, we fear, the little he gets here. She is not willing to buy milk or cod-liver oil for him, and these medicines, though all others are free, we can give only to the very poor, who cannot at all pay for them. Since the Chinese New Year our restaurant has been only potentially open, but by the time this reaches you there may be as many as five eating their daily eggs and bread and milk on the chapel porch.

ACCOUNT OF COMMENCEMENT AT BROUSA, JUNE, 1909

THE closing exercises of the kindergarten and of the primaries of the American School in Brousa took place on the eighteenth of June. There were no kindergarten graduates this year; but all the interesting recitations, amusing games, instructive dialogues and simple, childlike singing were a sure proof of patient labor for both teachers and pupils.

The Japanese fan drill of the primaries was sweet and lovely, having attracted the whole attention of the audience to themselves. These children continued school till June 30th, on which day took place the closing exercises of the American High School. The audience enjoyed the cool, airy school hall, whose platform was decorated with flower pots and evergreens; and the back wall was covered with a variety of sewing, embroidered blouses, many pieces of beautiful etamine work, wall rugs and fine handkerchiefs with delicate Armenian lace. This wall exhibition was beautiful and practical, and did credit to both teacher and pupil. It was five o'clock in the afternoon when the schoolbell rang and the girls marched in keeping step to music and took their seats at the back of the platform in tiers. Then came in Miss Powers. Miss Allen, followed by the six graduates, five Armenians and a fraction girl of Greek and Armenian, occupied their special seats on the platform. They all wore white, fine embroidered muslin dresses made by themselves, showing how much they had improved in sewing and dressmaking. They each wore a badge—blue and brown—their motto in gold letters, "Rise, for the day is passing." The program was opened by a sweet chorus by the girls. Then the graduates read their compositions: two in English, "Peter the Great" and "The Lady of the Lake"; two in Armenian, "A Comparison of two Armenian Authors" and "What Should

be an Armenian Woman's Ideal"; two in French, "What I Like and Why," and a French recitation, "Jeanne d'Arc." These essays were interspersed by piano, violin and song. Then Miss Powers made a short and effective speech to the class — reminding them that the pleasure which she takes in presenting these diplomas not only testify that they have taken the prescribed course of study; but also courses in obedience, promptness, self-mastery, high ideals and noble enthusiasms in the knowledge of God and his word. They are also invitations to a life of service: "Life lived for others is a large life; life lived for self is narrow and poor." Then she gave them for their everyday motto,—

"Look up and not down,
Look out and not in,
Look forward and not back,
And lend a helping hand."

Then the parting song was sung in a melodious and touching way. Mr. Ajamian, a native preacher, made an address in Turkish — "The need of educated women in our country and in our homes — and how these young ladies are to be lights in their corners driving away the darkness of ignorance and selfishness."

It was interesting to watch the Turkish group of about twenty women in their special *haremlie* corner during this speech. How they were brightened up on hearing these words in their own tongue. Their eyes sparkled now and then, nodding their heads as a sign of approbation.

After this the representative of Public Instruction, Bey, spoke earnestly that the well-being of a nation depends on good educated women, and unless we increase and encourage such institutions in our country we cannot have great hopes for our people and nation. The exercises closed by the blessing of an Armenian priest whose only daughter has been in school several years.

WE talk of 400,000,000 of people in China, having no comprehension of what such figures mean. Mr. Ritson, Secretary of the British and Foreign Bible Society, helps us to an understanding of how great a fact they represent: "If all the Bibles, Testaments and portions ever published on earth were all in Chinese and all still in existence, they would be insufficient to supply the inhabitants of China each with a book. Assuming that a Gospel could be placed to-day in the hands of every living person in China at a cost of four cents a head, this alone would involve an expenditure of over \$16,000,000.

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A FEW OF THE MANY SEEKERS

BY MISS C. S. QUICKENDEN

ARUPPUKOTTAI, MADURA DISTRICT,
S. INDIA, July, 1909.

MANY weeks have passed since I wrote my last letter to you, but the time has seemed very short to me, being so full of the usual daily round of work, and many little unexpected duties thrown in—perhaps a few of the latter would interest you.

Last week on mail day—no it was the week before last—I had just sat down thinking to write you, when an interesting little old woman appeared at my door. I invited her in and she sat down. She was bright and intelligent, though sixty-five years old. She was a "Saniyasi," and wore the usual sacred cloth of saffron color, a string of carved sandalwood beads round her neck, and there was just a suspicion of gray hair appearing.

Her history in brief was as follows: Married as a little child; while still a child, she became a widow and took to the life of "Saniyasi," wandering from temple to temple, worshipping at all the shrines until about fourteen years ago, when—to use her own words—she found there was "nothing in the life she was living that could satisfy her inmost hunger," so she stopped going on pilgrimages and idol worship, and has spent the last fourteen years in meditation and in learning and reciting from the Hindu sacred books. Still she is unsatisfied, and now that she has come in touch with us and

our Bible women, we hope she will soon find that Christ can satisfy her heart's hunger.

She came again to see me, but I was away on another of the many unexpected little duties. One of our little girls fell and both dislocated and broke her elbow. Our nearest doctor was thirty miles away, so we got the joint in place, put the arm in temporary splints and took her to Madura. I was only back one day before our cook-woman and one schoolgirl, while lifting an earthen pot of boiling water from the fire, broke the pot over their feet and the woman was badly scalded. Fortunately we had remedies at hand, but it took considerable sternness on my part to get the old woman to let me apply the remedy. She exclaimed, "Shall you, my mother, stoop down to wait upon me?" She has only just come to us from Hinduism, and has not yet learned that we Christians do not observe caste, or think any work beneath us if we can help another. It is amusing to hear old people who are old enough to be our mothers and fathers call us "mother," but it is one of their funny ways of showing respect.

Another day a handsome young woman, of twenty or twenty-two, came to me and said she had come to stay, and it took me half the day to persuade her to return home—alas, that I had to do it—but we cannot take in and support all who want to be Christians, even though we know many cannot be true Christians in their own homes, as in this case—married as a child to a bad, old man, who has since left her and gone off. She is back in her parents' home, but they are very unkind. She knew something of the truth seven or eight years ago, when one of her relatives was converted, but the years are passing by and she is not allowed to go to church, to study at home, or even be seen talking to our Bible women. If she is known to do either, she is beaten. Sometimes she manages to escape and come to us or see the Bible woman in a home where she is welcome. Do you wonder she wants to leave home? I wonder what you would do in such cases? We think them very hard to decide.

She is only one of many. Another child of fourteen or fifteen, taught for a year or two in our day school, is firmly standing out against marrying a Hindu. She has held out for a year now and we are trying to help her father to give her to one of our young men converts from the same caste—a bright young fellow of twenty-two. He is much in the same position as she is, for he, too, was converted in our schools and his people are all Hindus still.

I could write of many more, but this will show some of the things we have to do besides preaching and teaching. Pray for us and these persecuted ones.

PREACHERS' WIDOWS IN HADJIN

BY MISS EMILY F. RICHTER

HADJIN, TURKEY, July 13, 1909.

WE are spending the summer in Hadjin Home, but find it very warm just now. Miss Norton, of Aintab, is here with us, and we are enjoying her visit very much. Mr. Fowle, of Talas, is also here looking after the relief work. Lawson Chambers left about two weeks ago, and Mr. Fowle was sent here to act for the International Relief Committee of Constantinople.

While it seems perfectly safe so far as we know, many refuse to leave the city to find work in distant villages. Of course they do not go down to the plains to work, as those who left here last fall to live where they could find more permanent work were killed, and their widows and orphans have returned to this city. Naturally, others are not going down there now. But there are nearer places to which they still hesitate going. Last week the government sent out quite a number of mounted soldiers to insure confidence and peace, and we hope that some will go to work and help gather in the harvest. What of the winter for the host of widows and orphans?

What can we do for the preachers' widows. We have five in our station. One left last week with five children to live with her relatives in Marash. She loves her children dearly, and is weeping constantly at the thought of how she can support them. She is a frail little woman, wife of the preacher of our second Hadjin church, the one we attend, and she is almost worn out with weeping. Her husband had a very narrow escape in the massacres of 1895.

Then we have the young widow, wife of the preacher of Shar. They were scarcely married two years. Last winter the church and their home burned; now comes this sorrow, and she has an infant, born before the days of strife were over, who will never see its father. She left a few days ago to stay with relatives in Zeitoun.

Here on our compound is another poor woman, wife of the preacher of our first Hadjin church. She has six children. The orphanage has taken three boys, the daughter is with relatives for the summer, when she returns to us for school in the fall. The mother has a baby, one and a half years old, who cannot walk, has been sick almost all its life, also an infant three weeks old. She has no relatives in the city. Her parents are in Talas, but so poor they cannot support themselves, and the preacher had hoped out of his meager salary to aid them this summer. She will go to Talas when Mr. Fowle returns (in about two weeks).

In Fekke is the other widow of the Fekke preacher—she with the most

awful memories who escaped so marvelously. She feigned death, though much wounded, and was able to crawl out of that heap of human beings—killed—and crawled to Sis, nine hours distance. She has four children. One girl is in our school, and she hopes to put some of the others in the orphanage.

Then we have the wife of the Sis preacher. He belonged to Adana station, but both her husband's and her own people live here. She sent a pitiful note to us a few days ago, saying she feared she would be unable to live with her father-in-law. He is Gregorian. Her parents are very poor, and she begs us to take her away for her little sons' sake. We will try to find work for her in the fall, but you see the problem to give work to these mothers with little children. Some have not had education enough to teach or work as Bible women. Oh, if we had some kind of work they could do to support their families and keep the home together. Mr. Chambers has very kindly sent us a little contribution for these preachers' widows, and although some have left us we feel a deep interest in them and their welfare.

It was certainly a very pleasant surprise to hear of Miss Unger's coming, and with her and Miss Vaughan we shall be happily supplied. We trust the station missionary will come also.

Just now the poor of the city are being fed and supported by the International Relief Committee and a few by the government, but the distress is appalling. At Shar where their houses were burned they beg for beds, and we are so thankful for funds that have come from friends, so that we may give a quilt and pillow to a goodly number. This will constitute their housekeeping outfit. You can imagine their need for cooking utensils, underclothing and many other things. The Relief Committee is only supplying food, and they plan to close up that work for Hadjin and the villages in a week or two.

I must not take time to write more now, except to say that I do not know how to be grateful enough to my kind friends at home who have sent sums of various amounts from \$10 to \$100 for relief here. What a comfort it is to us just now to be able to help these needy ones! Dear friends, "Inasmuch as ye have done it unto the least of these, ye have done it unto me," said our Lord.

WHY cannot we, slipping our hands into His each day, walk trustingly over the day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sweet peace and home?—*George McDonald.*

A CHINESE KINDERGARTEN COMMENCEMENT

BY MISS MARY H. PORTER

PEKING, July 5, 1909.

TO-DAY I want to tell you of a recent experience, most unique and interesting. It was at the graduating exercises of the first class to complete the course of study in the kindergarten established two years ago by officials and other friends of education in Peking. We understand that Yuan Shih Kai gave two thousand taels toward it and Prince Chun ten thousand. These and other gifts made possible the purchase of a great, beautiful, old place in the west city which has been fitted up very attractively. It is not alone a kindergarten, but combines with that several of the grades of a primary school. The little graduates of last Saturday go on into one of the higher departments on their return to school in the autumn.

We had a lovely day, cloudy and cool. To gratify the prejudices of our aristocratic Chinese friends, Miss Russell, Miss Miner and I took a foreign coupe for the trip. The distance is great, certainly five or six miles from our mission to the part of the west city where we found the school, and we heartily enjoyed the comfort of the smooth-rolling carriage.

A select company had been invited, and as none were admitted without the pink cards which had been sent with the programs, there was a company which comfortably filled, but did not crowd, the seats arranged on four sides of the great court, over which a p'eng had been put up, and in which the school and kindergarten pupils were gathered. The elder classes were in neat uniforms, of pale-blue cotton, while the little folks were charming in pink-figured cotton damask—the graduates distinguished from the lower class by each wearing a white aster on the left breast as a badge. The few boy graduates were in white duck made in modern uniform fashion, *i.e.*, trousers and jacket like Western boys. Red chevrons on the sleeves were their distinguishing badge, while those of the next higher grade had two rows of brass buttons on their double-breasted jackets, instead of the chevrons.

The whole was pretty as a picture, and the gentle-mannered, sweet-faced teachers in their modest, nice costumes, black skirts and lavender tunics, moved about with entire dignity and self-possession, apparently as free from embarrassment and self-consciousness as the dear children under their care. There was a long row of elaborately arrayed Manchu ladies, first in rank among them, probably, the Princess Kalachin, whose husband has just been recalled from his post in Manchuria to a position in the service of the court here. The princess thinks with regret of the probable loss to the

school for Mongol girls to which she has devoted so much time and thought the last few years. With her were four of her nieces, daughters of Prince Su. One or two of the teachers are Japanese, and there was a large representation from that circle in the company. Eight or ten gentlemen were at one end of the room, two, at least, officials from the Board of Education, and others evidently the proud and happy fathers of some of the graduates. It was beautiful to watch their faces when their own went forward to receive their diplomas. These grave, dignified officials looking so much more conscious and ill at ease than the well-trained little people! But the beautiful part was the pride and joy on their faces and the half shy way in which they received the congratulations of those who sat beside them.

I wished some of the prejudiced people who can believe nothing good of the Chinese could have been with us and entered into the spirit of the hour. It was one of these "which makes the whole world kin," for a "little child shall lead them." The court and corridors were draped with the flags of all nations. Tiny ones of the same variety were hung in rows in the main kindergarten room, where the handiwork of the children was displayed. The tunes for marching and plays were our familiar "Glory, Glory, Hallelujah," "Auld Lang Syne" and "Marching through Georgia." Indeed, the only bit of Chinese music was the tune of a national hymn with which the exercises opened.

There was marching, very pretty calisthenic evolutions, a fan drill, which was extremely well done, and two or three of the kindergarten plays, in all of which the demure, pink-robed maidens and white-suited boys looked as attractive and carried themselves as well as could any company of children anywhere. Last came the giving of the diplomas, printed on white paper and rolled into scrolls about ten inches long, prettily tied with scarlet ribbon. The recipients marched forward one by one, took the diploma in both hands, held it about the level of the face, while each made a bow, retreated four steps, made a second bow, then turned and marched back to his or her place. Of the forty children only one forgot the second bow, and of that no notice was taken except that the children could not quite restrain the catching of their breath as if they must do something to help the chubby faced wee one.

And this in China, under Chinese teachers! Our congratulations were as sincere as they were hearty to those who had wrought this good work, and we all came home with larger faith for the future of this great land. The brief addresses made to the teachers and children by the Princess Kalachin and one of the official guests were simple and full of good sense, while those of the principal and the head teacher were admirable, loving last

words to the little people as to the use of vacation days and the spirit they should bring to the higher work of the next session. We were invited, as always on such occasions, to cakes and tea, but happy to find ourselves not alone in being in haste to get away so that we might decline without discourtesy. The educational advance in the city is simply a marvel. Much is lacking yet, but the thing one may well fix attention upon is not the still patent deficiencies but the wonderful progress which has been made and the steady purpose to attain higher things. Could we have had a devoted Christian kindergartner eight years ago, when we began to plead for one, her pupils would now have been ready for leadership, and the influence of the Christian church would have been upon the movement. The time has gone for that. Our kindergartner has yet to begin the work of regular training. Thank God she is appointed and in a few months will, we hope, be with us, but she will probably never be the power that she might, had not this special opportunity been lost.

May we keep up sympathetic relations with all the advance movements that we may still aid these so earnestly striving to find the best ways. I hope to get to the shore about the first of August.

The extraordinary weather still continues. There was a great rain yesterday and still it is cool. I have never known such a summer. As we read of the many deaths from heat apoplexy in New York, while we are in entire comfort, it does seem as if conditions were reversed indeed. I went to two of the country stations on the Pao-ting-fu railroad yesterday. Chao Ming Te (teacher of our boys' school) went with me and so enjoyed his first ride in a comfortable car. I went second-class, because we must, the third being too bad on the coal train with caboose attached on which we rode, but came back in that way in the express just to give him the experience of the nice coupe and the beautiful view of the Western Hills which we get from its window. He had never been so near a hill before and it was a rich experience for him.

SUNDAY-SCHOOL WORK IN CHINA

Our missionary, Miss Emily S. Hartwell, who is instructor in Foochow College for young men, in an able article on "Sunday-School Courses Suitable for China," says:—

BECAUSE in most of our churches we have not yet developed teachers so we can have fully equipped Sunday schools, let us be thankful if we have listeners out of whom the Aaron and seventy elders may be developed. We have a host of boarding schools. Shall not these be our training schools

for teachers? Surely our Bible women can be used as regular teachers in our churches, and as the work becomes more established the division into classes becomes more urgent, that those who know the first principles may be instructed farther. May it not be possible for the women studying in the training schools to be given more definite teaching in outside schools by careful planning on our part?

In Foochow College in the city we have a band of thirty-five or forty young men every Sunday morning taught to prepare to go out and teach in the afternoon. These furnish regular teachers for classes in eight Sunday schools. The division into classes would not be possible without the methodical sending out of these young men. About half of them walk to outside schools, fifteen to forty-five minutes distant. This requires time and care for organizing. Each Sunday morning the young men who go out are designated to a particular school, and vacancies are filled. In most instances the students also take turns in acting as superintendent and conducting the review at the close of the class study hour of about twenty-five minutes, when the scattered classes come together again. The day schools form the chief attendance at these Sunday schools, but it is encouraging to report that the number of adults is increasing. It seems a real loss that the churches at Foochow have not had the good arrangement that we hear of at Amoy. There we understand that the Christians bring their mid-day meal, and the food is prepared at the chapel. This certainly seems an ideal arrangement, for it gives opportunity for so much more thorough Bible teaching.

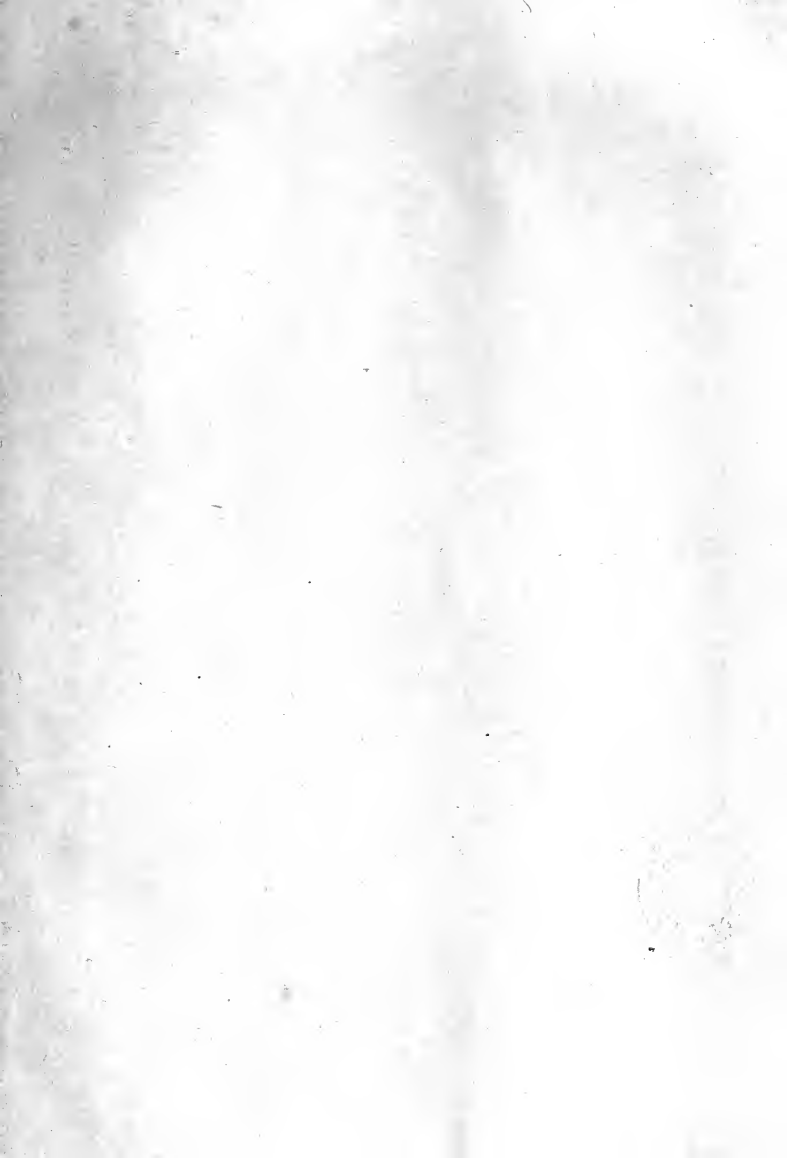
WOMAN'S BOARD OF THE INTERIOR

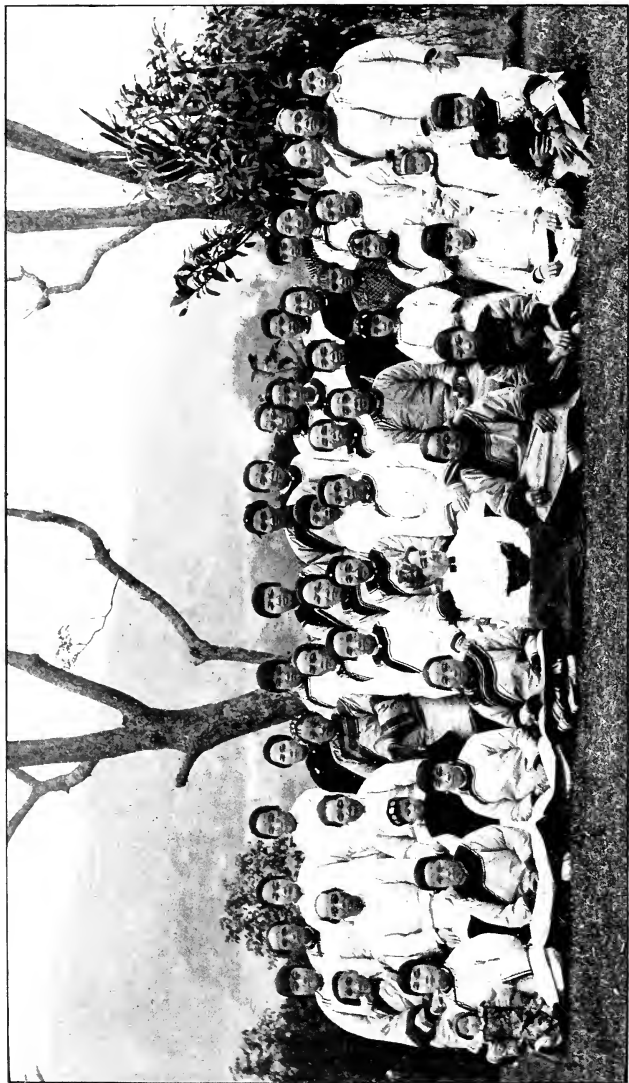
MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM AUGUST 10 TO SEPTEMBER 10, 1909

COLORADO	\$23 00	MISCELLANEOUS	156 30
ILLINOIS	1,063 08	Receipts for the month	\$4,113 44
INDIANA	13 55	Previously acknowledged	59,102 32
IOWA	360 74	Total since October, 1908	\$63,215 76
KANSAS	194 38		
MICHIGAN	303 70		
MINNESOTA	40 00		
MISSOURI	718 83		
MONTANA	4 00	BUILDING FUND.	
NEBRASKA	108 00	Receipts for the month	\$3,043 65
OHIO	610 97	Previously acknowledged	201 85
OKLAHOMA	2 00	Total since October, 1908	\$3,245 50
SOUTH DAKOTA	96 10		
WISCONSIN	337 29		
WYOMING	5 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
CONNECTICUT	1 00	Receipts for the month	\$70 20
FLORIDA	5 00	Previously acknowledged	1,002 33
MARYLAND	15 00	Total since October, 1908	\$1,072 53
NEW YORK	31 00		
CHINA	24 50		

MISS FLORA STARR, Ass't Treas.





BIBLE WOMEN OF FOOCHOW MISSION IN CONFERENCE AT PAGODA ANCHORAGE.

Life and Light

Vol. XXXIX

DECEMBER, 1909

No. 12

Do you value your LIFE AND LIGHT? Is it a help toward keeping in touch with the Woman's Board and the great missionary work that organization is carrying on? Does it give you facts which you need HELP? to know, and an impulse which helps you to be more faithful in Christian work? Do the needs of those who sit in darkness seem more real as you turn its pages, and does the emphasis of the Great Commission press then more deeply on your heart? That is what the magazine is trying to do, month by month. And it needs your help, too. We need more readers, more subscribers; and it is only our friends who can gain these. Can you not make sure that every woman in your church is asked, at least once a year, by some earnest, sympathetic and tactful woman, to subscribe for the magazine? The cost is small; we have not followed the current fashion of higher prices, and we do not add to our income by loading our pages with advertisements. We give no premiums, but everyone who renews her subscription promptly, and who, better yet, sends names of new subscribers, helps the cause of missions, directly and indirectly. Every auxiliary needs a faithful, business-like agent to attend to this matter. Will not officers make sure that it does not slip by in negligence? This must be cared for locally; it cannot be done at headquarters. Will you help?

Miss Mary E. Andrews, who has been a missionary in North China since 1868, sailed for her field October 20th, returning from her furlough.

MISSIONARY PERSONALS. Just before starting she wrote: "Yes, it is true, there's no place like home. But my real home is not in Cleveland any longer, but in Tung-chou, and I rejoice in the thought of going soon back to my work there." Miss Olive S. Hoyt, a teacher in Kobe College, who has just been at home on furlough, sailed October 5th, and Miss Alice P. Adams, returning to her work in Okayama, left on November 16th, both ladies from San Francisco. With Miss Andrews went Miss Delia D. Leavens,



MISS DELIA D. LEAVENS

a graduate of Smith College in 1901, a new and much needed recruit for the North China Mission.

A cabled word from Foochow tells us of the death of Miss Alice U. Hall, who has been for five years a missionary of the W. B. M. in that city. No details have yet reached us.

Miss Julia E. Gulick, long a missionary of the W. B. M. in Japan, says of her new work in Honolulu, under the Hawaiian Woman's Board: "At WORK IN present it is mostly calling and getting acquainted with the HONOLULU. Christian women to whom they can introduce me. I give evening lessons in Japanese reading to an ignorant little woman, who did not know a letter of her own language, hoping thus to interest her in Christian truth." Japan has sent many thousands to the Hawaiian Islands, and, in the new conditions, some are peculiarly open to the gospel message; so that Miss Gulick, with her intimate knowledge of their language and thought, finds abundant opportunity for missionary work.

Mrs. C. C. Tracy, whose only surviving daughter, Miss Mary Tracy, has just returned to the home at Marsovan, after seven years in America, says: JOY IN A MIS- "We are very happy to have her at home. I trust my SIONARY HOME. lonely days are over. She will be a loving companion to me, will help me in receiving my many callers. She will interpret for me, for she has not forgotten the languages she learned. [Mrs. Tracy's only missionary language is Armenian.] She will visit the homes with me, and attend meetings and love it all. The women and girls are so happy to see her and to find that she is the same loving girl that she was seven years ago." When we remember that besides making many calls Mrs. Tracy receives multitudes in her home (about four thousand in one year), we can think how welcome will be this daughterly help and companionship.

THE Treasurer's report for the year just closed is printed in full, and will be found on page 564. A comparison with the receipts of 1908 shows that gifts for regular work are \$2,280.32 less than a year ago, while there is an increase in legacies of \$11,591.78. We are glad to note that the amount on hand for the appropriations of 1910 is probably sufficient to meet the needs of our workers, including the three new missionaries sent out during the year, and also for the work as it was carried on last year. There will, however, be no opportunity for any increase on account of growth, and we hope that our friends will bear this in mind and will make a persistent effort during the coming months to interest new givers, so that the close of another year may see us able to provide adequately for the work entrusted to us.

BIBLE WOMEN AND STATION CLASSES IN FOOCHOW MISSION

OUR frontispiece shows us the Bible women of Pagoda Anchorage and Diong-loh district with Miss Osborne in their midst, as they were assembled in their annual conference. Miss Elizabeth S. Perkins says: "A brisk walk from Diong-loh for two hours, through the city streets, over the creek in a smelly, leaky ferry, through fields by short cuts across lots, where the harvested rice had left the paddies brown and bare, save for the tufts of



THE DIONG-LOH BIBLE WOMEN

stubble which served as stepping-stones where the earth was not yet dry, brought us to Pagoda Anchorage. It would have been worth much more to look into the faces of all these assembled women. The meetings were a decided success, and the women went back to their lowly homes with faces a little brighter and faith a little stronger because for a short while they had sat at the feet of the Master and learned from him. To have heard from the lips of those women the story of the year's work was worth more



STATION CLASS AT NANG-GONG

“It was an inspiration to hear her class of women and girls recite, for they were eager learners.”



ONE OF THE KONG-CHENG CLASSES

than to have listened to the most eloquent of sermons on faith or perseverance. Two women who had completed the four years' prescribed course of study passed examination and received diplomas. No college parchment was ever received with greater satisfaction, doubtless none ever represented more faithful effort.

During 1908 the mission held six station classes with membership varying from two to eighteen. In one village where only two women came to the class, the Bible woman won a dozen or more children by kindergarten motion songs. Then these little folks led her to their homes where she could teach the mothers. At Kong-cheng the women were so poor that they could not spare the half day for study with idle hands. So the teacher went into the homes and taught, while they were busy with the braiding of straw sandals or the splitting of bamboo for candle stems."

CONDITIONS AND NEEDS OF SPAIN

BY MISS ALICE H. BUSHEE

(Miss Bushee has been a missionary in Spain for seventeen years.)

TO understand the present conditions and needs of Spain, it is necessary to go back several centuries and study the history and causes of these conditions and note the effect that past environment and mental characteristics have had upon the present mode of life and thought.

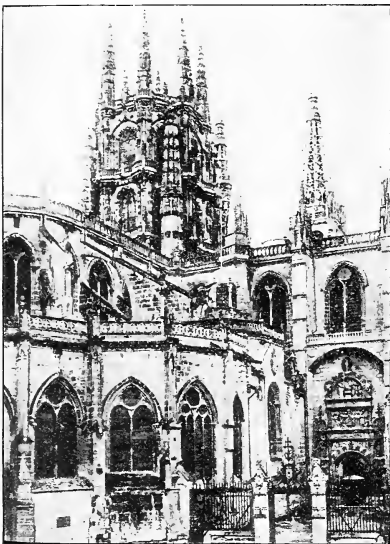
Owing partly to the physical configuration of the country and partly to its relations with different foreign invaders (Roman, Goth, Moor), together with other reasons, the country is divided into "regions," which differ from each other not only in climate, productions and occupations, but also in customs, dress and even language. It is difficult to describe the characteristics of a Spaniard as such, but those of the Castilian, Andalusian, Catalonian, Gallician can be given with more or less accuracy. For years the kings were not kings of Spain but of León, of Navarre, of Castile, of Asturias. The result has been little national unity from any point of view except that of religion, but this so welded the different kingdoms together that in spite of opinions differing on many subjects, the country for centuries presented a strong hostile front to any sign of heretical belief in Moor, Jew or Protestant.

Sr. Sales y Ferré, Professor of Sociology in the University of Madrid, says in an article on the Psychology of the Spanish People, published in *Nuestro Tiempo* for January, 1902: "As the anchor of her salvation the Monarchy seized hold of this religious sentiment, the only one in which all the regions

were united, instituting the Inquisition, expelling Moors and Jews, all with the approbation of the people who were not less desirous than the kings of founding religious unity as the basis of political unity. . . . Three centuries passed while the elder generations were imbuing the younger with a religious intolerance, creating for them by inheritance a certain incapacity for the exercise of free thought (even to the point that it was physiologically

impossible), of which we are not yet cured even in our own days. . . . At last the monarchy has become representative and religion has ceased to be coercive. But the first has not freed itself entirely from absolutist ideas, nor the second emancipated itself from its tendency to dominate. . . . From this absolutism in thought is derived our intolerance which is reflected in all spheres of life. By an innate tendency, every Spaniard tends to impose his mode of thought on the rest, to the extreme of removing from his intercourse all those who do not accept it."

The effect of the Inquisition was not simply the driving out of the merchant, the agriculturist and the reformer when Jews, Moors and Protestants were killed or banished, but



CATHEDRAL AT BURGOS

the emphasizing of certain modes of thought that have hindered the Spaniard from taking the place he should occupy among other peoples.

Added to this intolerance is the fact that the religion of the Spaniard is in many cases merely external; it is not a question of the heart nor even of morality. To quote the same author again: "The religion of the Spaniard is selfish, egotistical, a kind of contract; he worships and sacrifices a very small part of his present happiness to God, not for love nor generously, but as an exchange for the eternal happiness with which he presumes that God must reward him in the other world. And more, to ratify this contract it is

necessary that the offering should not impose any privation on the devotee. It is very rare that the poor families can ratify it, as in these families the economical motive supersedes the religious, and present necessity makes them forget eternal blessedness. . . . This explains the strange fact of the increase of religiousness in our people as they rise from the needy class to the well-to-do and from these to the opulent. Grounded in the motive of interest, religion is of an inferior order among us, tending to superstition but without the virtue of aiding morality; it is purely external, consisting in practices and rites, or is leaving greater or less legacies to the religious institutions, in order to assure the salvation of the soul, as our facility in giving ourselves up to sensual suggestions hinders us from obtaining it by the exercise of the virtues."

After the French Revolution which shook the whole of Europe to its foundations, and after half a century more of wars and disturbances in the country, terminating in the Revolution of 1868, Spain gradually woke up to its condition and now wants to throw off its political and religious bondage. Yet the effect on many of the Spaniards of what they saw in their church was

to lead them to the opposite extreme of infidelity. In many places only the women attend mass in any number. If the men go once or twice a year that is enough, and many act as if they had done their duty after they are married by the priest, if they wait quietly until they die before they ask more of Church rites.

Even among the women it is often more of a social than a religious act to attend church service. A liberal Spaniard, Dr. Escuder, wrote some years ago: "The piety that prevails among us comes only from an indolent desire for entertainment. The people go to church to see their friends, beautiful ladies assist at religious services where they exchange glances, and love notes and make appointments."

It is quite true and there is no reason to deny that there are faithful, honest Christians among the Catholics in Spain who live up to the light they have,



THE WAY OF THE CROSS

but this light is so dimmed by superstition and the absence of the Bible that often it fails to bring the desired peace to the heart.

A few months ago there appeared in the *Pais*, a Republican daily of Madrid, an article written probably by an ex-priest although signed "A clergyman of this capital," in which he speaks of the worship accorded to the images, in these words: "The Catholics prostrate themselves before images of stone or wood . . . and worship these images, not as pictures or as reminders of those whom they adore but as distinct beings. . . . Truly the Protestants and Moors are more than right when they brand the Papist followers as idolaters."

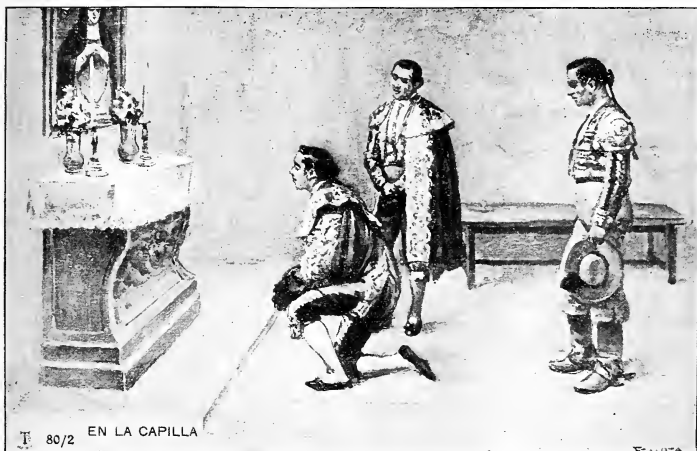
Even the convents which were founded to be the most sacred residence of those devoted to the worship of God and to all good works are not free



RELIGIOUS PROCESSION IN ASTURIAS

from the terrible results of a church without the Bible and a religion almost divorced from morality. The *Liberal* of Bilbao said after the uprising in Barcelona this summer: "Everyone knows—although it is not the time to explain the reason—how the Spanish people, when excited by a popular riot, end sooner or later by directing their steps to the doors of the convents. This can be appreciated in Bilbao as in no other place, for we all saw in the recent labor troubles how the strikers had hardly entered the city before they set fire to the residence of the Jesuits. And months before the people excited by the struggle of the *Begonada*, seemed to have no other outlet for their feelings than to snatch the images from the little street shrines and throw them into the river. The same has happened in Barcelona, but greatly increased and aggravated by the special circumstances of the moment."

In connection with this subject the books of such writers as Pérez Galdós, Blasco, Ibañez, Palacio Valdes or even Valera show how strong the anti-clerical feeling has been and is among some of leading thinkers. If it seem unfair to take the testimony of unbelievers as to the condition of the Church in Spain, as it might be unfair to take such testimony in the United States, we may remember that these form a large part of the Spanish people, and that their papers, magazines and books have a wide circulation. Sr. Sales y Ferré says in the article already quoted: "In everything we are extrem-



BULLFIGHTERS WORSHIPPING BEFORE GOING INTO THE ARENA

ists. . . . We have never looked with favorable eyes upon Protestantism which is as it were middle ground, but it is not a rare thing that we jump from Catholicism into indifferentism and incredulity."

The largest field of work for a purer religion and an open Bible is among the indifferent and unbelievers. The strong Catholics cannot be reached now, but multitudes are desiring something new and better though they hardly know what. Even among the poorest of the people not a few have proved that the words of the Madrid professor that "the economical motive supersedes the religious," are unjust; that the stuff of which martyrs are made still exists among Spaniards when the religion given them touches the heart and influences the life.

The more liberal Spaniards would have religious liberty for all, not merely toleration, and would grant to the Protestant minority in Spain the same privileges that the Catholic minority enjoys in Protestant countries; they would require the Church to keep outside of the affairs that pertain to the government and, to quote the words that were often found last winter in the speeches of political leaders, many of them still believers in the Church, they would "render unto Cæsar the things which are Cæsar's, and unto God the things that are God's"; and they would introduce into Spain by all means possible a better system of education.



STREET CHILDREN PLAYING BULL-FIGHT

increase in these appropriations in words which, though not heeded at the time, are worthy of study. "The problem in Spain is not so much that of greater culture as of education. Educate the mind, that it may reason, that it may think for itself, educate the soul, make good citizens. . . . Let us send to foreign countries men that will bring us new ideas, and let us bring from other nations teachers and professors that will help us in giving new life to our system of education. . . . These millions which we ask for fellowships in foreign countries, for the building of schools and other improvements in teaching is not money thrown away, it is seed that later on will bear luxuriant fruit if we persevere in the work and take hold of it with enthusiasm and patriotism."

The *Nuevo Mundo* of February, 1908, prints an article which relates the visit of two Spanish gentlemen to the schools in London, and compares these schools and those of Spain. "We think of Spain," says one of the visitors. "To do something of this kind in our country, an increase of \$1,000,000 in the appropriations for public instruction would be nothing. At least \$20,000,000 would be necessary." "It is not the number of schools," says the other, "but their kind and condition that is the problem."

In December, 1907, Sr. Alvarez as Republican deputy to Congress, pleaded for a great

Is not this what the evangelical schools throughout the country are trying to do? instilling the ideas of liberty, not license, teaching each one to think for himself, bringing in better systems of educating the mind, giving the Bible to educate the soul and make true Christian citizens. Many liberal Spaniards realize it and send their children to these schools, even though they have to pay more than in their own, for they say they want their sons and daughters to be better prepared for life than they were themselves, and they know it can be done in these Protestant schools.

Dr. Escuder, already referred to, says of the schools: "The only places where the religion of Christ is taught is in the Protestant schools that are in Madrid and scattered throughout the provinces of Spain. In these schools many Roman Catholic children who have been taken there by their own mothers are enrolled. There they learn to love their neighbor and to be charitable and kind, not only in theory, but also in practice."

There is need of work in Spain, there is opportunity for work in Spain and an opportunity open to no one better than to the American, the inhabitant of the United States so lately the enemy of the country. One author speaks of the remarkable fact that the war left no hatred in the heart of the Spaniard towards the Yankee: "We have pardoned all and to pardon well we have hastened to forget."

Often and often words of praise and appreciation are found for the United States, what it is and what it is doing. "As in the United States of America," says Sr. Alvarez, "we find in the most advanced of the South American republics generous founders of fine universities, of public libraries and of other centers of public culture."

Last spring Sr. Menéndez Pidal, professor in the Madrid University, delivered lectures in several of the leading universities in this country. The *Imparcial* reporter, who interviewed him on his return, was so impressed with the attitude of American colleges and professors toward Spanish literature that he wrote: "We think the journey of Sr. Menéndez Pidal has been of as much value as twenty diplomatic expeditions and many treaties of peace and alliance."

Shall the government, commerce and literature have the monopoly of this new union of peace between the two countries, which have been closely related for four hundred years? Are the churches to be left out? It is not the time to draw back, but to keep on and advance in the work of Christian education, which is not only leavening Spain, but through the emigration of some of its best citizens, as yet not appreciated by the mother country, letting its influence be felt in the far off former colonies of Cuba, Mexico and Argentina.

AUGUST 1909, IN SPAIN

(Extracts from private letter written by a graduate of the Normal School from Sabadell, Spain, August 20, 1909, to Alice H. Bushee.)

WE are now in the month of August, which with July will always be memorable to those of us who live in the province of Catalonia. In Barcelona, Sabadell, Tarrasa, Manresa and other places the uprising was more than ordinary. The people actually arrayed themselves against the civil guards and the troops. Here the civil guard took possession of the station and the prison, and the shots from one side and the other could be heard altogether too frequently. In Barcelona they bombarded some of the wards from the mountain Montjuich. The women looked like Furies with their swords and pistols, and the professional thieves stole the gold and treasure from the churches and burning convents. Forty-nine of these have been food for the flames, and in some of them horrifying things have been discovered. The tombs of some nuns were opened and the bodies, in some cases actually mummified, were paraded through the streets. Dies for making counterfeit money were found, dynamite bombs, instruments of horrible torture, remains of new-born children and nuns in an interesting condition, who did not wish to leave the convent for fear that the mob would turn against them in their fury at seeing them in such a state. With the convents and churches there have been destroyed articles of priceless worth, such as paintings, libraries, archives and ancient relics of silver and gold.

The present moment is one of profound sadness. On one side we see the families deprived of their sons who have been sent to the war; on the other side there are hundreds of men who have been taken and sent to prison on account of the uprising. Some of them have been unjustly seized. Yesterday they shot one in Montjuich who was well known as an anarchist, and they accused him of the crime of rebellion.

In this city they have burned the parochial church, the priest's house, the city hall in part and a monastery in part. The tumult began Monday and lasted until Saturday, when the troops arrived from Barcelona with four cannon and with cavalry and infantry. It was really a fearful moment when the troops arrived. They wished to enter immediately and take possession of the city, but the frenzied mob fired at them, so that the civil guard came from their barracks and joined the troops, and it was not until some hours later that the shots ceased, for the people saw they were lost, and either threw away their arms or hid them wherever they could.

The civil guards were ordered to search the houses in Sabadell one by one to look for arms. They came to our house also, but did not search it at all. For more than a week we have had soldiers and guards of different kinds in the house, so many that they even slept on the sofa.

THE INQUISITION

BY MISS FRANCES J. DYER

"OH, don't give us any more horrors," expostulated a friend, when I spoke of writing on this subject for LIFE AND LIGHT. "The Inquisition was dead years ago. Why not let it rest?"

Simply because we cannot understand the difficulties and trials of our missionaries in papal lands without a clear idea of the abiding influence of those old days of persecution. We shall have a more intelligent sympathy with our representatives there if we take a fresh look into that terrible past.

The Inquisition, also called in solemn mockery the Holy Office, was a tribunal of the Roman Catholic Church for the discovery, repression and punishment of heresy and other offences against religion. Living as we do, in an age which lays emphasis upon conduct rather than upon creed, it is hard to realize that from earliest times the Christian Church has looked upon heresy as a fearful crime. In 1204 Pope Innocent III, a detestable character, thought that the usual methods of punishment for this sin were not severe enough, so he established the Inquisition in the south of France. Later it spread into Italy and other parts of Europe, but seemed to find its most congenial soil in Spain, where it became a state tribunal in 1480, by sanction of the Cortes. It is not pleasant to reflect that Queen Isabella, who pledged her jewels to help Columbus in his discoveries, was also an enthusiast in persecution, and was the first sovereign to appoint an inquisitor-general. She raised her confessor, the infamous Torquemada, to that office, and he convened an assembly for the express purpose of reducing to a system all known means of torturing human beings, and if possible, to invent new forms of cruelty. During his term of fifteen years he ordered about ten thousand persons to be burned alive, and many thousands more were tortured in other ways. His record forcibly reminds one of Abdul Hamid II and the Armenian atrocities.

Under the Spanish Inquisition the catalogue of offences was enlarged to include much besides heresy, and false witnesses were often suborned, precisely as in the trial of Jesus. Upwards of thirty thousand women perished on the charge of being witches. Certain popes granted three years' indulgence to those who testified on the side of the church. The condemned were brought to trial only when it suited the whim of the judges, and the proceedings were conducted secretly. The executions were made a religious ceremony, under the name of *auto da fé*,—act of faith,—and burning at the stake was the most common form of death. As a rule the king and his whole court were present on these occasions, and the day was usually a

Sunday. One of the most noted of these ceremonies was at Madrid, June 30, 1680, when Charles II appeared in splendid attire at "this great triumph of the Catholic faith." The one hundred and twenty victims, seventy-two of whom were women, marched in a grand procession to a magnificent theatre constructed for the purpose. Mass was celebrated and a sermon preached by a Dominican friar, then the prisoners were thrown into the flames, or put to death in other ways. Over these processes of cruelty presided men who claimed to be servants of Christ. Well may we, who "profess and call ourselves Christians," adapt the cry of Madame Roland, and exclaim, "O religion, what crimes are committed in thy name!" Between 1481 and 1808 over three hundred and forty thousand persons suffered punishment at these *autos*, of whom thirty-two thousand were burned. Even America has been guilty of allowing the dreadful spectacle, one being held in Mexico as late as 1815.

This system of organized cruelty extended into Protestant Germany, but the people of the Low Countries, from the hardy rustic to the highest nobles and clergy, rose in rebellion, and were successful in throwing off the hated yoke of Spain. At the same period, under Philip II, the system was transplanted to the Spanish colonies in America. For three long centuries the tribunal kept up its nefarious practices until the government of Spain was changed from an absolute to a constitutional monarchy. Then, in 1820, it was legally suppressed as being "incompatible with the court." Prisoners immured in the great fortress-like building of the Inquisition, a short distance from Madrid, were set free. Again we are reminded of recent occurrences in Turkey. People from the city, drawn largely by curiosity, flocked to see and examine the gruesome place which represented so much tyranny and injustice. They found a subterranean passage connecting with the Dominican convent, but no instruments of torture. These had all disappeared. The tribunal was partially restored in 1825, and again employed for the worst purposes, but was finally abolished in 1834, and the property applied to the liquidation of the national debt.

Such is a brief outline of the prime instrument of intolerance and cruelty in the hands of the Roman Catholic Church. The mere mention of its name filled the hearts of people with terror. Kings, sometimes from fear, sanctioned its establishment in their dominions. The servitude of monarchs and states to the will of the priesthood shows the strength of ecclesiastical tyranny. Never once did Protestant England intervene, for political reasons, as she is now silent concerning the wrongs of Armenia. While the instrument itself has been destroyed its evil influence has come down through successive generations, and the effects are seen to-day in papal

lands. Though free from persecution the people are held in the bondage of ignorance and superstition. It is a great fallacy to suppose that because they are classified as Christians they do not need to be evangelized.

The third book mentioned in Mr. Roosevelt's "pigskin library" is George Borrow's, *The Bible in Spain*. In it that brilliant Englishman says, "The Bible Society is one of the few Protestant institutions which Rome fears, and for which, therefore, she has any respect." This society has been honored by being denounced from the papal chair as a "pernicious and pestilent institution," a sign that the spirit of the Inquisition is not yet wholly extinct.

MISSION WORK IN WAI, INDIA

BY MRS. MINNIE L. SIBLEY

(The paragraph with which Mrs. Sibley prefaces her report is so true of all our missionaries that we let it stand, though not directly connected with her subject.)

THOUGH I consider writing, to you and to others in the home land, a part of the work and a duty and a privilege, yet that has been one of the things that has been a good deal neglected, from real force of necessity; that is, because time and strength will not permit the doing of everything to be done thoroughly and well, or rather, do not permit the giving to each part of the work all the time and strength really needed to make it all it should be, something has to go. It is not that I have more to do than others, but the work grows out of proportion to the number of workers, in all our stations and in all our missions, here and in other lands. It is all so full of joyous privilege, and our regret is not that we have the work to do, but that we cannot do more and better work and at the same time keep you and others in closer touch with it by frequent and less hurried letters.

And now, what I can of the dear Wai work! First of all, the beautiful, telling ministry to bodies and souls carried on by our earnest, efficient MEDICAL missionary doctors, Dr. and Mrs. Beals. Doing splendid work WORK. in dispensary and hospital—though the rented building, crowded and inconvenient, hardly deserved the name—and in the homes of the people in Wai and near villages, winning the people not only by their skillful ministry of healing, but also by their large and loving sympathy and spiritual helpfulness. Medical missionary work has been the great need here ever since and before we began praying for it twenty-three years ago; and now that we are realizing it we see that we had not begun to imagine its force and power to help the people to understand something of the Great Physician and his wonderful love unto death and up to perfect life. It is

ideal having husband and wife both doctors of so much ability ; in case one is called off to another station to minister to some dear missionary, or is ill, the other looks after the patients. Mrs. Beals has the women and little children, and he the men and boys.

I must hasten on to speak of our little church with its young, efficient pastor, and our church and other Sunday schools in the town. One of our own boys, who has passed the University School final examination and is now head master of our station school, is the superintendent of our church Sunday school and is assisted by other teachers and the missionaries. The other Sunday schools are carried on by the teachers in the different schools. Our little church is self-supporting. The preachers and the pastor preach in the town and villages, and the pastor takes very often the service in the hospital which is held every day.

Ashmabai, our and your beloved Bible woman, is not very strong, and has had rheumatism badly in one leg, so she cannot walk far. But the BIBLE tonga takes her every morning to the hospital where she talks WOMEN. to the women while they wait their turn to receive Mrs. Beals' attention. This is a beautiful work of Ashmabai's, and she is very grateful for the privilege. Afternoons she and I go together to the homes of the women.

Sukhoobai and Shevantibai have their work also for women and children. Sukhoobai is well and strong and able to go long distances and reaches many women in different parts of the town. Shevantibai has her little child and home cares, so that she cannot get away from home as often as the others. She lives in my compound and meets the women from outside who come to us. She helps me so much with the widows and children that I am able more often to get out into the homes myself. Shevantibai is a very capable and dear Christian woman and gives the message with great earnestness and tact. Her husband is one of the town and village preachers, a pillar in the church and a trustworthy friend and helper. He has been with us in the work here for twenty-three years.

More Bible women are needed here and we hope for them in time, but the three we have are rare women and are doing much to bring in the kingdom.

The child (Maharwada) school, and the three Wai girls' schools, and the Shendurjane village school are all in my charge just now, and in all the THE STATION dear W. B. M. has a share. All these schools have gone SCHOOL. on throughout the year, with the exception of a short summer vacation. They have been and are very well attended, and the teachers are doing good and cheerful service. The girls' schools are well equipped

with women teachers, trained in our mission schools. Three of them are girls from our own district, who have come back from school to teach the children of those they have known in childhood. One of the three is a graduate from Miss Harding's kindergarten in Sholapur, where we sent her for this special training. She takes great interest in her work. We hope in time so to arrange that she will not need to give all her time to our school, but a part of it each day to teaching the kindergarten classes in all our schools.

Of the results of the work for women and girls there is much that might be told that proves the leavening process going on. The dear women, growing less attentive to idolatrous customs and increasing in love for the message of Him who lives and loves them, are more in number, and their own little children feel the influence. The girls who have gone out from the schools, now in their own homes with little ones of their own, are much more susceptible to Christian teaching, and in their lives and thoughts are different from other women. Those living in the villages seldom come to town without coming to us or to the Bible women for another drink at the well of knowledge of the Master. They are loving and loyal to us, and in their sorrows and troubles and difficulties, it is to their mission friends they turn for comfort and counsel and guidance. Sometime all the barriers will grow too weak to hold them and they will see their way clear to coming to the place of bearing the new name that Christ gives to his followers. In behalf of the dear women and children whom you help so much, I send loving and grateful greetings to all our helpers in the W. B. W.

HOSPITAL WORK IN FOOCHOW

BY MRS. H. N. KINNEAR

(We combine extracts from two reports in these vivid and appealing pictures of misery and need. What shall we do for these women and children?)

WE have just passed through a most severe epidemic of cholera. An English resident of the port taken with it Saturday evening, died Sunday morning and was buried the same afternoon.

Every night for a long time we listened to the shoutings of hosts of people, firing of fire crackers, the beating of gongs and drums, as the frightened people tried in that way to drive out the evil spirits that were bringing the cholera. Some nights they sent off large paper boats with a great uproar. The noise was to drive the troublesome spirits aboard the boats after which they were sent floating down the river. Each night we knew in which

direction the epidemic had been most severe by the location of the greatest noise. These poor, filthy people have epidemic after epidemic—smallpox, dysentery, plague, cholera—one thing after another. It is pitiable, and yet they will not be clean. One day, as one of our foreign residents was passing along the street, he passed a man carrying a little child in his arms. The child was evidently a victim of cholera. The man was crying, "What can I do with it? I can't take it to my home! I can't take it to my wife's people's home, so what can I do with it?"

This gives you some slight idea of what it means to work in the midst of this people. It is a life of constant danger from one source or another. A week after our watchman died we were called up in the middle of the night for one of the hospital patients taken with the dread disease. Hardly had medicine been prepared for him before I was taken with some of the same symptoms. It did not prove to be cholera in my case, but it kept me in bed a few days and at first caused my husband great anxiety. An employee of one of the idol paper shops, which abound around us, took sick with cholera, so the shop people hired a sedan chair, had him carried and dumped at an unused gate of a mission yard. There he died soon after. When he was dead, the shop people raised a subscription for his funeral expenses, decked the body in fine clothes, and buried him in fine style. They just did not want him to die in or near their shop, that was all. They knew that he was in a dying condition and so put him on the street, because they have a superstitious dread of any outsider dying in their homes. Even members of the family are taken off their own beds when dying, stripped of all good clothes and bedding, and are laid in another room, often on the floor, sometimes a mud floor, and left to die. I omitted to say above that the patient having cholera necessitated sending all of the patients home and closing the entire work for a month. The moment we reopened work back came the patients again in as great numbers as ever. In spite of this break of a whole month we have given about seventeen thousand treatments during the year.

The other afternoon such a nice looking Chinese lady came here for the doctor to examine. Her fine clothes of rich brocaded satins and fur-lined garments were evidently not able to banish pain. The native quack doctors had made her believe that she had a lot of hard shell turtles in her stomach, that her persistent vomiting was the turtles trying to get out, and that she must keep on taking their medicine if she would keep them from growing larger. Doctor found her a victim of hysteria, due to poor nutrition, but failed to find any signs of turtles. Sometimes these quacks make their patients believe that there is a pig in their stomachs, or more frequently still it is asserted that there is a "blood devil" in there.

Some few weeks ago a little lad of six years called forth our heart-felt pity—poor little chappie! He could not sit in a sedan, could not straighten out his bloated feet and legs, so had to be carried to the dispensary in a large, round basket suspended from a pole, his swollen feet curled up in front of him. His face was so bloated that he could hardly see. He found it difficult to breathe, except in short, little gasps, and could not do so at all if he attempted to lie down. His abdomen measured three feet around. He was such a pitiable sight. Fortunately his parents were willing to let us tap his abdomen. We used ethyl chloride spray (one of the medical luxuries that doctor has not felt the hospital could afford to use until the gifts of our American friends the past year made it possible for some cases), and froze the point where the instrument had to be thrust into the abdomen. Although the little chap had fought against having it done, and had cried lustily while the preparations were being made, the ethyl chloride did its work so well that he did not feel the insertion of the instrument. Doctor said, "How I wish that we could afford to use this oftener." We drew off one hundred and sixty ounces of fluid. Just think of it—ten pounds! That night he was able to lie down in comfort. In a few days he surprised me by running into the dispensary, and with a happy, smiling face he said, "Where are those stockings you promised me, Mrs. Doctor's wife?" His face, hands and feet were not bloated at all. His feet had lost the purple hue that called forth the promise of a pair of stockings, but he got them just the same. Is it not the nicest thing in the world to help such misery, and bring sunshine into such hopeless faces? We often wish you could see the results of the work, without having to witness the operations required to effect the wonderful changes.

A child of eighteen months was brought in lately. You would have declared its head was malformed, had you seen it, but no, it was only deformed by two great abscesses, one back of each ear, which had been left until they had reached such a size as to totally deform the child's head. Ready, as they had been for a long time, to be opened, the father hesitated to have it done. Finally he consented. The next day he came to the dispensary with a broad grin on his face, bringing the child to have the dressings changed, and saying that it had slept all of that night, a thing it had not done for many nights before. It is daily improving—nearly well.

We must have a woman's pavilion for our women and children. One case, only a sample of many others, said with tears in her eyes, "If I could only come and stay with you, or you could come and stay with me, I would not have to suffer so." Our prayer for the extension of our hospital in this direction will assuredly be answered in His own good time.

Our last year's work was made up of only eleven months, the hospital having to be closed in November on account of cholera infection, but we gave 17,851 treatments during that time. Our new year started in with heavy work. Usually Chinese New Year no one has time to be sick, in fact they will not be sick, for if they take medicine on New Year's Day, superstition says that they will have to take it all the year. But they are beginning to "snap their fingers" at Dame Superstition, for we had fifteen patients New Year's Day. A few days later during their New Year's festivities we had seventy-two cases file up for help, each with his or her own kind of distress. Of these twenty were women, and some thirteen were children.

MISSIONARY LETTERS

MEXICO

Miss Helen A. Meserve, teacher in our school for girls at Chihuahua, wrote on September 15th:—

This happens to be a public holiday, the governor's birthday, and I am taking advantage of "no school" to write some long needed letters. To-day and especially to-morrow are great days for the Chihuahuans, Diez-y-Seis, the 16th of September, being the Mexican Fourth of July, which they always celebrate with great gusto. Several of the home girls have relatives here in the city, and so they have gone to be with them for the two days, leaving only the larger girls whose homes are far distant. This morning they are busy with housework; from eleven to twelve they will have a study period. Then after dinner, a good rest and nap, if possible, in their rooms; at four they go to church to attend the wedding of one of the old girls. This evening they go to the theatre to take part in a great patriotic exercise, and afterwards will hear the *Grito* or cry of Hidalgo given from the Palace. It is very spectacular and interesting. The Mexicans so love display and high colors. It makes considerable for our day's program, but we consider it expedient and profitable for the girls to have part in their own national celebrations. To-morrow Mrs. Eaton is to give them a very informal garden party in her *patio*, and afterwards we will climb a near hill for a picnic supper. This sounds like all play. I wonder how it will seem after their steady grind of one month and a half with no let-up. They will surely enjoy it all immensely.

We have such a dear family of girls in the house. A short time ago it numbered nineteen, but three had to leave on account of illness (their

physical condition should have kept them at home in the beginning, but we hoped the change might benefit them and also the regularity of life here); and to-day the mother of our dear Ignacia comes to say she can find no work here and must go to Torreon, taking the child with her. We shall miss her. There is a happy, contented spirit throughout; they all seem to want to do the right thing. As I cannot speak the language easily, I am training the girls to lead in turn their own prayer circles which come daily. Out of my handicap will come benefit to them, I think, for they are doing splendidly.

INDIA—MARATHI MISSION

Mrs. R. Winsor, of Sirur, in acknowledging a gift of skirts and jackets for her girls, writes:—

I can assure you we are deeply grateful to you, for this generous act of loving service for our children. For come they now or whenever you will, skirts and jackets are always needed and very acceptable, and much appreciated. This year we have a number of new children in our orphanage, which means many more new skirts and jackets, and although we have not the funds we take them in, trusting that our God will raise up friends and provide the means for us.

CHINA—FOOCHOW MISSION

Mrs. Kinnear adds to her report of hospital work some interesting paragraphs concerning other matters:—

For years past Easter Monday has been devoted to a united service of song when all of the schools of the three missions here—English, American Methodist and Congregational—come together and unite in a musical program. One old woman, who has come to the dispensary now and then, came Easter Monday morning. I asked if she would not like to attend the Easter song service, telling her when and where it was. The next day she came again to the clinic, and with beaming face called me to leave the drug room and come to her. “Did I go to the song service? Did I ever hear anything like that music before? Did we ever have singing like that in America? Will it be like that in heaven, and could she attend again next year, and where and when would it be?” were some of the many things she said. It was wonderful—the effect the music had upon her.

But you must want a change from hospital gossip, and you may be interested in hearing something of the inwardness of our home life. A great many people envy missionaries their servants. Often we wish they had them! Maurice and Gerald have been having the lead melting and casting fever. Boys have it as they have the measles, you know. The other day

Maurice wanted to melt some lead, but the cook told him there was no room on the stove. Maurice reported to me, and I thought it was strange that there was no room when the supper was to be such a simple one. So I went and looked into all the pots and kettles. The supper of rice and potatoes was on one place, two kettles on two other places (boiling drinking water), the dog's rice on another place, and on one place was one of the stewpans with something unusual in it. I caught it up by one corner that showed, and lifted out the cook's dirty undershirt! If the stewpans were "at leisure" why should they not be doing a neat cook some good? Of course he wanted to be clean! Are the foreigners so dirty that they cannot appreciate such a desire for cleanliness?

One never knows here what will be demanded of one nor how many talents one may have buried in a napkin until the Chinese find use for them. Just now I am asked to officiate as a matrimonial bureau. I am to be the whole bureau, too! The father has already been to see me about finding a husband for his eldest daughter and offers the following suggestions and inducements: Prospective husband's family must be healthy, but need not furnish the usual bride's dowry. He must be able to read and talk English, bright and business-like, preferably a Christian; but must be good morally, have a good-looking face, not necessarily handsome, but not ugly. Here is a letter I received from him later on the subject:—

MRS. H. N. KINNEAR, DEAR M—

I beg to asking you again about my no 1 daughter she is 19 years old now hoping you do not forget her. P. S. Please kindly ask Mrs. — about Sing Gin-su how he is. do Mrs. P— think he is very good boy? He is in Shang-hai customs office few years ago. He's father been here to see me in one day. But he's father looks like quite fool if his son look like he's father no use to ask for anything—that father been come here to asked me about my daughter.

Yours very truly

(Signed) Uong Bo King

before was name Ga Dieng.

Also I got younger daughter is 14 years old now better find one for her 3 or 4 years can mery (marry).

INDIA—MADURA MISSION

Dr. Harriet E. Parker, of Madura, writing September 1, 1909, says:—

Our weather is all out of joint. For two or three weeks we are having frequent heavy showers, at first with violent thunder and lightning. Three people were struck and killed between here and the new college. Now the sky is often overcast and there are gentle rains as in the wet season. This is a gray morning. It has rained more or less through the night. It makes

good weather for planting, and the grass has come up; but we fear that the regular season in October may be disturbed. We have a lot of holes dug for cocoanut trees. Forty little ones are already growing in the back of the compound and fifteen around the hospital. It takes about six years for them to get to bearing; but then they can be rented at so much a tree.

My assistant, Miss Pichaimuthu, is off for a nine days' leave. I find life real and earnest without her. The hospital is full. The dispensary has been well attended, averaging between ninety and a hundred. Six babies have arrived, and there have been several operations since she left. Mlle. Cronier and the head compounder, Margaret Dorairaj, and Miss Patten, who is spending a few weeks here, have to lend a hand in the things I ought to do.

The contractor has been most negligent in finishing our new building. It is not quite done yet; and though it needs only a few days' work, it is most difficult to extract them from him and his men. I wish very much to dedicate it during the September meeting, which will begin next week. Also the civil surgeon is to inspect us sometime this month, and it is hard to make the wards look much better before the crowding can be relieved by moving the dispensary into its new quarters. I have been very patient, not because of really possessing that virtue, but because I was afraid I could not get the men to do anything more at all unless I spoke them fair. It will be so delightful when we can get things straightened out and have more room.

Sept. 7th.—The hospital is to be inspected at four this afternoon. I got quite desperate because the contractor would not work on the new building, especially as this meeting time would be most appropriate for some little exercises of dedication; so a few days ago I turned in all the men and boys available on our compound to wash and paint and scrape. They have done wonders, and we shall be able to use the building as soon as the paint is dry. There is a stone in the front wall with an inscription in Tamil, saying that it is the Harriet Newell dispensary, given by her relatives for the women and children of India, and giving a quotation from one of her letters, "What can I do that the light of the gospel may shine upon them?"

Sept. 16th.—Our hospital was inspected and the civil surgeon recommended that the District Board give us a grant. It was dedicated—the new building, I mean—by brief prayers yesterday, the missionaries and Indian representatives coming over after the morning session. You will doubtless hear through the Board of the action that has been taken in this meeting, joining the pastors and other Indian Christians with the missionaries in circles for the direction and support of the evangelistic and elementary education work. It is intended as a step toward passing over the burden of the work to the churches; at least, toward getting them to support the work already

established, while the mission funds are set free for the new work—so much needed.

We have a new little girl, Pakkiam, four years old. She has her hair all cropped except a wisp several inches long at the crown; and lead rings pull the lobes of her ears down to the shoulders. Her uncle, who has become Christian and is a teacher in South Gate, is trying to gather in his Hindu nephews and nieces, but is unable to support them as he has a salary of only nine rupees. This child's mother is a poor widow with two other children, so she has parted with this one though with tears. I will not take a child to educate without some surety that the family cannot take her later for a Hindu marriage; so required her to give a paper but do not mean to separate her from her family.

WEST AFRICA

Miss Sarah Stimpson, who has recently gone with Miss Arnott to Gamba, tells us something of this new station and its opportunities:—

When Mr. Sanders was here he had a three-room house built, and things fixed up for our convenience—mats on the floor, doors and windows put in, walls whitewashed, bought a small house close by from one of the natives for a kitchen, and had tables made by the natives for our use, and shelves, etc. So we are comfortable, and not a bit “lonesome,” and feel as safe as we do at Kamundongo. The natives are as nice as we could wish them to be. We have found plenty to do since we came. We have over three hundred and fifty in school. A good many of the boys have gone away after rubber or we should have over four hundred. Isn't it nice to have one hundred and fifty women at school in the afternoon and the same number at prayer meeting Sunday afternoon? The natives are so glad to have us here, but not any more glad than we. There is a good spirit among them, and I hope to see some growing more and more, and others awakening. Three have confessed their sins since we came, and said they wanted to live a Christian life. We do pray that there may be an outpouring of His Spirit here, and I have faith that there will be. They all seem ready and willing to listen to any word or explanation that one gives them. But one needs much wisdom along all lines every day, and has to depend upon the Lord giving wisdom. If we only had as much faith as they have how much we should grow. I would like to tell you about so many things, but they will have to wait till next time. I am glad we are here, and I trust you will not think we have been “inexpedient.”

I am going to be happy here, and make the most of every opportunity, and we have plenty of them. If I can only be in such a condition continually that I can be used by our Master in bringing others to the light!



Our Work at Home

OUR ANNUAL MEETING

THE brightest of November skies and the warmest and most thoughtful of welcomes greeted the delegates to the forty-second annual meeting of the Woman's Board of Missions when they gathered at Park Street Church, in Boston, November 10, 1909.

Already a meeting on Monday afternoon and evening had brought together the Branch secretaries of Junior Work to talk over in informal and helpful way the problems they all are facing. Tuesday morning was taken by a meeting of the officers of Branches, where the weighty matters of pledged work and of the apportionment plan were set forth in illuminating discussion, and some minor matters received attention.

The appointed delegates met on Tuesday afternoon to hear reports from the twenty-four Branches—reports telling of faithful work and of successes and failures. The plan was laid before the delegates that, in view of the coming centennial celebration of the American Board, we should strive to make decided advance in our next year, especially in the development of work among young people and children. The delegates also discussed the matter of pledged work, and adopted resolutions which look to the gradual giving up of the method of supporting schools and individual Bible women, and the substitution thereof of shares in the work of schools and native workers. The old method has often brought great care to our missionaries, has caused endless confusion to our secretaries, and has not always proved a good influence on the beneficiaries. We hope that by sending out from time to time fresh and definite news of the work represented by these shares, givers will keep in even closer touch than heretofore, and that their interest will not abate but will grow. No break in long established and satisfactory relations is contemplated, only a gradual adaptation when changes become unavoidable.

The great church was well filled at all the sessions, even till the close of Thursday afternoon, and the spirit throughout was sympathetic and earnest.

The flags of many nations hung from the balconies, calling our thoughts to lands afar where our messengers are at work.

Dr. A. Z. Conrad, pastor of the church, led the opening devotional service, and bade us hearty welcome to the city and to Park Street. He declared that in Boston to-day a long-time apathy has gone, that to-day a new sense

of spiritual concern, a new ardor for Christ's cause, a new interest in him stirs men's hearts, and his primacy is awakening an increased fervor in missions, and "we must build large and strong on the side of our hopes."

Mrs. E. S. Tead, President of the Suffolk Branch, which entertained the Board, put into words the welcome which the delegates had already felt—welcome to privilege, to fellowship, to homes and hearts. Mrs. Daniels responded.

The printed report of the treasurer had been placed in the pews, and Miss Day gave few figures in her summary but showed that the gifts of the Branches had slightly fallen off during the past year, the total amount of their contributions for regular work being \$109,791.84.

In Miss Stanwood's report of the year's work at home she compared the service at the Rooms to a mosaic, made of many pieces of varying form and color, so combined as to make an effective whole. She spoke of several changes in Branch officers, of movements of missionaries, of meetings held, of advance in study, of periodicals and twenty-four new leaflets issued during the year.

With the title "Ploughshare and Harvest," Miss Lamson gave striking examples from each branch of our field work, educational, medical and evangelistic, showing some needs met during the past year, and many others crying for attention. Every woman who cares for the work of the Woman's Board should read this survey.

We hear all too little of our work in Africa, and were doubly glad this year in the presence of two missionaries from that great continent. Miss Martha E. Price, for more than thirty years a teacher in the Zulu Mission, is just returning from her furlough, hoping to be back by Christmas, after ten thousand miles of sea travel, and she gave us contrasting memory pictures of light and shade in her work.

Miss Diadem Bell, for seven years worker in West Africa, declared she wished herself back there; it is not easy when one has been trying for years to learn another language and forget her own to be called up to address a Boston audience. But her vivid picture of the native women traveling in caravan, with baskets of clothing on their heads in lieu of suit-cases, walking for four days to reach their woman's conference, and the story of the influence and help of that gathering made us feel that we are all kin.

From India, also, we had two representatives, Mrs. William Hazen, of Sholapur, who described a trip by bicycle into the Nizam's dominions where, in darkest heathenism, she found some shining in Christian light; and Dr. Eleanor Stephenson, of Ahmednagar, who pictured an ordinary day in the life of a missionary doctor. She goes at seven to the hospital where she

finds in the wards, Mohammedan, Parsee, Hindu and Christian women, alike needy. After breakfast dispensary work; babies drugged with opium, eyes so bad that when she opens the lids the eyeball falls out, sufferers who come six miles on foot, three times a week, for treatment and medicine. Then, calls in the homes, where misery and suffering cry for help, for our love and prayer.

Two of our teachers in Turkey—Miss Jeannie Jillson, of Smyrna, and Miss Mary L. Graffam, of Sivas—laid before us some of the needs and opportunities in that troubled empire. The school in Smyrna is housed in two buildings, at some distance from each other, and even so is much overcrowded. Their motto is not to be ministered unto but to minister, and they are carrying it out in gifts to the poor in their own city, to the needy at Kessab, and in supporting a pupil in Ceylon. Last year these school-girls, many of them very poor, raised \$500 for benevolence—partly through self-denial, partly through extra labor in lace making and embroidery. The graduates of their normal department are eagerly sought for, and a new teacher is much needed, as Miss Pohl's strength is not equal to the daily demands.

Miss Graffam told us, as an example of many opportunities open to our missionaries to-day, of a school in the village Derende, where the Gregorians were so convinced of the excellence of the Protestant teacher and her methods that they have adopted the school. Many children, even little ones, must work in rug factories, and in some places the danger of pauperizing the poor is real, but in many ways we can extend, and whole armies of boys and girls need our help.

Mrs. James H. Pettee, of Japan, showed how the great wars with China and Russia have called the Japanese women from their secluded home lives into a more public usefulness; from days spent in arranging flowers, serving tea and making ceremonious calls, she has come to be a factor in the life of the empire. The pearl has become an opal glowing with inner fire. Girls to-day are taller, broader, stronger, better educated than their mothers. But in the great government schools no religion is taught, not even morality, and many thousands of girls away from home are without safeguard in the perils of city life. We need more money for Christian schools, more Christian teachers, above all more prayer.

Miss Alice H. Bushee, of the normal and preparatory school for Spanish girls at Madrid, described Spain as a land of contrasts; differing widely in customs and language in various sections, it has never been a real unity. The one bond that makes it a nation is its Roman Catholic faith. It has been for centuries a nation without a Bible, till to-day one of their own

professors says they have become physiologically incapable of independent thought. To-day it gives religious toleration, but not liberty. No Protestant church may have a spire or a bell or put out a placard for meetings, even after forty years of real progress, and sixty per cent of the people are illiterate. The hope of the nation lies largely in the Protestant schools, which give daily Bible lessons, teach the pupils to reason, and train them to be good citizens.

A very pleasant feature of the meeting was an address by Miss M. D. Wingate, Home Secretary of the W. B. M. I., who, as one of a deputation from that Board, has recently visited several of our missions in the East. She gave warm praise to our missionaries, describing picturesquely scenes at Madura, Ahmednagar, Foochow, Pang-Chuang and Fen-cho-fu.

As usual, the young women had the session of Wednesday afternoon as their own, and after Miss Osborne, of Diong-loh, had showed the need of those who sit in darkness in the great Flowery Kingdom, the call for comrades, for new workers, rung out insistently in brief, emphatic appeals by Miss Jillson, Miss Bell, Dr. Stephenson and Mrs. Pettee. In leading the devotional service, Miss Calder had spoken of the vision which precedes and calls to all Christian service, and Rev. Brewer Eddy, Secretary of the American Board, emphasized the need of real sacrifice after the vision is granted us. We expect our missionaries to give up everything. We here at home think we do well if a hundred women make an advance of \$50 in a year. The entire problem of missions is here at home. Miss Witherby led the tender covenant service, closing the session.

The stereopticon lecture on Wednesday evening by Mr. H. W. Hicks, showed emphatically, in views mostly taken on his recent tour, the material, methods, products and problems of the field work of the Woman's Board.

Mrs. C. J. Hawkins presented the cause of the Children's Memorial, by which desolate mother hearts can still work for little ones in the care of the kindergarten at Cesarea.

The devotional meetings were led by Mrs. E. L. McLaughlin and Miss Grace Perry, and both were full of prayer and power. Rev. E. F. Bell, Secretary of the American Board, conducting Thursday morning's devotions, revealed to us, in the story of Isaiah's call, the vision, the voice and the volunteer, a triad that each of us should realize.

Mr. Sherwood Eddy, of India, gave the closing address, applying to Christian women here the Master's threefold question and command to Peter; if we love we must give our lives, our children, our service, our substance, for the help of those who know not God.

The officers at the Rooms were very happy in receiving the delegates quite informally between five and seven Wednesday afternoon. Supper was served in Pilgrim Hall, and the bonds of acquaintance were made more strong and tender by the sharing of "bread and salt" under our own roof tree.

The total number of delegates present was 258, 14 Branches sending a full delegation, and every Branch president but one being with us. The

board of officers was mainly re-elected with the addition of Mrs. Brewer Eddy and Miss Harriette W. Tuttle to the list of directors.

Mrs. C. H. Daniels presided during both days.

The next meeting of the Board will be held in Brooklyn, N. Y., in 1910.

SUGGESTIONS FOR AUXILIARY MEETINGS

BY MRS. JAMES W. HALE

CHAPTER III. THE GOSPEL IN SPAIN, AUSTRIA AND PORTUGAL

Mention without detail that in early times the Phœnicians coasted along the Medi-
terranean shores as far west as Cadiz, at the mouth of the Guadalquivir, and that this
region was probably the Tarshish of Scripture. Touch only for a moment on the
"Route of the Silver Fleets," and Cadiz, one of the most ancient and tragic cities
known to time, Spain's greatest port during the conquest and colonization of America,
and during her naval supremacy. The Phœnician power, extending as far north as
the Ebro River, was ended in conquest by Rome. Later the Goths poured over the
Pyrenees, and Moors swarmed in from Africa, but the Roman Catholic religion tri-
umphed over barbarism and the Moslem faith, and Spain, united under Ferdinand and
Isabella, became the most obedient child of the church. Jews and Moors were
expelled from the kingdom, and Protestantism was so crushed by the Inquisition that
for three hundred years it "dared not lift its head."

How much of Spain's present condition is due to her 16th century policy is a ques-
tion which links the intolerance and fanaticism, the pride, the jealousy of Jewish wealth
and learning, and Moorish industry with the miserable tragedy and failure of Spain
as a nation, as shown in her defeats by land and sea, the loss of her Spanish-American
colonies, the vices and follies of a long line of rulers, the ignorance, superstition and
poverty of her people.

How far removed is the religion of the Romish Church in Spain from the pure
gospel of Jesus Christ, and from a true conception of the mind of Christ, may be
brought out by "a party of returned tourists," who, in two minutes each, shall briskly
touch on the most telling points in the following topics:—

(1) The pleasure-loving Andalusians. (2) Passion Week in Seville, ending in the
celebration of Easter Sunday by a bull fight. (3) Traces of the Inquisition. (4) A
bull fight. (5) Spanish Gypsies. (6) Beggars on the Alhambra hill. (7) The yolk
of the Spanish Egg (Madrid). (8) Corpus Christi in Toledo, with its worse than
pagan altars. (9) Choral games of the Spanish children, showing the common use of
the name of Jesus.

One game begins:—

"Where are you going, dear Jesus,
So gallant and so gay?
I am going to see a dying man
To wash his sins away."

Another contains these lines:—

"Soup and bread! soup and bread!
I know a plot of roses red,
Red as any hero's sword,
Or the blood of our Holy Lord."

(10) Across the Basque Provinces. (11) Superstitions of Galicia.

These topics are all covered in "Spanish Highways and Byways" by Katharine Lee
Bates, a delightfully well-written book, published by Macmillan for \$2.

An impersonation of Arsenia, Mrs. Gulick's first pupil, should follow, to show the
beginning of the great work and influence of the Christian school in Spain. Close
this part of the program with current events in Spain, the reading of Isaiah xlii. 1-9,
16, 17, and several sentence prayers.

We suggest that Austria and our mission work in that land be taken up at a later
meeting after the book is finished.

BOOK NOTICES

Mexico in Transition. By William Butler, D.D. Published by Eaton & Mains. Pp. 321.

We naturally associate Dr. Butler with his great work in India as the founder of Methodist missions in that empire. But he has also come into close touch with Mexico, not only through his personal labors and interest, but also through his son, who has given a life of most valuable service to that country. In this book, which is the fifth and revised edition, Dr. Butler takes us from the Power of Political Romanism to Civil and Religious Liberty. It will be a valuable help in the study of Protestantism *vs.* Romanism as set forth in the United Study of the coming year.

Edith Stanton's Opportunity. By Kingston De Gruchè; is also published by the Church Missionary Society.

This little *brochure* of 176 pages is in narrative, and aims to give its readers some idea of what a missionary exhibition is. With the prospect of such an exhibition in Boston before many months this presentation of the main features of a number of exhibitions the author has seen and taken part in, may be useful to some of our young people in Boston.

A Heathen. A Poem by L. M. Buck, B.L. Published by Eaton & Mains.

There is a brief biographical sketch of the young woman who wrote this poem by Wm. V. Kelley, editor of the *Methodist Review*. He says himself that dull minds will regard what he has written as poetic rhapsody, and he certainly shows intense sympathy and appreciation.

Born in India, the daughter of missionaries, this young girl was educated at the Ohio Wesleyan University, and then devoted all her gifts and graces and attractive personality to the natives of the land of her birth. At four years of age little Lois was heard to pray: "O God, bless these people that worship idols. These idols can't hear and can't see and can't wiggle about." When she died, in 1907, this young missionary left in manuscript a slightly unfinished poem, entitled, "A Heathen," which Mr. Kelley has edited and published.

The editor says: "It is an intellectual and spiritual study of the pagan mind and heart. . . . In its measure the poem monuments a character and a life which, in beauty and in indestructible influence, make the Taj Mahal seem in a moral universe, paltry and perishable."

A New Era in Old Mexico. By G. B. Winton. Publishing House, M. E. Church, South.

Another help to the understanding of Mexico.

Aunt Africa—A Family Affair. By Georgina A. Gollock. Published by the Church Missionary Society, London. Pp. 248. Price, \$2.

This somewhat unique book is dedicated, "To the Boys and Girls Who Think Big Thoughts."

Information, not about Africa alone, as the name would indicate, but about China, Japan and India, is put in story form and made most attractive to young readers.

G. H. C.

SIDELIGHTS FROM PERIODICALS

UNITED STUDY COURSE.—"Why Italians Need the Gospel," *Missionary Review*, November. "What Protestantism is Doing for France," *Missionary Review*, November. "Porfirio Diaz," President of Mexico, *Quarterly Review*, October.

INDIA.—"Notes on Burma," illustrated, *National Geographical Magazine*, October. "The Conflict of Color: The Brown Man of India and Egypt," *World's Work*, November. "Indian Students in England," *Nineteenth Century*, October.

AFRICA.—"Can Africa be Civilized?" *Outlook*, October 16th. "How Can Africa be Civilized?" *Outlook*, October 30th. "The Gospel Among the Tongas," and "The African as a Gospel Worker in Natal," *Missionary Review*, November.

Articles of general interest are: "Great Encouragement in Missions," and "David Zeisberger, the Apostle to the Delawares," *Missionary Review*, November.

IN MEMORIAM

MRS. CHARLES A. JEWELL

A SHADOW has fallen upon Hartford Branch in the loss of its beloved and efficient president of many years, Mrs. Charles A. Jewell. After months of failing health she passed away October sixth. Her official connection with the Branch covers twenty-eight years, either as treasurer or president. The memory of her gracious presence and beautiful service will long linger in the hearts of those who were associated with her. Her interest in mission work never wavered; her faith in it never faltered; her effort never weakened. Her loyalty was not only beautiful, but a source of strength and courage to officers of Branch and Board. She hath done what she could.

WOMAN'S BOARD OF MISSIONS

Receipts from September 18 to October 18, 1909.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bar Harbor, Jr. Miss. Soc., 16; Orland, Misses H. T. and S. E. Burk, 15; Orono, Pearson Aux., 5; Waldoboro, Aux., 5. Less expenses Ann. Reports, 25, 16 00

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Farmington, Desert Palm Soc., 36; Fryeburg, Aux., 3.50; Portland, Second Parish, Aux., 6; Waterford, Aux., 10; Wells, Aux., 21. Less expenses, 1.62, 74 88

Total, 90 88

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Dalton, J. R., 4; Hamstead, Aux., 11; Hampton, Little Helpers and C. R., 10; Henniker, C. E. Soc., 25; Manchester, Franklin St. Ch., Aux., 47.90; by bequest from Mrs. Ann Swett Townsend, 100; Newport, Newport Workers, 15; Plainfield, Mrs. S. R. Baker, 5; Portsmouth, Aux., 5; Rogers, M. C., 40; Raymond, Aux., 12; Tilton, Aux., 2; Wilton, Second Ch., C. E. Soc., 10, 286 90

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Friends, 100; Brattleboro, Aux., 50; Brattleboro, West, Aux., 17.50; Caledonia Co., 10.50; Craftsbury, North, Jr. C. E. Soc., 1; Enosburg, Aux. (with prev. contri. to const. L. M. Miss Martha A. Perley), 2.80; Johnson, Aux., 1; McIndoe Falls, Aux., 10.80; Milton, Aux., 12; Newport, Aux., 8.35; Norwich, Mrs. Sylvia E. Town, 2.40; Peacham, Aux. (with prev. contri. to const. L. M.'s Mrs. Helen Chase, Mrs. Lucy Kinerson), 18 cts.; Plainfield, Mrs. A. Betsey Taft, 3; St. Johnsbury, Friends, 50, North Ch., Aux., 15, South Ch., Aux., 16; St. Johnsbury, East, Aux., 8; Stowe, Aux., 2; Williamstown, C. E. Soc., 2; Winooski, Jr. Miss. Soc., 5, 317 53

MASSACHUSETTS.

Friend, 1.50; Friend, 2.50; Friend, 2.50, 5,001 50

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Free Ch., Aux., 51.50; Ballardvale, Aux., 18; Billerica, Aux., 2.50; Chelmsford Centre, Aux., 30; Dracut Centre (to const. L. M. Mrs. Dana R. Fox), 25; Lawrence, Lawrence St. Ch., Aux., 67; Lexington, Friend, 2, Hancock Ch., Woman's Assoc., 49.33; Lowell, First Ch., Aux., 150, First Trin. Ch., 10; Highland Ch., Aux., 30, High St. Ch., C. E., 14.22, Kirk St. Ch., Woman's Assoc. (50 of wh. to const. L. M.'s Mrs. Alice Dewar, Mrs. Elizabeth T. Van Denisen), 60, Pawtucket Ch., Aux., 25; Malden, First Ch., Aux., 180; Medford, Mystic Ch., Aux., 92, Union

Ch., Woman's Union, 7; Melrose, Aux., 65; Methuen, Aux., 18; North Chelmsford, Aux., 15; North Woburn, Aux., 21; Reading, Aux., 44.55, C. R., 8.84, Light Bearers, 10.25; Stoneham, Aux., 35, Tewksbury, Aux., 10; Wakefield, Aux., 22.30, C. R., 5.04; Winchester, Miss. Union (50 of wh. to const. L. M.'s Mrs. A. H. Wood, Mrs. Howard P. Wright), 130, First Ch., Aux., 100, Seek and Save M. C., 16.28, C. R., 33.72; Woburn, Aux., 98, 1,446 53

Auburndale.—E. R. A. (25 of wh. to const. L. M. Miss Frances Clapp Fairbanks), 50 00

Berkshire Branch.—Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield. Lee, Aux., 204.30; Friend, 165; Friend, 135; North Adams, Aux., 55; Pittsfield, South Ch., Aux., 25.50; West Stockbridge, Aux., 10. Less expenses, 14.74, 580 06

Essex North Branch.—Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford. Georgetown, Friend, 2; Haverhill, Centre Ch., S. S., 24.70, Union Ch., Aux. (with prev. contri. to const. L. M. Mrs. Frank W. Eaton), 15; Newburyport, Central Ch., Dau. of Cov., 5; West Newbury, First Ch., C. E. Soc., 15, 61 70

Essex South Branch.—Miss Sarah R. Safford, Treas., Hamilton. Lakeman Scholarship Fund, 25; Beverly, Dane St. Ch., C. R., 14.50, Ivy Leaves M. C., 63, Washington St. Ch., Aux., 78; Boxford, Aux., 21, Willing Workers M. C., 3; Cliftondale, Aux., 40; Danvers, First Ch., Aux., 27, Maple St. Ch., Prim. Dept., S. S., 2; Essex, Aux., 80, C. E. Soc., 25; Gloucester, Trinity Ch., C. E. Soc., 20; Hamilton, Aux., 6.33; Lynn, Central Ch., Aux., 36, First Ch., Aux., 25; Manchester, Aux., 45, C. R., 13.65; Marblehead, Aux., 15; Middleton, Aux., 7; Salem, Crombie St. Ch., Aux., 60, C. R., 6.25, South Ch., Aux., 26.34, Tabernacle Ch., Aux., 180; Saugus, Aux., 10, C. R., 3.41, Willing Workers, 7.54; Swampscott, Aux. (50 of wh. to const. L. M.'s Mrs. Nellie M. Arrington, Mrs. Annie I. Clark), 70; Topsfield, Aux., 30, 940 20

Franklin County Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Offering, 5; Greenfield, Aux., 21; Montague, Aux., 5.15; Orange, Aux., 30.25; Shelburne, Aux., 6; Sunderland, Aux., 18.30, 85 70

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 30; Amherst, North, Aux., 5; Easthampton, Aux., 66.90, Emily M. C., 5; Enfield, Aux., 80; Granby, Y. L. Soc., 10, Light Bearers, 5.02; Hadley, Aux., 32.44; Hatfield, Aux. (with prev. contri. to const. L. M.'s Mrs. Abbie Carl, Miss Mary A. Dickinson, Mrs. Julia E. Hubbard, Mrs. A. L. Strong), 79, Wide Awakes, 5; Northampton, Edwards Ch., Aux., 36.29, Tn. Off. at Rally, 6.96, First Ch., Aux., 12, Smith College, Y. W. C. A., 500; South Hadley, Mount Holyoke College, Y. W. C. A., 625, 1,498 61

Jamaica Plain.—Rev. and Mrs. C. J. Hawkins, Children's Memorial, in memory of their daughter, 5 00
Malden.—Mrs. J. B. Martin, 100 00
Medway.—Ladies' Benev. Soc., 6 00
Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro, Framingham, Plymouth Ch., Aux., 30; Schneider Band, 25, C. R., 5, S. S., 6; Holliston, Aux., 34; Hopkinton, Aux. (25 of wh. to const., L. M. Mrs. Sarah L. Clafin), 46; Lucoctin, Aux., 43, C. R., 5; Marlboro, Union Ch., Aux., 63.38, C. R., 18.73; Maynard, Aux., 30; Natick, Aux., 10; South Sudbury, Ladies' Benev. Soc., 12; Wellesley, F. M. Dept., Woman's Union, 15.80, 343 91
Monterey.—Auxiliary, 5 00
Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton, Braintree, Aux., 10.40; Brockton, First Ch., Aux., 5; Cohasset, Aux. (Th. Off., 13.65), 21.30; Scituate, Ladies of Cong. Ch., 10; Weymouth, East, Aux., 30; Weymouth Heights, Aux., Th. Off., 24; Weymouth, South, Union Ch., Aux. (25 of wh. to const. L. M. Miss Maria Nash), 37; Whitman, Aux., 10; Wollaston, Aux., 18; C. R., 8, Miss Study Club, 30, 203 70
Northampton.—Smith College, Alumnae, 186 00
North Middlesex Branch.—Miss Julia S. Couant, Treas., Littleton Common, Acton, Aux., 10; Boxborough, Miss Etta Blanchard, 50 cts., Aux., 20; Concord, Aux. (Len. Off., 25), 40, Mary Shepard Watchers, 5, C. E. Soc., 10; Fitchburg, C. C. Ch., Aux., 63; Harvard, Aux., 22.25, C. E. Soc., 5; Willing Workers, 5; Littleton, Aux., 3.37; Shirley, Mrs. H. M. Grout, 5; Townsend, Aux., 32; Westford, Aux., 30, C. E. Soc., 10, 261 12
Old Colony Branch.—Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River, Friends, 13.81; Assonet, Aux. (Len. Off., 4.59), 15.43, Morning Star Band, 14; Attleboro, Miss Lizzie B. Day, 200, Second Cong. Ch., 72, Aux. (75 of wh. to const. L. M.'s Mrs. Harold D. Baker, Mrs. Ralph P. Kent, Mrs. Henry B. Richardson), 200, M. C., 10; Attleboro Falls, Aux., 23; Berkley, Cent Soc. (Len. Off., 5.75), 19.75; Dighton, Aux., 50; East Taunton, from the late Mrs. Eliza L. Reed, 25, Ch., 20, C. E. Soc., 2, S. S., 2.30; Edgartown, Aux., Len. Off., 2.50, Farther Lights M. Ch., 5; Fairhaven, Aux., 12, C. E. Soc., 10, S. S., 2.10; Fall River, Central Ch., S. S., 17.30, First Ch., 50, Aux., Len. Off., 55, C. R., 21.67, Willing Helpers, 125; Middleboro, Aux. (25 of wh. to const. L. M.'s Mrs. Andrew Alden, Mrs. David Clark, Miss Laura Fuller, Mrs. William Holbrook, Mrs. James M. Pickens), 132.77, Central Ch., S. S., 6.35; New Bedford, Aux. (50 of wh. to const. L. M.'s Miss Louise Crocker, Mrs. Frank E. Ramsdell), 210, North Ch., S. S., Y. P. Miss'n Club, 5, Little Light Bearers, 5, Trin. Ch., Miss'n Guild, 75, C. R. Bible Sch., 27.50; North Attleboro, Aux., 30, S. C. Cl. of 15 girls, 15; North Middleboro, Aux., 16.90; Rehoboth, Aux., 20; Rochester, Aux., 27.25, C. E. Soc., 10; Somerset, Aux., 12, Whatsoever Cir., 12; South Dartmouth, Jr. Christian Union, 6; Taunton, Aux. (Mrs. Bray, 1), 177.98. Less error, 10

credited to North Middleboro, C. E. Soc., in March, 1,746 61
South Hadley.—Mt. Holyoke College, Y. W. C. A., 483 08
Springfield.—South Ch., 107 98
Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1073 Worthington St., Springfield, Agawam, Aux., 50; Blandford, Aux., 22.10; S. S., 5, Pearl Gatherers, 5; Brimfield, Aux., 23.30; Chester, Aux., 10; Chicopee, First Ch., Aux., 11, and Extra-Cent-a-Week Band, 19.04 (25 of wh. to const. L. M. Mrs. Eleanor V. Chapman), Third Ch., Aux., 34.47, Miss Ella M. Gaylord, 100; Chicopee Falls, Aux., 56.50, Dorcas Soc., 15, Busy Bees, 5; Feeding Hills, Aux., 30, Golden Rule M. C., 9, C. R., 3.89; Granville Center, Aux., 10; Hampden, Aux. (to const. L. M. Miss Mary E. Isham), 25; Holyoke, Grace Ch., Helpful M. C., 5, Second Ch., Mrs. Helena A. Dawley Mem. Fund, 45, Aux. (150 of wh. to const. L. M.'s Mrs. Frank Heywood, Miss Lucy Ramage, Mrs. Charles Richards, Miss M. T. Ruggles, Mrs. Luman Slate, Miss Marion Parker Wells), 728.56, The Arinsha, 8.45, S. S., 30, Miss Hubbard's Cl., 5, Jr. Dept., 11.85, Prim. Dept., 4.41; Huntington, Aux., 14; Indian Orchard, Aux., 14.50; Longmeadow, Woman's Benev. Soc., 48, M. C., 22, C. E. Soc., 10; Longmeadow, East, Aux., 50; Ludlow, Aux. (with prev. contri. to const. L. M.'s Mrs. Burton Tiffany, Mrs. Sigrid Wilson), 40; Ludlow Center, Aux., 10, Dau. of Cov., 5, Precious Pearls, 5; Mitteneague, C. R., 8; Monson, Aux., 80; Palmer, Second Ch., Aux., 50.62, C. E. Soc., 5; Southwick, Aux., 13.38; Springfield, Emman. Ch., Aux., 10, Faith Ch., Ladies' Aid Soc., 31, Children's Aid Soc., 9.62, First Ch., Aux., 78.40, Miss Mary K. Stevens, 30, Hope Ch., Aux., 23, Cheerful Workers, 6, Jr. M. B., 5, C. R., 2.36, Memorial Ch., Aux., 140, Lend-a-Hand Soc., 40, King's Helpers, 20, North Ch., Aux., 54, Olivet Ch., Aux. (with prev. contri. to const. L. M.'s Mrs. Seelye Bryant, Mrs. C. K. Camp), 27.50, Golden Link, Aux., 50, C. R., 6, S. S., 35.20, Park Ch., Aux., 30, Jr. C. E. Soc., 5, South Ch., Aux., 155.36, St. John's Ch., Aux., 5; Three Rivers, Union Ch., Mrs. R. C. Newell, 5, Jr. Soc., 5, S. S., Prim. Dept., 8.50; Westfield, First Ch., Aux., 300, S. S., 25, Second Ch., Aux., 80, C. E. Soc., 10; West Springfield, First Ch., Aux., 62.75, C. R., 4.75, C. E. Soc., 1; Wilbraham, Aux., 7.50; Wilbraham, North, Grace Union Ch., Aux. (25 of wh. to const. L. M. Mrs. Eva Severance Miller), 41, King's Dau., 2, C. E. Soc., 5, Jr. C. E. Soc., 2, 2,971 01
Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge, District No. 5, 18; Allston, Aux., 50.44; Arlington Heights, Miss Grace C. Foss, 20; Auburndale, Aux., 19.70; Boston, Friend, 200, Central Ch., Miss'n Study Cir., 44.02, Park St. Ch., Aux., 12, Woman's Guild, 30, Shawmut Ch., Aux., 300, Dau. of Cov., 25, Union Ch., Aux., 100, Y. L. Soc., 29.80; Boston, South, Phillips Ch., Aux., 40, Y. L. M. S., 65; Brighton, Aux., 36; Cambridge First Ch., Aux., 148, North Ave. Ch., Aux.,

110.45, C. R., 9.55, Pilgrim Ch., Y. L. M. S., 10, Prospect St. Ch., World Dept., Woman's Guild, 13.50, Wood Mem. Ch., Aux., 25; Charlestown, Winthrop Ch., Aux., 30; Chelsea, Central Ch., Women Workers, 50; Dedham, Aux., 43.39; Dorchester, Pilgrim Ch., Aux., 22, Prim. S. S., 1.50, Romsey Ch., Aux., 26, Second Ch., Aux., 53.70, Y. L. Soc., 35; Everett, Mystic Side Ch., Ladies' Aid Soc., 25; Franklin, Mary Warfield Miss. Soc., 11; Hyde Park, Aux., 40; Jamaica Plain, Boylston Ch., Aux., 28.90, Willing Helpers, 2.10, Central Ch., Aux., 35; Mansfield, Woman's Union, 10; Newton, Eliot Ch., Women's Assoc., 125, Mrs. Curtis Bates, 50; Newton Centre, First Ch., Aux., 63; Newton Highlands, Aux., 40.60, C. R., 18; Newton, West, W. F. M. S., 250; Newtonville, Aux., 116.81, C. R., 15.20; Roslindale, For. Dept. Woman's Union, 10.56; Roxbury, Eliot Ch., Aux., 32.50, Highlands Ch., Aux., 75.10, Imm.-Walnut Ave. Ch., For. Dept., 70.98; Roxbury, West, South Evan. Ch., Aux., Len. Off., 30.19, C. R., 10.02; Somerville, Broadway Ch., Aux., 5.85, Y. L. M. S., 7, Day St. Ch., Aux., 36.50, Highland Ch., Women Workers, 10, Prospect Hill Ch., Aux., 50; Watertown, Phillips Ch., Aux., 20.20; Waverley, Aux., 10, C. E. Soc., 2; Wellesley Hills, Aux. (Th. Off., 40.25), 96.25; Winthrop, Union Ch., S. S. Cl., 2.50; Wrentham, Aux., 36, 2,904 31

Wellesley.—Friends, 418; Wellesley College, Class of '97, 1, 419 00

Williamstown.—Miss Alice M. Davison, 5 00

Worcester.—J. E. G., 775 32

Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester, Ashburnham, Aux., 8; Athol, Aux., 45; Barre, Aux., 25; Charlton, Aux., 12; Clinton, Aux., 147.96, Pro Christo Soc., 12.53; Dudley, Aux. (25 of wh. to const. L. M. Mrs. Mary Wiley Thayer), 29.67, C. R., 5.34; East Douglas, Aux., 32.47; Fisherville, Aux., 15; Grafton, Aux., 85, W. M. B., 25; Hardwick, Aux., 30, P. M. S., 2; Holden, Aux., 19.86; Lancaster, Aux., 22; Leicester, Aux. (100 of wh. to const. L. M's Mrs. W. B. Beach, Mrs. B. M. Cook, Mrs. R. L. Pond, Mrs. C. L. Smith), 120, The Gleaner, 1; Leominster, Aux., 93.33; Millbury, First Ch., Aux., 46, Second Ch., Aux., 89; Northbridge Centre, Aux., 9.23; North Brookfield, Aux., 67; Princeton, Aux., 54.75; Royalston, Aux., 21.12; Rutland, Aux., 11; Shrewsbury, Aux. (with prev. contri. to const. L. M's Mrs. Clara Boutelle, Mrs. Emily Morey), 34.75, C. E. Soc., 26; Spencer, Aux., 130; Templeton, Aux., 6.50, C. E. Soc., 4; Upton, Aux., 20; Warren, Aux., 3.60, Special, 5; Webster, Aux., 35.50; Westboro, Aux., 19.14; West Brookfield, M. S. C., 10; Whitinsville, Aux., 1; Winchendon, Aux., 37.74, K. D., 5, S. S., 5; Worcester, Adams Sq. Ch., Aux., 13.56, Bethany Ch., Aux. (to const. L. M. Mrs. A. G. Todd), 25, Central Ch., Aux., 98.50, Memorial Coral Workers M. B., 2.50, Park Ch., Aux., 1.36, Extra-Cent-a-Day Band, 4.60, Piedmont Ch., Aux., 400. Less error, 10 credited to Leicester C. E. Soc., in July, 1,908 01

Total, 22,095 07

LEGAOY.

Boston.—Mrs. Ellen A. Winslow, by Frank H. Wiggins, Extr., 766 55

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence, Barrington, Aux., 60.43, Mothers and Friends of C. R., 10; Bristol, Light Bearers, 30, C. E. Soc., 5; Central Falls, Jr. C. E. Soc., 10; Chepachet, Aux., 17; C. E. Soc., 20; Darlington, C. E. Soc., 5, S. S., 2.50, C. R., 5.50; East Providence, Hope Ch., C. E. Soc., 5, Newman Ch., Aux. (50 of wh. to const. L. M's Mrs. Ella F. Bourne, Mrs. S. Mystic Lucas), 53, Other Societies (Helping Hand Soc., 22; Dau. of Cov., 14.50, Jr. C. E. M. B., 10, C. E. Soc., 5, S. S., Jr. Dept., 5.75, Prim. Dept., 3, Beginners' Dept., 2.75, C. R., 1.50) (50 of wh. to const. L. M's Miss Florence H. Brown, Miss E. Gertrude Ross), 64.50, United Ch., Prim. Dept., S. S., 3.90; Kingston, Aux., 72.49, Little Rest Juniors, 3.60, C. E. Soc., 3; Little Compton, Aux., 13.75, Prim. Dept., S. S., 1; Pawtucket, Park Place Ch., Aux. (75 of wh. to const. L. M's Mrs. Henry Bishop, Mrs. A. W. Flanders, Mrs. Frank J. Mitchell), 127, Pro Christo Soc., 10, C. E. Soc., 15, Prim. S. S., 2.50, Beginners' Dept., 2.40, Pawtucket Ch., Aux. (200 of wh. to const. L. M's Mrs. Daniel T. Brown, Miss Mildred Browning, Miss Ruth A. Bullock, Miss Mildred Burgess, Mrs. Harold W. Case, Miss Nellie T. Harrison, Mrs. James R. Lowry, Mrs. Henry G. Thresher), 375.50, Happy Workers, 54.50, Y. L. M. Cir., 100; Smithfield Ave. Ch., Aux., 18, Prim. S. S., 2.50, Kindergarten Dept., 2, C. R., 3, C. E. Soc., 5; Peacedale, C. R., 3; Providence, Miss Brett's S. S. Cl., 99 cts., Academy Ave. Ch., Missy Club, 10, C. E. Soc., 5, Beneficent Ch., Aux. (125 of wh. to const. L. M's Mrs. Ely A. Eliot, Miss Mary E. Lamprey, Miss Edith M. Nelson, Mrs. Ernest R. Smith, Mrs. J. F. Thornton), 490, Prim. S. S., 17.28, Central Ch., Girls' M. C., 24.40, Wilkinson M. C., 35, Individuals, 700, Free Ch., C. R., 14, Highland Chapel, Sunbeams, 1.91, North Ch., Aux., 32.55, Pearl Seekers, 10, S. S., 5, Pilgrim Ch., Little Pilgrims, 30, Beginners' Dept., S. S., 1.35, Plymouth Ch., Aux., 22, Morning Stars, 5, Dau. of Cov., 10, Union Ch., Women's Guild, 300, Friends' Cir., King's Dau., 5, Inter. S. S., 10, Prim. Dept., S. S., 7.20, Jr. C. E. Soc., 5; Riverpoint, C. E. Soc., 25, Prim. Dept., S. S., 5; Riverside, C. E. Soc., 2; Saylesville, Aux. (to const. L. M's Mrs. Charles D. Crane, Mrs. George W. Jones, Mrs. Jasper A. Partridge), 75, S. S., 15; Seekonk, C. E. Soc., 1.50; Thornton, S. S., 7.20; Tiverton, Aux., 9.50, S. S., 2.50; Wood River Junction, C. E. Soc., 3, Prim. Dept., 50 cts.; Woonsocket, Pro Christo Band, 2, M. B., 4.25, 3,002 78

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London, East Woodstock, Aux., 2.35, Jr. Band, 1.95; Lisbon, Aux. (Th.

Off., 17.10) (25 of wh. to const. L. M. Mrs. Ransom Reed), 33.85; New London, First Ch., Aux., 3.75; Second Ch., Aux., 52 cts.; Norwich, Broadway Ch., Pansy M. C., 5, First Ch., Lathrop Mem. Aux., Th. Off., 28, Park Ch., Aux., Friend, 25, Second Ch., Aux., 5; Preston, Long Soc., 12; Putnam, C. R., 10.

Hartford Branch.—Mrs. M. Bradford Scott, Treas., 22 Arnoldale Road, Hartford. Int. on Clara E. Hillier Fund, 96; Int. on Eliz. C. Bacon Fund, 724; Bristol, Aux., 63.85; Burnside, Aux., 1; Collinsville, Aux., 52, Hearers and Doers M. C., 25; Columbia, Aux., 61; East Hartford, M. C., 24; East Windsor, Aux., 29.30, M. C., 16.75; Ellington, Aux., Th. Off., 85.71; Enfield, Aux., 67.25; Farmington, Aux., 5.25, C. E. Soc., 6; Glastonbury, Y. L. M. Band, 103, C. R., 8, Jr. C. E. Soc., 25; Granby, Aux., 39.75; Hartford, Misses M. and L. Nelson, 10, Asylum Hill Ch., Aux., 17, Farmington Ave. Ch., M. B., 5, C. R., 46.84, First Ch., Y. W. F. M. Club, 52.20, C. R., 25.60, Park Ch., Aux., Mrs. C. S. Thayer, 20, Y. L. Soc., 10, Wethersfield Ave. Ch., Aux., 33.65; Kensington, Aux., 17.93; Manchester, Second Ch., 9, Aux., 105; New Britain, First Ch., C. R. 18.11, South Ch., Mr. D. O. Rogers, 418, Aux. (25 of wh. to const. L. M. Miss Letty H. Learned), 61.83, C. R., 15, Y. W. Christian League, 25; Newington, Aux., 110.50; Poquonock, Aux., 40, C. R., 7.25; Rockville, Aux., 55; Simsbury, Aux., 21.50; South Coventry, Aux., 10; Southington, Miss'n Study Club, 6; South Manchester, Aux. (75 of wh. to const. L. M's Mrs. J. R. Pitkin, Miss Harriet Spencer, Miss Anna Wadsworth), 110.50; South Windsor, Senior M. C., 10, S. S., 2; Stafford Springs, Aux. (25 of wh. to const. L. M. Mrs. Charles E. Butterfield), 42.25; Talcottville, Aux., 114; Terryville, Aux. (with prev. contri. to const. L. M's Mrs. William F. Arms, Mrs. George M. Boyington, Mrs. George F. Carr, Mrs. Ira H. Stoughton), 67.62; Unionville, Aux., 28.70; Vernon Center, Aux. (with prev. contri. to const. L. M. Mrs. Helen Stone Willard), 5; West Hartford, Aux., 123.11, C. R. (25 of wh. to const. L. M. Mrs. Newman E. Sears), 25.85; Wethersfield, Aux., 116.15; Windsor, Aux., 67.23; Windsor Locks, Aux., 280,

127 42

3,568 68

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 586.50; Friend, 100; Friend, 50; Bethlehem, S. S., 7.48; Black Rock, C. E. Soc., 10; Branford, Aux., 16, C. E. Soc., 5; Bridgeport, King's Messengers, 15; Bridgewater, Aux., 16; Cromwell, Aux., 22.99; East Haddam (prev. contri. const. L. M. Miss Jennie M. Peck); Ellsworth, C. E. Soc., 4; Haddam, Aux., 15; Higganum, Aux., 24.50, C. E. Soc., 20; Ivoryton, Aux., 5, Miss'n Helpers, 10, C. R., 5; Litchfield, Aux., 71.32, C. E. Soc., 14.40; Meriden, First Ch., Aux., 85, C. R. 20; Middletown, First Ch., Aux., 61.12; Gleaners, 25; Milford, Plymouth Ch., 40; New Hartford,

Aux., 4.20; New Haven, Center Ch., Aux., 68, Dwight Place Ch., Aux., 50; New Preston, C. E. Soc., 5; Northfield, Aux., 8; Northford, Aux., 20; Ridgefield, Aux., 5; Salisbury, Aux., 32.65; Sharon, Busy Bees, 60; South Canaan, C. R., 3; Stamford, Aux., 25; Stratford, Aux., 55; Torrington Center, Aux., 158.33; Washington, C. R. (100 of wh. to const. L. M's Katherine Francke, Anna Murland, Ralph Seelye, Edith Burr Nettleton), 111.55, C. E. Soc., 30; Westport, Aux., 10; Westville, C. R., 2.88, C. E. Soc., 10; Winsted, First Ch., Aux., 27.55, C. E. Soc., 7,

1,362 47

Total, 5,558 67

LEGACIES.

New Britain.—Mrs. Emily F. Goodell, by Mrs. Laura G. Heald, Extrx., less inher. and other taxes, 966 01
Torrington.—Jennie M. Leach by D. Maxson Estee, Extr., less inher. tax, 981 33

Total, 1,947 34

NEW YORK.

Brooklyn.—Miss Agnes Anderson, 10 00
Gloversville.—Friends in Cong. Ch., 5 00
New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Friend, 10; Mrs. S. J. Johnson, 8; Albany, C. E. Soc., 7; Antwerp, Aux., 16.67; Blooming Grove, Ch., 46.16, Aux., 40; Bridgewater, C. E. Soc., 25; Brooklyn, Mrs. T. R. D., 250, Central Ch., Aux., 300, Jr. Aux., 8.50, St. Theresa Cir., 5, Clinton Ave. Ch., Aux., 10, Park Ch., Jr. C. E. Soc., 2, Parkville Ch., Ladies' Aid Soc., 10, S. S., 13.54, Philathea Bible Cl., 5, Plymouth Ch., Y. W. Guild, 16, Richmond Hill Ch., 15.42, C. R., 15, Jr. C. E. Soc., 5, South Ch., S. S., 10, C. R., 5; Buffalo, First Ch., Aux., 65, Fitch Mem. Ch., C. E. Soc., 21; Camden Ch., 37.78; East Bloomfield, Aux., 31.68; Elmira, Park Ch., Aux., 40; Fairport, Aux., 25; Flushing, C. R., 4.72; Mannsville, Ladies' Soc., 5; Massena, Aux., 4.66; Middletown, First Ch., Aux., 10; Miller's Place, Aux., 9; New Haven, Aux., 9; New York, Bethany Chapel, C. R., 10, Broadway Tabernacle, K. W. D., 370, Aux., 206.50, Manhattan Ch. Guild, 25.30; Oswego Falls, Aux., 5.75; Poughkeepsie, Aux., 35, Vassar College Assoc., 401.74; Pulaski, Aux., 21.50, Jr. M. B., 5; Riverhead, Sound Ave. Ch., Aux., 31.68; Scarsdale, Aux., 20; Schenectady, Pilgrim Ch., Aux., 5; Sidney, S. S., 6.53; South Hartford, Aux., 30; Syracuse, Danforth Ch., S. S., 5; Utica, Bethesda Ch., C. E. Soc., 10, Plymouth Ch., Aux., 30; Wadams, Aux., 5; Walton, C. R., 5; Warsaw, Aux. (50 of wh. to const. L. M's Mrs. Charles Bothwick, Mrs. Ernest R. Robinson), 68.52, S. S., 8; West Bloomfield, C. E. Soc., 5. Less expenses, 172.15,

2,213 50

Total, 2,228 50

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Friend, 1; D. C. Washington, First Ch. Aux., 83.21, Mission Club, 50, Mt. Pleasant Ch., Aux., 6.52, Dau. of Cov., 30, C. E. Soc., 40, C. R., 10, Lincoln Temple, Aux., 15; Md., Baltimore, Associate Ch., S. S., 15; N. J., Asbury Park, Aux., 30.15; Bound Brook, Aux., 34, Prim. S. S., 1.30; Chatham, Stanley Ch., Aux., 25; East Orange, First Ch., 14, Trinity Ch., Aux., 70; Glen Ridge, Aux., 155, C. R., 5; Grantwood, Aux., 10; Jersey City, First Ch., Aux., 30, Faithful Cir., King's Dau., 5, Happy Workers for Jesus, 15; Montclair, First Ch., Aux., 116, Jr. League, 28, C. R., 5, Watchung Ave. Ch., Aux., 28.25; Newark, Belleville Ave. Ch., Aux., 39.60, Y. W. Aux., 12, M. B., 41.05, Girls' Club, 12, Jr. C. E. Soc., 4.35, First Ch., Aux., 10; Nutley, Aux., 7; Orange Valley, Aux., 93.35, Y. W. Aux., 83.85, C. R., 8, Jr. C. E. Soc., 1.50; Passaic, Aux., 18, C. R., 3.21; Paterson, Aux., 25.48, King's Workers M. B., 2.28; Upper Montclair, Howard Bliss M. B., 20; Verona, Aux., 10; Westfield, Aux., 179.46; Woodbridge, Aux., 35.46; Pa., Germantown, First Ch., Neesima Guild, 36, Jr. Neesima Guild, 25, C. E. Soc., 2; Philadelphia, Central Ch., Aux., 46, Pearl Seekers, 10, Snow Flakes, 10, Y. L. Soc. 5, C. R., 2, C. E. Soc., 3; Plymouth, Pilgrim Ch., Improvement Soc., 3; Williamsport, First Ch., C. E. Soc., 5, Jr. C. E. Soc., 1; Va., Falls Ch., Aux., 29, 1,609 02

KANSAS.

Topeka.—Mr. Herbert S. Reed, 10 00

GERMANY.

Wesel.—Mrs. C. M. Paterson, 25 00

Donations,	34,161 63
Buildings,	842 74
Specials,	219 83
Legacies,	2,713 89
Total,	37,938 14

Income of Designated Funds.

October 18, 1908 to October 18, 1909.

MARY H. DAVIS FUND.

Income, 40 00

MARY H. DAVIS HOSPITAL FUND.

Income, 40 38

MARTHA S. POMEROY FUND.

Income, 20 00

JULIET DOUGLAS FUND.

Income, 200 00

LAURA L. SCOFIELD FUND.

Income, 160 00

MRS. W. F. STEARNS MEMORIAL FUND.

Income, 20 00

MRS. JANE PALMER MEMORIAL FUND.

Income, 9 20

Total, \$489 58

TREASURER'S REPORT.

RECEIPTS FOR THE YEAR ENDING OCTOBER 18, 1909.

Balance to the credit of the W. B. M., October 18, 1908		\$101,550 67
Contributions		
For regular work	\$120,811 56	
Gifts for buildings	7,935 09	
Extra gifts for work of 1909	11,544 10	
Gifts for special objects	3,169 84	
		\$143,460 59
Legacies		26,184 55
Interest		4,887 92
Literature Account		93 63
Mary A. Haley Fund, released at request of life beneficiary		174,626 69
		1,000 00
Total,		\$277,177 36

EXPENDITURES FOR THE SAME TIME.

Appropriations for 1909	\$110,884 36
Additional appropriations for general work	8,427 91
Appropriations for buildings	9,205 23
Outfits and traveling expenses of missionaries	9,197 75
Allowances and grants to missionaries in America	10,263 44
Gifts for special objects	3,169 84
Expenses in connection with legacies	2 50
Expenses of publishing LIFE AND LIGHT	1,603 36
Expenses of publishing <i>Mission Dayspring</i>	391 83
Expenses of Home Department	10,719 24
	\$161,865 46
Balance to the credit of the W. B. M., October 18, 1909	
For buildings in addition to special deposits	\$1,220 85
For appropriations for 1910	114,091 05
	115,311 90
Total,	\$277,177 36

Board of the Pacific

President.

MRS. R. B. CHERINGTON,
Sunnyvale, Cal.

Treasurer.

MISS MARY McCLEES,
Adams Street, Oakland, Cal.

Foreign Secretary.

MRS. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Department in Life and Light.
MRS. J. K. McLEAN.

KEPT IN TIME OF PERIL

BY NINA E. RICE

The following letter will show that our dear Miss Rice was spared much suffering:—

SIVAS, TURKEY, June 21, 1909.

ALTHOUGH our people here had been very apprehensive for some time, we did not credit their fears, for almost every year we have a panic with apparently no basis. During the time of greatest anxiety we did not get news of the Adana massacres until after you in America had heard of them, and only after the establishment of the new government did we begin to realize that there had really been danger here. We hear that a massacre had been ordered for Sivas, but that one governor, unwilling to carry out the order, succeeded in making his bloodthirsty officers wait from one day to another, until the news of the Sultan's deposition cancelled the cruel edict. You see we were mercifully preserved not only from harm, but even from fear. I think our attitude helped to reassure the people at any rate; it was a case of "blissful ignorance." So I cannot write you any thrilling story of those days, for we were going about our everyday occupations as usual. Of course lately we have felt very apprehensive for the country in general, because we understand the dangers. We Americans feel great confidence in the sincerity of the young Turk party; but most of our Armenian friends do not share this feeling, and distrusting even the present government, feel uneasy all the time. About one thousand Armenians have left Sivas for America during the past two months. But we believe God is ruling and overruling; that his kingdom will come and his will be done on earth as in heaven, and who knows, perhaps the kingdom may come first of all in Turkey.

When we realized the condition of the country, and felt that our friends might be anxious about us, we wanted to send a cablegram. But in the first place we did not know how to send word that we were safe without implying that there had been some outbreak here. In the second place we were then beginning to be a little nervous ourselves, and to feel that, though we might be safe then, the next day might be different. We could only pray that God might keep our friends from all needless fear, as he was keeping us. Of course the Board would have received and forwarded the news if anything had happened in Sivas. We do not like to think or speak or even know the details of the terrible things that happened at Adana. It is all so inexplicable.

You have perhaps heard that I have another associate during Miss Graffam's absence on furlough. She is Miss Fowle, the daughter of the Talas missionary, who was our escort from Constantinople to Sivas when I first came. Born in this country, she knows the language and the people well, and is just the one we need here. She was first appointed to Adabazar, but her health broke down. She is quite well again now; is very congenial and a great comfort and help to me.

We have had on the whole a pleasant and successful year of school. The Commencement address was given by the Gregorian bishop of Sivas. He is a broad-minded man, very friendly to us, and we were very glad to have the opportunity of hearing him. We had exercises on our tennis court, and so could seat fifteen hundred people. On the platform we had representative Turks, Jesuits, Gregorians and Protestants; so altogether we felt that it was quite an important and successful time for our school.

Mr. and Mrs. Partridge are pretty well, though tired. He has not yet succeeded in buying the lot for his building, the government is so slow about giving necessary permissions, although he has money enough to pay for the land.

PAGODA ANCHORAGE BIBLE WOMAN'S TRAINING SCHOOL

BY MRS. GEO. H. HUBBARD

THE year 1908 has been one of quiet study and steady progress, with a membership of twenty-one in the spring term and seventeen in the autumn.

Mrs. Hu Mhiu-ging continued as head teacher and matron of the school, showing increasing interest in the welfare of all connected with it. Her efficiency and faithfulness were severely tried during the enforced absence of the lady in charge during the fall term, because of the illness of mother

and daughter in Foochow. For more than six weeks we were obliged to be away caring for the beloved sick, and, practically, all the responsibility for the good order and progress in study of the school fell upon her shoulders, and she stood the test well. It was a matter of great encouragement that when the time came, and Mrs. Hu was forced into a difficult position, she proved herself equal to the situation. On our return she said: "At first it troubled me so much because you, the head of the school, must be away so far, and I must take the burden of planning and carrying the daily work all by myself. But that made me pray all the harder for heavenly help, and all the women in the school prayed more earnestly than ever before for you and for themselves. Truly, the holy spirit seemed to be among us as never before, and each one tried her best to be good. So we have passed through these trying weeks with no trouble happening to the school, with faithful work on the part of each, and harmony amongst us all."

The time of trial for the foreign missionary proved to be a time of growing in grace for the native worker, and a means of encouragement to our faith that, "In some way or other the Lord will provide" for his own beloved work.

At the beginning of the year we were fortunate in securing the services of Ceng-ong Cia, a graduate of the Ponasang Girls' School, who is a good musician. She assisted in teaching two or three subjects, but her chief work was to train the women in singing our church hymns—not an easy task by any means, yet one that is sorely needed to be done. With patient perseverance she accomplished much in that line during the course of the year.

Two of our recent graduates returned for further study, taking up Western arithmetic, and also reading in the classical Chinese readers lately prepared for the government schools. They also assisted a little in the teaching, and proved a happy addition to the school family, while all the time gaining additional preparation for carrying out their good promise of future usefulness.

Our senior class numbered two. They did not graduate at the end of the year, as it seemed wiser for them to return for another term of study and some fuller development. Both of them were originally from rank heathenism, without the least help of prestige from any friend or relative being a professing Christian. Each groped her own way out of darkness to put herself in Christian environment, and to-day they are a couple of attractive, earnest-minded, Christian women, with fine promise of becoming profitable workers. It is with such we may answer the question, "Is it worth while?"

The course of study continued much the same as in the previous year. *Daily Readings and Questions on the Gospel of Mark*, prepared by Dr. Emily Smith, we introduced as a new book, preparatory to taking up the

gospel history of Jesus Christ, which is generally conceded to be a difficult work for the women to master. These two found it a great help toward the study of the history.

Through the kindness of Miss Lathrop we obtained the model of the tabernacle, which proved a great boon to both teacher and pupils in the study of the book of Exodus. It had always been much of dry drudgery to study through these various descriptive chapters, and to try to make the pupils understand, but when the model was set up so they could see with their eyes and handle with their hands, dullness gave place to lively interest, and all were eager to learn, both those who have studied and those who were studying Exodus,—exclaiming, “Oh! now we can understand. This is interesting! How fine!” And the pupils studying the book of Hebrews, which is in a way the complement to Exodus, also saw and listened while they more easily grasped the spiritual teachings therein contained.

The morning watch was observed regularly, nearly every woman morning by morning coming into the big schoolroom for the early notes of praise, and words of prayer, that would the better fit them for taking up the struggle of the day.

The weekly prayer meeting every Wednesday evening, and Christian Endeavor meeting each Sunday evening, conducted in turn by the women themselves, were valuable adjuncts in their training. And it was often surprising how well these diffident, only recently such ignorant, women could do praying with such fervor and in such language that one could feel, “she knows how to pray.” The attempted explanation of the Scripture read also often showed originality of thought, and direct application to everyday life was not wanting.

Neither was the giving of money left out of training in Christian living and doing. Each term from six to eight dollars was given toward the support of the Woman’s Native Missionary Society. Every Sunday a little went into the contribution box at the morning service in the chapel; and every month came the contribution in the Christian Endeavor Society. With this latter fund collected during the past two years, the society obtained a new banner, which was first seen in public at the mission’s annual meeting in November at Foochow. It is made of red satin for the ground, with four large characters in green satin arranged in the center, and white drapery across the top and down each side. The characters read, “Excellent Lord, Our Teacher!” What better motto than this can there be for our Woman’s School and Christian Endeavor Society! Indeed! is it not a fitting motto for us all?—in response to His gracious invitation, “Come . . . Learn of me.”

Board of the Interior

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ACROSS SIBERIA

BY MISS ELIZABETH TORREY

NOTHING could have a finer start than my journey and it all went through without accident. A report of a trans-Siberian railway trip begins with a boat at Tsuruga, Japan, and there was nothing to complain of in regard to that. "They say" there are smooth seas ordered for that line, and they were served per order on our passage. The manager of the International Wagon-Lits Company meets the boat at Vladivostock. He is a man most affable, as well as official most able; he understands all languages, knows what everyone needs to do and helps him do it. There's a four-hour wait, in which a *troizka* will enable one to see much of the city; this vehicle will not remind you of Fifth Avenue, but will serve, and in places where the city looks like all others, one may admire the line of beauty made by the hoop in front, and imagine bells pendant therefrom.

"First the worst, second the same,
Last the best of all the game."

Do you recall that bit of ancient lore? You'll have cause to apply it, if you take the trip with me. The Siberian railroad to Irkutsk is worthy of commendation. The roadbed is good, the cars airy, and clean even to the windows, the couches comfortable, the bed-linen immaculate. Until that point the smoothness enabled one to write easily. At Irkutsk there was a change—roadbed rough and cars not so good; one preferred to write from

there on, if at all, at the stops. There are six days of it, but stops are frequent and unhurried, so one may see the people and invest spare roubles and kopecks in Russian opals, turquoises and bits of malachite as reminders of the journey. The sight of some marmots and some camels—for caravans still traverse the country—was enlivening; we pass two large garrisons, which seem like cities of tents, and which are picturesque; there are fine horses, and men, too,—all six-footers and more! “No dust and no heat” was our advance order sent in a bit late, so we had the latter for a day and a half and the former, two days, but the Urals brought wraps into use, and this the end of June! At almost every station, at least the large ones, one may buy postcards and stamps; our train carried mail which was delivered at distributing stations; sometimes we’d post our missives on our train, sometimes, at stations. It is so exasperating not to be able to read the names of stations. That was my chief annoyance all the way. I suggest that intending travelers by this route provide themselves, if possible, with a list of stations in Russian and in English; also I’d drop a hint to future patrons about taking along reading matter. There’s an excellent beginning of a library on the train—Russian, German and a little French, but almost no English. *The April Century*, *The Cat’s Paw*, by Croker, and one copy of a paper called *The Novel*,—all short stories and all trash (pity they weren’t shorter!)—were all in English. Take along some good reading matter and donate it to the train-library

It was cool all through European Russia. It was interesting to see how well acquainted passengers became. One was sorry to leave them. Some who came on at Harbin, stopped off at St. Petersburg, in spite of the cholera of which everyone there was talking. We had an hour’s drive across the city and a wait of four hours. The hotel porter has great linguistic powers, and also knows everything. He will see your passport viséd—a necessity—and deposit you in the depot. This is not Boston, nor yet New York—excepting the great, gilt shrine with candles burning before it—different sizes, different prices—which the faithful keep buying. It reminds me of the depot in—but, oh, comparisons are odious!

Now we apply that classic bit of poetry. Yes, this is the worst, poorest stretch of road on the whole line—from St. Petersburg to the boundary. The “Little Father” can’t censor this. Let the truth be known! Twenty-four hours of it caused thoughts. Then came “the best of all the game.” Long live Der Kaiser! Beautiful cars! And so clean! Such a fine road bed! And such speed! Ah, this is like old recollections!

It is daylight at four, and we see hills and dales, trees and trees and grassy slopes with bits of water. Beautiful Germany! It’s all beautiful and here

we are at six o'clock in Berlin. Of our own particular party half stopped here and three went on to Brussels. "Only twelve hours more," a lady said, and she looked miserably white and ill; her stomach wouldn't work and she couldn't sleep—in fact she came on account of her health. I slept and found everything all right. I was very well all the way.—*Japan Mission News*.

TWENTIETH ANNIVERSARY OF THE GLORY KINDERGARTEN

(From Miss Annie Howe's home letter, Kobe, Japan, September 22, 1909.)

MRS. UCHIDA, the wife of the new minister to America from Japan, —Baron Uchida—is Mrs. Harada's sister-in-law. Her father is one of the wealthy men of Japan, who had a family of beautiful daughters, one of whom married this Mr. Uchida. Mrs. Uchida was educated at Bryn Mawr, and is a very beautiful woman. She will be one of the loveliest of the ambassadors' wives in Washington.

Bishop Ward, of the Southern Methodist Church, died in Kobe day before yesterday. He was a charming man, and very valuable. Bishop Ward presided at the Methodist Conference at Arima in August of last year, and has been deputed to do so again this year. He was ill before leaving America, but the doctors hoped that the voyage might be of benefit to his health. Unfortunately, however, he was worse when he arrived in Japan a month or two ago.

We are hard at work on our plans for our twentieth anniversary, and I wish you could have seen the party of young people gathered at my house yesterday afternoon. I am entertaining all the kindergarten graduates, or as many as we can get hold of, entertaining from two to five of the nineteen classes on different afternoons at 4 P. M.

When they come I have a punch bowl of lemonade ready, and serve them each with a frappe cup full to start off with, then we talk and look at the photos that have collected during these twenty years, and then, opening with prayer, we tell them our plans for the celebration: (1) How we are succeeding with our list of graduates—450—how many we have heard from, etc.; (2) Our plans for the magazine we hope to publish at that time; (3) Finances; (4) What part the Training School will take in the celebration.

I took a long breath before I decided to plunge into this lot of gatherings, but it is paying a hundred times over. We get into touch again with the graduates, they become interested in our plans, and they greatly enjoy seeing each other.

It was simply lovely yesterday. One young man is now a full-fledged physician, another one graduates next year from the Higher Commercial School, to enter which is a high test of ability, for hundreds take the examination where tens enter.

Another lady was the sweet mother of four children, etc. I never did anything that has paid better. After the meeting part is over I serve ice cream and cake. It certainly pays to take account of stock once in ten years at least. We had a celebration ten years ago, but no such systematic plan for getting into touch again with every graduate.

Mrs. Miyake and Mrs. Ogita sit at their desks nearly all day getting the magazine into shape.

A COUNTRY TRIP

BY MISS MABEL ELLIS

LINTSINGCHOW, 1909.

I HAVE just returned from a week in the country. It is all so new and all so full of interest, eating with chopsticks, sleeping on a *kang* (a brick bed), riding on the bottom of a springless cart, wondering at the ruins of ancient temples and cities. A year and a half in China, but it is all fascinating to me yet, too fascinating for the long days on the cart to seem dull.

Did I write to you of one of our church members, two days' journey to the northwest, coming to me last summer and urging me to come to his home? "No one has ever been to our home to teach the women," he said, "though the station was started twenty years ago." At two different times since then he has come to Lintsing and has renewed his invitation. Do you wonder that the very first place to which I planned to go was to his home? It was a common mud house, with paper windows and doors and a dirt floor. But the welcome that awaited us made us forget the comforts that we might have missed. It had been snowing all day, the roads were slippery and the wind cold, yet several church members had walked a long distance to meet us. "We hardly dared hope you would come," Mr. Wang said, "but had you not come it would have been hard to bear the disappointment." They could not do enough for us to show their appreciation of our visit.

We knew that our hours here were to be few, so we started at once to work. "How much can you read?" I asked of the bright young sister. "Only a little," she replied, "I never had anyone to teach me—will you teach me?" Would I teach her? What had I come to China for? I un-

folded a little tract in Chinese, telling of the love of God and of our duty to him. She learned the characters very rapidly, and the meaning I hope that she learned also, though that is not so easy to ascertain. Then came Mr. Wang's wife. When he had first urged me to visit his home he had said, "My mother and my sister are Christians, but my wife is not a Christian yet." I eagerly took my place at her side, and watched to see her take the interest her sister had taken in the reading. But she was less capable and less appreciative, though very willing to try to learn. I think the young sister would gladly have read all night, but we were tired at last, and suggested going to rest.

Long before we were astir the next morning the family were busy trying to get us something good to eat. The sister soon came into the room again. "May I read some more? And—may—do you think that I could go to school?" Quite sure was I that she could not be admitted this year. My sister had warned me before leaving not to bring any girls back with me to the school. At her last trip she had listened to entreaties of three. I had interceded for another one. I really did not dare to take this girl back with me, for we really could not crowd more than eight girls into a room 8 x 12.

We had planned to spend the Sabbath here, but other plans interfered. "No matter," my brother had said, "any day that you go there will be a day of worship for them;" so it proved. The second day the church members walked in from the villages near by. Some women and children walked five or six miles to the service. These people have no regular helper, and this day when a native teacher was coming to speak to them meant very much. It was a very quiet, thoughtful little group who listened to the teacher, who told them how God himself would help those who had no other teacher, if they truly wished to follow him. I was surprised to find that many had been taught to read by Mr. Wang. "Six months ago not one could read a character," he said; "thirty can read a little now; some have read through Matthew. When can we have a station class?" he asked, "they understand so little, and I, too, understand so little, though I try to help them all I can." I could not promise them a station class. What can a foreign pastor do when he has seventeen out-stations, besides a boys' school and central station work to care for? "Why do you not go to school and prepare yourself to teach your people?" I asked. "I should like to, I should like to very much," he replied.

I taught little groups of women and children here and there between the meetings. I promised to see if we could not take some of the children into school later, and the bright young sister into the station class in the fall. But there was so little that I could do, and so little that I could promise to

do next year for them. If I were only twins! As I left them, the words of the young man rang in my ears, "There has never been anyone to our home to teach the women." For another year there could be no one still to teach the women!

Mr. Wang went with us to the next village, and told us again of his desire to help his people. "I do what I can, but I am so ignorant." He had been tried by Boxer days, and not been found wanting. I remembered how the night before I had stood with the father at the edge of the town as he pointed out the graves of the grandfather and uncle. All the younger members of the family had fled. These old men, who were too old to flee, had been cut to pieces by their own countrymen because of their faith. "Did you ever feel like seeking revenge?" I asked of Mr. Wang. "We never did, he replied. "Men from that village," he said, pointing to a town a mile or two away to the south, "came to our home, killed my grandfather and uncle, burned our home, and we had to hide for many months. But we have never gone to that village, nor asked about the men." He spoke in a quiet tone, with no sign of resentment. I had no words of consolation, nor of advice. At last he spoke again, "I should like to go to these villages near here, and preach or sell Bibles sometime." I wondered to which village he meant, and if he would gladly go to the one a mile or two to the south. As he bade us good-by, in truly Oriental style, "Don't forget to pray for me," he said. You will pray for him, too, will you not? Pray that he may go to the seminary this year to take the helper's training course, if that is God's will. I hope so much that he may go.

We were to conduct a funeral service at another village, but the preaching would be the same, I had thought. However, when we arrived we found an immense crowd awaiting our arrival, and several heathen rites ready to be performed. Food for the dead spirit had been placed in the grave, and prostrations were being made. They are such ignorant church members, these to the southwest, for they have had such meager instruction. Do you wonder that I am anxious for Mr. Wang to prepare himself for a teacher among these people? At the suggestion of the Chinese teacher the heathen rites were put away and the food removed and prostrations ended. Then he told them of the life of so much more importance than this one, and urged them to prepare for that life. It was not the quiet, solemn group of people that we associate with a funeral at home. Many had come to see the curious foreigner, many had followed the crowd, and few seemed to care for the grief that had come to their neighbor's home. But they listened to the gospel that was preached, and they knew how the church members had bought the coffin for their friend, so I hope they caught something of the spirit for which the "Jesus church" stands.

Here also we met the relatives and friends of our pupils at Lintsing. They loaded us with dough strings and dumplings and invitations to come again soon. One woman who had been in the station class in the fall came to meet me and take me to her home. She was a very stupid woman and my sister had felt that her efforts to teach her were almost in vain. But this stupid woman told me with pride how she had taught to four other women the few characters which she herself had learned. One woman crowded up to me holding up a fat, brown baby. "This is Lin Chiang's sister," she said. (Lin Chiang was a pupil in our school.) "Come," I said, as I held out my arms for the child. She came willingly and I taught the mother and played with the baby. Suddenly some one remarked that the small girl was just recovering from a seige of smallpox. I rather hastily put her down. But I had evidently won her heart, for she climbed upon my couch and sat close beside me calmly and contently sucking her thumbs. I was less calm and content. I urged the teacher to hasten our departure that we might get to the next village in time for our next appointment.

We arrived early and spent our time well talking to the little group of church members who knew so little and were eager to know more, talking to the great crowds of curious spectators, who merely wanted to see us and hear about American ways and our queer food and clothes, and teaching Bible verses and songs to the bright-eyed children. When we could not talk any more the mother of a pupil talked to the company; she told them of our school and how her little girl wanted to go, how much she learned and what a good disposition I had!

We wrote down names of prospective students and tried to give hope that there would be a day some time in the future when a teacher could come and spend a week with them. We were so tired and were deciding that we could soon send away the crowd and rest. Then the teacher came, "I have planned for another meeting this evening and have said that you would speak," he announced. There was but one thing to do. I went, I tried to talk. Later the teacher said, "You made a mistake last night." "A dozen!" I replied. "Well I noticed one, but it was not a bad mistake," he added comfortingly. (I had called my feet my head, but my gestures made my meaning clear.) "And I knew why you made it." I thought it was a very bad mistake, but I was interested in his reason. "Why did I say head for feet?" I asked. "Why I thought you dreaded to mention your feet! Quite likely you felt embarrassed!" I thought of the tiny embroidered shoes of the women whom I had tried to teach and of my own big leather shoes, and knew why the teacher might think that I ought to feel embarrassed when I mentioned my feet.

MISSIONARY ITEMS

Thanks to the labors of the self-denying Moravian missionaries, only sixty or seventy of the dwellers in Labrador remain heathen. The population numbers about 1,400, and three fourths of them are Eskimos.

Several thousand Javanese here have gone from their own island to find work and homes in Dutch Guiana, and the Moravian missionaries already at work there are devising means to reach them with the gospel. These Malays, most of them Mohammedans, are difficult of access, and the missionaries in that country have already on hand work among colored people and East Indians.

One outcome of the great revival in North China is a Home Missionary Society composed of and entirely supported by Chinese Christians, who have already sent two evangelists to a needy district.

“Have you ever heard the gospel?” asked a missionary of a Chinaman. “No,” was the reply, “but I’ve seen it. I know a man who used to be the terror of his neighborhood and dangerous as a wild beast, but he became wholly changed. He is now gentle and good, and has left off opium.”

Fifty years ago Borneo witnessed the murder of the faithful missionaries of the Rhenish Missionary Society. Others took their places, but progress has been so slow that Borneo has been called the most difficult field of the Dutch East Indies. Now, however, the seed is bearing fruit, and during 1908, 146 heathen were baptized, one of whom was the great grandson of the man who was chief when the missionaries were murdered.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM SEPTEMBER 10 TO OCTOBER 10, 1909

COLORADO	\$663 29	NEW JERSEY	1 00
ILLINOIS	3,193 27	NEW YORK	1 00
INDIANA	152 63	CHINA	12 50
IOWA	3,247 43	MISCELLANEOUS	4 00
KANSAS	851 69		
MICHIGAN	671 74	Receipts for the month	\$17,077 56
MINNESOTA	440 00	Previously acknowledged	63,216 26
MISSOURI	948 27		
MONTANA	51 15	Total since October, 1908	\$80,293 82
NEBRASKA	1,033 02		
NORTH DAKOTA	326 27	BUILDING FUND.	
OHIO	2,962 25	Receipts for the month	\$1,500 00
OKLAHOMA	475 21	Previously acknowledged	3,245 50
SOUTH DAKOTA	432 45		
WISCONSIN	1,498 60	Total since October, 1908	\$4,745 50
WYOMING	93 79		
CALIFORNIA	5 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS	
IDAHO	1 00	Receipts for the month	\$98 90
KENTUCKY	9 00	Previously acknowledged	1,072 53
MASSACHUSETTS	1 00		
MISSISSIPPI	2 00	Total since October, 1908	\$1,171 43

MISS FLORA STARR, Ass't Treas.









